

AN  
EXPOSITION  
VPON THE PRO-  
PHET IONAH.

*Contained in certaine Sermons, preached  
in S. Maries Church in Oxford.*

By GEORGE ABBOT Professor of Diuinitie,  
and Maister of Vniuersitie Colledge.

IOHAN. 9. 4.

*The night cometh when no man can worke.*



LONDON,

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1600.



# AN EXPOSITION

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Contained in certain Sermons preached  
in St. Martin Church in Oxford.

By GEORGE ARNOT, Professor of Divinity,  
and Master of Vincent College.

LONDON:  
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1800.



# TO THE RIGHT

HONORABLE MY VERY ESPE-

ciall good Lord, Thomas Baron of Buckhurst,

Lord high Treasurer of England; one of the LL.

*of her Maiesties most honorable Priuie Counsell,*

*Knight of the honorable Order of the Garter,*

*and Chancellour of the Uniuersitie*

*Of Oxford.*



*T*is now more then a whole yere,  
Right Honorable, since that ac-  
cording to the slenderesse of  
that abilitie, which God hath gi-  
uen vnto me, I brought to an end  
these few Lectures vppon the  
Prophet Ionas. In all which time  
being doubtful, whether I should  
publish this small Treatise to the  
view of the world, or no; & sometimes in mine owne mind  
resolving for it, and sometimes against it, I haue at the last  
aduentured to let it see the Sunne, by an open imparting  
thereof vnto other. VVherein my assured hope and confi-  
dence is, that the same holy and gracious Spirite which first  
moued me to undertake this worke, and by litle and litle  
bath enabled me to bring it to this passe, will also giue that  
blessing thereunto, that it shall not be utterly unprofitable  
to the Church, but that such as are indifferent Readers,



may some in one kinde, and some in another, reape such frute, as that thereby they may be strengthened to continue on their iourney to euerlasting happinesse. For the better accomplishing whereof, according as the text hath yeelded me occasion, I haue laboured seuerally: sometimes to informe the ignorant, sometimes to comfort the weake, sometimes to settle the doubtfull, some other times to encourage on to vertue, and oftentimes to beate downe vice and iniquitie, which in this later age euery where aboundeth. To which purposes as God did diuerse wayes make me know in the first uttering thereof, that it returned not altogether frutelesse, so I trust that it wil please the same guide of heauen and earth farther to blesse it, that in this course now intended by me, it may yet also be a meanes, to multiply and increase the Lords service in some persons more plentifully.

But being now to commend it to the consideration and perusing of manie other, I do first present it to the good and fauourable acceptation of your Lordship, as hauing the principall and most speciall interest therein: for besides that it had his birth and growth in that Vniuersitie, whose sterne vnder our most gracious Soueraigne your Lordship doth with great wisdom rule, and therefore may challenge it for the places sake, as belonging in a generall regard to your Lordships protection: The Authour thereof is in dutie so specially and particularly bounden to your Lordship, that in right he must acknowledge the continuance and progresse of his studies, for these manie yeares to haue rested and relied solely on your Honourable fauour. In which respect he amongst manie others, hath great cause to giue praise and thanks to the Almightye for your Lordships high aduancement in this State; in as much as he apparantly

apparantly findeth, and by experience knoweth, that after a desire to do faithfull seruice to her sacred Maiestie, to administer iustice to the Subiect, and to be as a father in hearing the complaints of the poore, it is not the least care which your Lordship hath, to helpe and preferre in Church and Common-wealth, such as haue or do depend vpon your Honour. Amongst whom I should be verie forgetfull and vnthankfull, if I did not to my vttermost let all men vnderstand, with how honourable regard your Lordship hath bene pleased now for diuerse yeares to looke vpon me, and of your Lordships owne disposition, at euery first occasion so to thinke on my preferment, as I had no reason in my conceit to looke for, or any way expect. But in this as in many other matters, your Lordship doth let the world see, that there is nothing more proper to personage truly honorable, then to do honorable deedes: and thereupon it is, that with this extraordinarie respect your Lordship hath both intended and effected not a litle for my good. An example for the matter verie rare, in this barren age wherein we now liue: but to the maner of the happie accomplishing thereof both my selfe and diuerse other are so priuie, that we must confesse it to be a singular consideration of your Lordship, so to begin and consummate the same, that all men might see the thanks, only to belong to your Lordship, and that no second person hath had anie finger, in that which hitherto I haue receiued.

In gratefull representation of my remembrance herein, I bring this litle gift: and as thereby I conceale not from anie, how deeply vnder God and my Soueraigne I am obliged to your Honor, so otherwise I shall euer be readie with all my power to do your Lordship seruice, thinking my selfe happie, when I may perfourme anie thing, which may te-



## THE EPISTLE DEDICATORIE.

*stifie my respectiue and dutifull affection.*

God Almighty long preserue her most gracious Ma-  
iestie, the onely fountaine vpon earth of all our felicitie.  
God Almighty blesse your Lordship, that the Common-  
wealth for many yeares may enioy such a Counsellor, and  
this Vniuersitie so Honorable a Patrone. From Vniuersitie  
Colledge in Oxford this tenth day of October, In the yeare  
of our Lord 1600.

Your Lordships Chapleine  
in all dutie bounden,

GEORGE ABBOT.

THE





### *The chiefe points in the first Lecture.*

2. Ionas was not the sonne of the widow of Sareptha, 5 Neither had a Prophet to his father. 6 The taking away of the word is a grieuous plague. 10 Gods word must be a direction to the Minister: who is not to gad vp and downe. 11 Diuines of the Vniuersity may preach in parishes adioyning. 13. Niniue a great Citie. 17. Why crying is vsed in Scripture. 18 The Easterne curious artes likely to be in Niniue. 19 But certainly robberie and oppression.

#### IONAH I.1.2.

*The word of the Lord came also vnto Ionah the sonne of Amittai saying, Arise, and go to Ninieuh that great Citie, and crie against it, for their wickednesse is come vp before me.*

**T**Hat which Hierome said to Paulinus concerning Hieron. ad Paulinum. Breues pariter & longas: breues in verbis, longas in sententijs.

the seuen Catholike or Generall Epistles (for so they are called) of Iames, and Peter, and Iohn and Iude, that *they are long and they are short, short in words, long in substance*; may I thinke be wel spoken of this Prophecy of Ionas, that it is long, & it is short: short if we respect the smalnesse of the volume, but long if we regard the copious varietie of excellent obseruations, which are therein to be found. As, the horriblenesse of sin, which was able within fortie dayes to plucke downe an vtter desolation, on so famous a citie as Niniue was. Gods loue in forewarning them who dwelt in that place, that they might be spared: the Prophets foule fall, and his strange punishment for it: his of-wardnesse from God, and Gods fauourable inclination euermore to him: the regard which the King of Niniue and his people did beare to Gods iudgements when they were denounced: the free pardon of the Lord, and his remitting of their sinne vpon their earnest repentance. The subordinate circumstances do yeeld as good doctrine as the maine storie it selfe, and from them both, this thing of note is collected, that our Sauour Christ in two seuerall



Luk. 11. 32.

Math. 12. 40.

matters, doth take occasion to draw his similitudes or comparisons from this Prophecie; which is not obserued of farre greater bookes. The one of them is in the 11. of Luke, *The men of Nininy shall rise in iudgement with this generation, & shall condemne it, for they repented at the preaching of Ionas, and behold a greater then Ionas is here.* The other is in the twelfth of Mathew, *As Ionas was three dayes and three nights in the whales belly, so shall the sonne of man be three dayes and three nights in the heart of the earth.* Here our Prophet was a figure of the Redeemer of the world, and in that did liuely expresse him. And some thinke that another thing in him, did as liuely paint out a second matter in our Sauour Christ, that as Ionas preaching long to the people of Israel, and doing litle good there, by reason of the stubbornnesse of that nation, was sent vnto Niniue a citie in Assyria, to men strangers from the couenant; so Christ by himselfe and by his Apostles, laying open to the Iewes the will of his father, and finding nothing but vnthankfulnesse to be the frute of his paines, should turne away his loue and affection from them, and bestow it on the Gentiles. Now as this may agree with the analogie of faith, & may be deduced not vnfitly out of the text, so to thinke that all the prophecie may allegorically be applied vnto Christ, (wherein some of the old fathers were too too much credulous) were to straine the storie too farre, and indeed it may not be, as Hierome hath well noted on the third verse of this Chapter. And therefore in that proceeding which God shall send vnto me in the opening of this Prophecie, my purpose is to follow the letter of the text, and to lay downe the doctrine of it with conuenient application, but without allegories Origenicall or wrestings at all.

Hieron. in  
Ion. 1. 3.

*Ionas propheta  
non absque pe-  
riculo interpre-  
tanti, totus re-  
ferri ad Domi-  
num poterit.*

2. Reg. 14. 25.

2 The time wherein our Prophet did liue, should seeme to be soone after the death of Elizeus, in as much as he did prophecie of Ieroboam the later, the sonne of Ioas, that he should restore, or recouer againe the coasts of Israel which were lost. *Ieroboam restored the coast of Israel, from the entring of Hamath to the sea of the wildernesse, according to the word of the Lord God of Israel which he spake by his seruant Ionah the sonne of Amittai, the Prophet which was of Gath Hepher.* From which words

words, a foolish tradition that is among the Iewes, may wel be refuted: for the Rabbins of that people, who with their Talmudicall vanities, and Cabalisticall subtilties haue peruerterd much of the Scriptures, do teach, and haue long so taught, that this Ionas was the sonne of the widow of Sareptha, whom Elias did raise vp from death to life. Which opinion hath gone so currant, that among our Christians also, some of the new writers haue accepted it for a truth, but among the old farre more, as Lyra vpon this place, and Isidore in the seuenth of his Etimologies. Nay those who were verie auncient, and verie learned withall, haue rehearsed it vncontrolled, as Epiphanius, and S. Hierome in his Preface to this Prophecie. Thus an opinion once begun, doth go from hand to hand, receiued without discussing, and from error in one man groweth error in another.

1. Reg. 17. 17.

Lyra in Ion.  
Isidor. in 7.  
Etimolog.  
Epiphan. de  
vitis Prophe.  
Hieron. in  
Præfat. in lib.  
Ion.

3 For if there were no more but that God himself hath concealed it, not naming any such matter in the Scripture, (where notwithstanding is oftentimes speech of Ionas) it were a probable argument against that their assertion. For when the maister is silent, why should the seruant speake? When God saith no such matter, why should any man affirme it? especially since to vtter it, had bene for a solemne remembrance of Gods glorie, and it might haue procured to Ionas, farre greater obseruance among the people, to whom he was to preach, that he should be knowne to be sonne to that woman, who was picked out by the Lord himselfe, to be a nurse to that reuerend man Elias, in the time of bitter famine, and that this preacher should be the selfe same person, who was raised from death to life. But in my iudgement the point is fully answered, when he is said to be of Gath Hopher, and not of Sareptha. For Gath Hopher, or as it is in the Hebrew, Gittah Hopher, which to S. Hierome are both one, was a citie in the land of Israel, in the tribe of Zabulon, as we may read in Iosuah. But Sareptha was not in Israel, as Christ himselfe verie evidently doth signifie in S. Luke, *Many widowes were in Israel in the dayes of Elias, but vnto none of them was Elias sent, saue into Sareptha a citie of Sidon, vnto a certaine widow. Also many lepers were in Israel in the time of Elizeus the Prophet, yet none of them was made cleane, sauing Naaman the*

In vulgata  
editione.  
Iosuah. 19. 13.  
Luk. 4. 25. 27.



1.Reg.17.9.  
Ioseph. Anti.  
lib.8.9.

Iosua.19.28.

*Syrian.* As if he should say, that in those places strangers were preferred before the children. Nay he addeth more, *to Sareptha of Sidon*, or a citie of Sidon. And Iosephus also telleth vs, in the 8. of his Antiquities, that *Sareptha is a citie betweene Tyre and Sidon*: where speaking of Elias, of the widow, and her son, he hath not a word of Ionas. And lest it may be thought that Gath Hopher did stand neare to this city of Sareptha, and so that our Prophet for the nearenesse of the places, may be sayd to be of both, it was the tribe of Asser, and not the tribe of Zabulon which was nearest vnto Sidon. Then our Ionas being takē from the tribe of Zabulon, and therefore being an Israelite, he was fit to preach to the Israelites, as to his owne countrimen. Which course the Lord did take commonly in sending of his owne to those which were his owne, as Iewes to the tribe of Iuda, and Israelites to the other ten tribes; which he had not here obserued, if Ionas had bene sonne to the widow of Sareptha.

1.Reg.17.24.  
פסוק  
Vide Hieron.  
in Proæmio  
commētarij  
in Ionam.

Epiphanius  
Hæres.29.

Lodou.Viues  
de Veritate  
fidei. lib.3.

4 I haue opened this error, as principally occasioned by the person of our Prophet, with whom I am here to deale; so secondly to shew the boldnesse of the Iewes, who dare on naked coniectures grounded on weake foundations, (as is this, that because his mother who was raised vp by Elias, vsed a word in Hebrew like to the name of Amittai, therefore Ionas the sonne of Amittai must of necessitie be her sonne) giue out assertions boldly; boldly I say, but falsly, and that in their owne Prophets, and that in their owne Scriptures. Verie endlesse is their follie which they vse in this behalf, & it is not to be wondred at by vs, who know their malice in denying of Christ Iesus to be the true Messias; in peruerting of such scriptures as in their owne bookes are written of him; in cursing of the Christians daily in their assemblies, vnder the name of Nazarites; in vilefying the new Testament, but in magnifying their Talmud that irreligious booke, with such celestially praises, that as Viues writeth of it, they hold this for an opinion, *that God himselfe bestoweth the first foure houres of euery day, in reading of that booke*, like a scholer at his task. Nay more, *that when the Temple at Ierusalem was destroyed by Titus the Romane, that then the Lord did sit reading vpon that booke within three or foure cubits of the place*; belike so busie at that,

that, that he could not haue any leifure to thinke on the ouerthrow of the Temple, which you know was but a trifle. Let all men take heed of their errours; and let vs that be Preachers of the word, especially take heed, how we credulously teach any thing, that vnaduifedly commeth from them.

5 The widow of Sareptha was not Ionas his mother, but himselfe doth let vs know that Amittai was his father; where also another fable may iustly be reprov'd, which Lyra writing vpon this place, reporteth to be broched by the self same Iewes; to wit, that our Prophet was sonne vnto another Prophet, because his fathers name is here mentioned, for so (say they) are all the Prophets, whose fathers are named in the Scripture. Marke their worthy reason for it. Amos saith of himself, that *he was no Prophet, nor the sonne of a Prophet*, and if you will looke in his book, you shal see that his father is not mentioned. A reason most inconsequent, and not worthy to be refuted. Amos was not the son of a Prophet, & his father is not named, Ergo they whose fathers are named, had Prophets to their fathers. Hosea was the son of Beerī, and Ioel the son of Pethuel; but no signification is there in their writings, that their fathers were also Prophets. Zephaniah *was the son of Chuzi, who was the son of Gedaliah, who was the son of Amariah, who was the son of Hizkiah*. If this their reason were good, there should here thē be no lesse, thē a whole generation of Prophets. But I rather approue of the reasons of Arias Montanus, who saith that they are named, either because their fathers were men famous, & wel knowne in their times; or else for distinctions sake, to make them differ frō some other of that name. The new Testament doth yeeld vs examples of both in other persons; as when aged Anna is sayd to be the daughter of Phanuel of the tribe of Aser, it may probably be imagined that Phanuel when he liued, was a man of reputation, well knowne to very many. But in the Epistle of Iude, the title which is there giuen vnto the Apostle, not from his father, but from his brother, *Iudas the seruant of Christ, and brother of Iames*, was to make him differ from Iudas Iscariot, who did betray Christ. And hauing thus touched the person of our Prophet, and the time wherein he liued, let vs come a litle neare vnto the words of the



1 text. Not forgetting notwithstanding, that this whole booke  
 2 by many is diuided many wayes, but I shall vse no cūrious par-  
 3 tition of it, and therefore do only note, that the foure Chapters  
 4 herein do containe seuerall arguments. In the first is the fall of  
 Ionas, and his suffering for it. In the second, his repentance,  
 which is vttered in a prayer. In the third, the fruite of his prea-  
 ching, that is, the conuerſion of the Niniuites. In the fourth, his  
 anger againſt the Lords proceeding, and Gods answer there-  
 unto. Now to the first in the first place.

*The word of the Lord came also. Also.*

6 Tremelius and Iunius do expound the Coniunctiue He-  
 brew particle, which is vsed in the beginning of this booke, by  
 the time *when*. The Septuagint and all other whom hitherto I  
 can find, both Translators and Expositors, do reade *and* or *a-*  
*gain* or *also*, and therby do intend, that when Ionas before had  
 preached in Israel, and done litle good there, the word of the  
 Lord came a second time to him, to send him elsewhere, to the  
 Citie of Niniue. Wherein Gods purpose was, to take away his  
 word together with his Prophet, from those who long had it, &  
 brought forth no fruites accordingly, and to giue it vnto other  
 who were aliens from the couenant, and strangers from the pro-  
 mise. And if that these Niniuites should haue that grace, as by  
 hearing a message, to fructifie in great abundance, they might  
 then exprobrate ingratitude and grieuous rebellion, to the peo-  
 ple of Israel, because these being but once preached vnto, did  
 apparantly repent, but the other hearing often, did still increase  
 their sinne. This is a fearfull iudgement, when God remoueth  
 his word or ministers from a nation, & giueth them to other. For  
*where there is no vision, where prophecy ceaseth, the people de-*  
 cay. Azariah the man of God could tell the people of Iuda, *that*  
*for a long season they had bene without the true God, without*  
*priest to teach, and without the Law,* as signifying that these cur-  
 ses do iointly go together, that where is neither Priest nor Law,  
 there also is not God. It is threatned as a plague to the people of  
 Hierusalem, that the Lord would make *the tong of the Prophet*  
*to cleaue to the rooſe of his mouth,* that he should not exhort the,  
 that he should not reprove them. *Except thou amend* saith Christ  
 the

Quum fuisset  
 verbum Iehoua.

Pro. 29. 18.

2. Chro. 15. 3.

Ezech. 3. 26.

Apoc. 2. 5.

the sonne of man to the Angell of Ephesus, *I will remoue thy candlestick out of his place, I will take away thy ministerie.* It is a fearefull sentence from the mouth of Christ him selfe, *The kingdome of God shall be taken from you, and shall be giuen to a nation which shall bring forth the frutes thereof.* Matth. 21. 43.

7 The miseries which follow this, are vnspeakable discomforts to such as are able a right to conceiue them. To be blind, and haue no guide, and yet to walke there, where treading awry is the tumbling into hell: to be hungry and to famish: to sucke, but on dry breasts: to be pined, & not perceiue it, which is an euill of all euils. For there is no truer miserie, then not to know a mans own want, or if he do know it, not to be of power to helpe it, *but to wander from sea to sea, and from the North euen to the East, to run to and fro,* and not be able to amend it. Amos 8. 12.

But when Ionas like a Doue (for so his name doth signifie) must flie or must go from Samaria to Niniue, when what the Iew must lose, that the Gentile must winne, when the elder is disinherited and the yonger made the heire, no maruell then if griefe possesse the very soule. What maruell if Esau a naturall man, did Gen. 27. 34.

grudge and would not ceasse, did weepe and could not hold, when he saw that what he lost his brother Iacob should gaine; that the falling of the one was the rising of the other, the seruice of the elder was the raining of the yonger? The children of Abraham did contemne the whole world, in respect of their prerogatiue in the sanctified seede: they could haue bene contented, that the very crummes from the table, should not haue fallen to the Gentiles. If the Prophet had bene sent from the ten tribes to the two, or contrariwise from the two vnto the ten, from Iuda to Israel, or from Israel to Iuda, the matter had bene lesse: but must Ionas go to Niniue? We can conceiue no otherwise, but that it was a great griefe to Saul, that himselfe must 1. Sam. 18. 29.

lose the kingdome; but that Dauid must haue it, his subiect who liued vnder him, his seruant that attended him, was a mightie vexation, euen a griefe to the death. There Gods anger was the greater, who preferred the seruant before the maister: here his displeasure was the hotter, that the Prophet must leaue his countrey, & go to call home other strangers. When old Eli did heare 1. Sam. 4. 18.



that the Arke of the Lord, the presence of his grace, was first gone from the Israelites, and then taken by the Philistins, his whole strength was gone; his heart did faint and die.

8 The kingdomes & nations who haue tasted of the Gospel, may bethinke themselves here. The benefit is inestimable which God hath afforded them, in giuing them the bread of life, and his stewards to breake it, his ministers to teach it. Now if in recompence thereof, in steed of grapes they should bring forth wild grapes; if for figges they should yeeld thistles; if their iustice should be but gall, & their iudgement but wormewood; if his word should be neglected, and his ministers be despised, let them feare least that befall them, which hath happened vnto others. Those which were but wilde branches and are now grafted into the Oliue, can they be dearer vnto God, then those branches which by nature appertained to that tree? If he spared not his own, which by a peculiar calling were appropriated to him, for so the Iewes were in comparison, will he spare those which in a second place, and but onely for default of the former, were adopted by him? Saint Paule doth let vs know, that without doubt he will not. The light was great which Gods Churches once had in Asia the lesser, when Iohn the Euangelist, and Polycarpus and other scholers to the Apostles, did liue and die there. The same may be sayd of the Cities of Græcia, which did heare Saint Paule preaching, did reade Saint Paule writing. For some hundreds of yeares after him, many excellent lampes did burne in those partes, which gaue light to their neighbours. But for the sinnes of the inhabitants, is not their candlestick since remoued into the West? are not their lampes extinguished? Yes, their Ionasses are dead, or sent to other nations. Their temples are now made a cage of vncleane birdes: filthie spirites do possesse them. The Turke with his *Curaam*, and Mahomet with his Alcoran are Lords of those places. The Citie Rome was once the eye of the West, the sanctuarie of religion, the anchor of true pietie. This continued many yeares after that Paule had sayd in his time, that *their faith was published throughout the vvhole vworld*. But when Rome once proued Babylon, the holy City an harlot, when

Isa. 5. 2.

Rom. 11. 24.

21.

Apoc. 18. 2.

Rom. 1. 8.

when idolatry & securitie had once poisoned her heart, her light was remoued into the Northern parts, & among them vnto vs: where God graunt that it may continue, till his Sonne do come to iudgment, that the horrible and palpable darknesse of Egypt, may neither come on vs, nor our seed, nor our seeds seed after vs. It were a fearfull curse, if Gods glorious Gospel should be taken from vs, & giuen to the Tartarians, a wild people in the North, or vnto the Moores, profane men in the South. Our fathers in their times had experience of the like; for after the free passage of Gods word, in the dayes of king Edward of blessed memory ( whose soule doth rest with the Lord ) for the sins of our natiō, & the careles abusing of so gracious a benefit, there came such a time as that Ionas might not stay in Israel if he would: either Ionas must fly, or Ionas must dy. Then Genēua, or Basile, or Franckford, or some other parts of Germany, were thought fitter places to receiue the Lords Prophets, then our Englad was.

Exod. 10. 21.

9 That short time of mercy which God had shewed before, had but a short time of chastisement succeeding it. Since those dayes God hath shewed longer loue, and powred it on vs more plentifully. If in steed of long lent graces, we will not pluck vpon vs long plagues, and grieuous punishments, let vs esteeme his word as a iewel of price; let vs esteeme his messengers, as the ministers of God, weake men, but in great trust, who *do watch for their soules* to whom they do preach, and would be glad to see men prease vnto Christ with chearfulnesse. It were a thing to be lamented bitterly, if by wanting we should know, what it were to want that, which by enjoying we know not. Demosthenes perceiuing the true danger of that case, could remember the Atheniens, that if the dogs were gone, by a composition with the wolues, the sheepe wold soone pay for it; the cruel wolues wold rage at pleasure. If the Orators were once yeelded, Athens wold soone to wrack. If the shepheard be once striken, ye know what followeth after, the sheepe will be soone scattered. If the Preachers be remoued, mens scoules will run to ruine. The walles of Hiericho could not be ouerthrowne (as Origen saith writing on the booke of Iosua) but by the trumpets of the Priests. So the fortresses of Satan, of iniquitie and sinne, cannot be layd along,

Heb. 13. 17.

Plutarch. in Demosth.

Zachar. 13. 7.

Origen in Ios. Homil. 7.



but by the teaching of the Priest, the preaching of the Minister. Therefore make much of your Ionassies, whosoever you be, and keepe them while you haue them.

10 But in Israel at this time it might not be so. There cometh a message to the Prophet, a commanding iniunction, & giueth him other instructions. *The word of the Lord came vnto Ionah.* This is it whereupon the Prophets should euermore depend, for their sitting or for their rising, for their mouing or their resting. They are not to run vpon a fantacie or humour of their owne, and speake they know not what, neither care they to whom, but for their message which they vtter, they are rather to take it then to make it. Moses wold not go to Pharaο, till he had learned his lesson perfectly. Jeremy is but a child, and knoweth not how to speake, till God stretcheth forth his hand, & putteth his word in his mouth. The Lord doth tell Ezechiel, that *he should heare the word at Gods mouth, and giue the people warning from him.* Nay the true Prophets all in general remembred this well enough, when so often they end their sentences with these words, *Thus saith the Lord.* Saint Paule writing to the Corinthians doth take this course in the matter of the Sacramēt, *I receined of the Lord that which I also deliuered vnto you.* Otherwise, as he is a traytour to his Prince, who taketh on him to coyne money out of base mettall, yea although in the stampe he for a shew doth put the image of the Prince; so he that shall broch any doctrine that cometh not from the Lord, whatsoever he say for it, or what glosse soeuer he set vpon it he is a traitor vnto God, yea in truth a cursed traitor, although he were an Angell from heauen, as Saint Paule telleth the Galathians. Earthly kings are offended, if their subiects shall do from them, or in their names, such messages as they send not; or if their Ambassadors being limited by aduertisements what they shall do and what not, should entreate of contrarie causes. Then should the Minister be carefull in a verie high degree, that he speake not but according to his commission, least he offend a Lord of more dreadfull maiestie, who is more ialous of his glorie, and more able to punish. The visions are now ceased; reuelations are all ended; such dreames are past and gone, as did informe  
in

Exod 3.11.

Ier.1.6.9.

Ezech.3.17.

1. Cor. 11.23.

Galat. 1.8.

in old time : Now it is Gods written word which must be to vs , as the threed of Ariadne, to leade vs through all laberinth.

*The Law of the Lord is perfect, conuerting the soule, the testimony of the Lord is sure, and giueth wisdom to the simple*, saith

Dauid. Tertullian could say of the written word, *I do adore the fulnesse of the Scripture*. This full Scripture, this perfect

Law of God, is it which must be the guide, and as the load-

starre vnto vs. Vincentius Lyrinensis in his litle booke against

heresies speaketh elegantly to this: *O Timothy, do thou keepe fast thy charge. What is it that is thy charge? That which thou*

*hast receiued, not that which thou hast deuised: that which is committed to thee, not what is inuented by thee: a matter not of thy*

*wit, but rather of thy learning, wherein thou art no author, but onely a keeper, not a leader, but a follower*. And a litle after,

*Do thou so teach, that when thou speakest after a newe maner, yet thou do not speake new matter*. Thy order may be new, thy

method may be newe, but the substance of that which thou

speakest must be old. This is an argument very copious to be

handled: and thereunto may be ioyned the iust reprehension of

some fantasticall Anabaptistes, who haue taken on them in our

time, to crosse this written word, by illuminations and reuelations of their owne. But I leaue the one and the other, till God

send further grace to wade more into this Prophecie. That

which I rather gather here is this; that if Ionas would not go

from one place to another, without the expresse commaundement of God, who is Lord ouer heauen and earth, and ruleth

all at his pleasure, and that also the other Prophets did euer-

more obserue this rule, that then in the examples of Gods aun-

cient seruants, there is no protection or warrant for such men,

who sometimes in our Church, do flit from place to place, without staying in any. It is one thing to be sent, and for a man then

to go; another thing to runne first, and not at all to be sent.

*Feede the flocke* saith Peter, but it followeth in the text, *which*

*doth depend vpon you*, or which is committed to you, for so the

best translate it, although to the letter it be, *the flocke which is*

*among you*. The Apostles indeede did go throughout all the

world, but they had their passe-port for it: *Go ye and teach all*

Psal.19.7.

Tertul.cont.

Hermogenē

Adoro Scrip-

tura plenitu-

dinem.

Vinc.Ly.in.

contra hæ-

res.cap.27.

Depositum cu-

stodi.

Quod tibi cre-

ditum est, non

quod à te in-

uentum, quod

accepisti non

quod excogita-

sti, rem non

ingenij sed do-

ctrina.

Ita doce, vt cū

dicas nouè non

dicas noua.

1.Pet.3.2.

Hier.gregem

qui in vobis est.

τὸ ἐν ὑμῖν

ποίμανον.

Mat.28.19.



A&S. 13. 4.  
chap. 16. 7.

*nations.* But besides that, the immediate presence of Gods Spirit did still attend them, and told them what they should do, and againe what they should not do; so that they were not at their owne libertie. *When they were let go by the Spirit, they came vnto Seleucia.* And, *they would haue gone to Bithynia, but the Spirit would not suffer them.* These men of whom I speake are not Apostles: that dispensation is ceased, as all Gods Church doth know. It were rather to be wished, that they did not come much nearer to the name of Apostataes, for reuolting from the approued rule of the Christian faith, while they vse that profession which is sacred in it selfe, but as pretenced pietie, to couer vnhappy shifting, yea sometimes an vngodly life. I do not speake of all: among bad may be some good: and circumstances oftentimes do make whole causes differ. But for many of them, I could wish that experience had not taught vs, to the slander of the Gospell, that such fond admiration as they procure in the pulpit, among the ignorant multitude (who are easily deceiued) is quitted with some infamy, which from town to towne doth follow them, and from countrey vnto countrey, or with some actuall cosinage, or with lustfull carnalitie, or one bad tricke or other.

*Scribendo discas scribere.*

11 Their calling in the meane time is not warranted in the word, although Ionas went to Ninie. Ours is a stable profession, it is no gadding ministerie. And yet I doubt not, but that we who are children of the Prophets, and haue a home in this place, and therefore are different from them, to exercise our selues against such time as God shall send vs charges, or especially to win men to Christ, may sometimes in this towne, and sometimes in the villages which are here about adioyning, euen with a free-will offering bestow our litle talents. By writing we learne to write: by singing men learne to sing: by skirmishing we shall learne to fight the Lords great battels. The people in the meane time are wonne to Iesus Christ: the faithfull are increased: ignorance is well expelled: idolatry is defaced; Satan and sinne are conquered. The very crummes of our tables, would keepe many soules from staruing: the lost houres of our idlenesse, would helpe many poore to heauen. God  
graunt

graunt that the burying of those talents in the ground, which he in his great loue hath giuen vnto vs, be not layd to our charge, in that dreadfull and terrible day. If ignorance, or idolatrie, or iniquitie did not rage, if the enemies of the Gospell to hold vp their Romish Antichrist were not busie to peruert, we might keepe our selues in our cloisters, but if all these do fret, and daily consume like a canker, let vs sometimes looke about vs.

Theodore reporteth in his Ecclesiasticall storie, that when Valens the Emperour with his Arrian opinions, had bee-pestered much of the world, & by that meanes the flocke of Christ stood in great danger, Aphraates a Monke, a holy man of that time, contrary to his order and vsuall profession, came forth out of his Monasterie, to helpe to keepe vp the truth. And being asked by the Emperour who was offended at him, what he did out of his cell? I would (saith he) haue kept it, and did keepe it so long as Christes sheepe were in quiet; but now that tempestes do come on, and stormes bring them in danger, euery stone is to be turned, euery means is to be sought, to free them from this perill. He goeth on: If I were daughter to any man whatsoeuer, and according to my sexe as decency would require, were kept vp in a closet, or in some secret chamber, and inner part of the house, yet if my fathers dwelling were on fire, should I not be verie carelesse, if I wold not then come forth to helpe to quench the fire, or giue direction for it? So if now I should not helpe to teach true faith in Christ, by coming out of my Monastery, I should do much amisse. Let vs remember the like, in these most perillous times: so we shall discharge our consciences, we shall disburden our soules, and God himselfe will reward it, by one meanes or another, although men do not requite it: for do not looke for that: if you do, they will deceiue you. And thus hauing shewed the reason why Jonas went from Israel, I come to the second verse.

Theodore.  
Hist. Eccles.  
lib. 4. 24.

*Arise.*

12 It should seeme that our Prophet hauing long preached to his country-men, and litle preuailed, had now discouraged himselfe, and euen set him downe, which case doth oft befall the Minister, through that weaknesse and frailtie which is in



Ezech. 3. 9.

1. Cor. 3. 6.

August. contra Crescon. Grammaticum, lib. I.

Matth. 23. 37

Matth. 10. 24

humane nature. For the preuenting whereof in his seruant Ezechiel, God himselfe doth foretell him, that he sendeth him to such as are *a rebellious house*, and will not heare his voyce. Notwithstanding the Prophet is enforced to do his dutie, and leaue the successe to God. That is it whereunto the Minister should looke, performe all which the Lord requireth, and leaue the euent to him. For we are not in Gods place, to alter & change, and mollifie mens hearts; *Paule planteth, and Apollos watereth, but God giueth the increase*. In the meane time, the labour of the faithfull Minister, whether it speed or misse, is accepted of the Lord. For as he (sayth Saint Austen) who perswadeth to euill, (as to heresie or treason) is punished accordingly, although he do not preuaile, yet because he intended it, because he did labour it; so he that doth his best to winne men to heauen, although he effecteth not what he desired, findeth his reward with God. And he addeth in the same booke, that when Christ did lament ouer his owne Citie Hierusalem, and said that he would haue gathered the Iewes together, as the hen gathereth, or clucketh her yong ones vnder her wings, and they would not; that perhaps he did encourage vs by his own example, that if we should not obtaine when we haue spent our labour, yet we should not dismay our selues, because no more befalleth vs, then did betide Christ. And the disciple as we know, is not greater then his maister. If such a drowinesse or sleepinesse were now vpon Ionas, after his small successe in preaching to Israel, God biddeth it be shaken off, when he willeth him to *Arise*, that is, pluck vp his spirits, and rouze vp himself, and make speed in his message.

*And go to Ninieue that great Citie.*

13 Although God in ordinarie did tye himselfe to his people of Israel, yet at this time (for so was his good pleasure) he sheweth that himselfe is Lord ouer all the earth, and taketh care of all and punisheth all who do sinne against him; in as much as he did send his Prophet to Ninieue, which was a Citie in Assyria, and the Metropolis of that countrey, and iustly in this place sayd to be a great Citie. By that which is written of it, it may be iudged, that Ninieue was then the greatest Citie that was  
vpon

upon the earth. When Moses doth mention it, he giueth that testimonie of it, *This is that great Citie*. In the third chapter of Gen. 10. 12. this present Prophecie it is sayd to be *a great and excellent Citie* Ion. 3. 3. *of three dayes iourney*. That in those dayes this was no strange thing, in the Easterne countreys, to haue som places verie huge, we may somewhat iudge by Babylon, which Aristotle setteth Aristoteles politicorum. lib. 2. downe to haue bin so big, as that when some part of it had bene taken by the enemy, some other quarters of it, did not heare of any such newes, till within three dayes after. But for Niniue thus much more: In the last chapter of this Prophecie it is put for the conclusion of the booke, that there were in it *sixe score* Ion. 4. 11. *thousand persons that could not discerne betweene their right hand and their left hand*: which importeth that they were children of small age and vnderstanding.

14 This City by profane writers is called Ninus, as by Herod. Herod. lib. 1. dorus in his Clio, by Strabo in the sixteenth of his Geography, Strabo. lib. 16. by Plinie in the sixth of his Naturall historie, by Tacitus in the Plin. lib. 6. 13. twelfth of his Annales. And by some of them it was supposed Tacit. Annal. lib. 12. to be builded by Ninus the great Monarch of Assyria, and husband to Semiramis, which is also the opinion of Saint Austen, in Aug. de Ciu. his bookes De ciuitate Dei. Some argument why we should De i. lib. 16. 3. belecue it to be so, may be gathered from the name, being termed of Ninus the king, Ninus, & Niniueh in the Scripture. But see whether that in this case, a man may not say as Austen sayd Augustinus Epist. 19. to Hierome (about that great controuersie betweene Paule and Gal. 2. 13. Peter; whether Peter sinned or sinned not, and dissembled with the Iewes in deed, or but in shew) that although Hierome had more witnesses in nūber to proue his assertion, the Austen could bring, yet that S. Paule who had Gods Spirit, and thereby did write, was in steed of all the rest, nay in truth aboue all: So although both Heathen and Christians, and among them S. Austen do say, that this Citie was built by Ninus, yet see whether Moses who had the immediate Spirit of God, be not in steed of all, or rather beyond all. And he doth tell vs that this Citie was Gen. 10. 11. built by Assur. Neither doth the Hebrew name import ought to the contrary, if it be as some suppose, not Niniueh of Ninus, but Niniueh of *Nanah* the Hebrew word, & so signifying beautiful



Munsterus  
Cosmograp.  
lib 5.

or goodly, or faire, or fit to be inhabited. But this controuersie may be ended, if that opinion be true which Munster doth deliuer vnto vs, that some thinke that both Assur and Ninus are one man, called by diuerse names in diuerse languages. He doth not specifie in that place, who they be that so reconcile this doubt; neither yet haue I found any that be of that minde.

Diodorus Si-  
culus Antiq.  
lib.3.1.  
Plin.Hist.na-  
tur.6.3.  
Herod.lib.1.

15 But to let that go, this Citie is described by Diodorus Siculus ( in the second of his Antiquities as Stephanus will haue it, as some other in the third ) to stand vpon Euphrates, I thinke he meaneth Tigris, for so all consent hath it, and Babylon on Euphrates: to be built with foure sides, but not equall or square, for the two longer sides had each of them one hundred and fiftie furlongs, the two shorter sides had each of them ninetie, which arising in the whole number to foure hundred and foure score furlongs, the compasse of the Citie did amount to thirtie French leagues, or threescore Italian miles. The walles sayth Diodorus were in height an hundred foote, the bredth of the walles, that three cartes might go together: the towers which were about it, were one thousand and fise hundred, the height of the towers was two hundred foote in each. This Citie being built, to shew the magnificence and royalty of the founder, was without doubt populous for the proportion; the country yeelding food to sustaine so great a multitude, and they hauing water at wil by the nearenesse of the riuer, The fertilitie of the soile was such in old time about this place, although not for other things in like measure, yet for corne, that Herodotus writing of it doth speake of his owne knowledge, that the ordinary fields did returne the seed sowne in them two hundred fold, the better places three hundred: three hundred bushels for one, or at least three hundred graines of one corne.

Seneca in  
consolatione  
ad Narciam.  
cap.16.  
*Tiberiū Grac-  
chū & Caium  
qui bonos viros  
negauerit, ma-  
gnos fatebitur.*

16 Our Ionas is to go by Gods commandement to this Citie, which if any will denie to be good, yet he must confesse to be great, as once it was said of the Gracchi in Rome. He needed not to find fault that he had nothing to do, who had Ninieue for his charge, and whose businesse was to preach to such an auditorie where were so many and so mightie. If he stood vpon his credit, as it seemeth that he did too much, ( which hereafter may be

be shewed) here was a place of reputation for him, if any were vpon earth. Tullie was no great warriour, for ought that I can reade, and I thinke that himselfe thought so; yet in one of his Epistles, he telleth that he did besiege a litle towne, Pindinessus he calleth it, with such egerneſſe, that there was nothing wanting to him of the top and height of glory, for his good seruice there, but the name of the towne. His towne did want a name. He meaneth that it was but base, and not knowne to men in Rome. Our Prophet in his preaching need find no such fault: his charge hath a name: it is Niniue that great Citie, which ruled ouer the earth, the seat of the Empire, the Ladie of the East, the Queene of nations, the riches of the world, where more people did inhabit, then are now in some one kingdome. I do reade in Seneca, that there was once a man of a turbulēt wit, called Senecio, who wold speake none but great words, wold haue none but great things. His seruants were all great, his siluer vessels & plate were great. Nay, *beleene me* (saith Seneca) *his folly grew so great, that his shoes were still too big for him, he would not eate figs, but Mariscas*, a kind of grosse great figs. *He had a concubine of a huge and mighty stature. He had all things so bigge, that the surname, cognomen, or rather cognomentum as Messala did terme it, was set vpon him of Senecio Grandio.* If this Grandio had bene sent on such a message as Ionas was, it may be supposed that he wold haue bene a proud man. But our Prophet was not so, as in the next verse hereafter we shall find.

17 Well, God goeth forward with him, *Arise and cry against it.* The Lord telleth him all the circumstances, which must be done in this message, least he should be to seeke, and so do somewhat amisse: and againe to make him more carefull in performing of that, wherein God himself was so desirous to informe him in particular. He must crie against Niniue, not whisper in the eare as if it were to one; not speake softly as to a few: but cry as vnto all: this is a general proclamation. This word *Cry* is vsed in Scripture when men are fast asleepe and lulled in their sinnes, and awake not with a litle, so that as Eliah sayd to the Baalites, that they were to cry aloud, *because Baal might be sleeping, and must be awaked*, so the Minister must crie aloud, that men may

Tull. Epist.  
lib. 2. Ep. 10.  
ad Caelium.  
*Vt mihi ad  
summam glo-  
riam nihil dese-  
nisi nomen op-  
pidi.*

Sene. in Sua-  
soriar. 2.  
*Ingenij confusi  
& turbulenti  
qui cupiebat  
grandia dicere.  
Credatis mihi  
velim non io-  
canti, eo per-  
uenit insania  
eius, vt calceos  
quoque maio-  
res sumeret, si-  
cus nō esset nisi  
mariscas. Con-  
cubinā ingentis  
stature habebat.*

1. Reg. 18. 22.



Isa. 58. 1.

Chap. 40 6.

Match. 3. 3.

Gen. 4. 10.

Chap. 18. 20.

Deut. 24. 15.

Iac. 5. 4.

Gen. 19. 13.

Chap. 6. 12.

Num. 16. 1.

be raised from their drowynesse in sinne. When the iniquities of Israel, & transgressions of Iacob began to grow great, the Prophet Esay is called vpon to *crie alowd and not to spare, yea to lift up his voyce as if it were a trumpet*. In like maner, when, as it should seeme men being drowned in securitie did forget their owne mortalitie, *A voyce sayd Cry*: The Prophet asketh what *shall I cry? All flesh is grasse, and the beauty thereof as the floure of the field*. So the voyce of Iohn the Baptist who bad men repent, because the kingdome of heauen was neare, is called *the voyce of a cryer*. Againe this word *Cry* is some other time vsed, when some thing else crieth first, and maketh such a noise in the eares of the Lord, that it calleth for vengeance of him; and in the eares of the committers, that they cannot heare any thing vnlesse it be lowd. In such cases men are not moued at all with low words, as the whistling of the winde is not perceiued at all, in the blowing of trumpets or the ringing of belles. Those things which are violent, must be driuen forth with such other things as are violent. It is sayd of bloud that it cannot be satisfied but with bloud. It is knowne of loue, that it cannot be recompenced or requited but with loue. Euen so the crie of sinne cannot be stopped, but by crying out against sinne, and condemning it openly. But that sins do crie we reade oft in the Scripture. Abels bloud did crie, that is indeed, the murther of Cain did call to God for vengeance. The crie of Sodome and Gomorrha was great. The detaining of wages from the laborer & hired seruant, doth yeeld forth a crie. And here in this place the wickednesse of Niniue cometh vp before God: & with what but with a cry? As if he shold say, that it was now grown so great, that the earth was no longer able to hold it, but both the aire and the heauen too, did ring of the same. Exceeding force of sin, which wil thus call for vengeance. This was it which once plucked downe fire and brimstone from heauen vpon Sodome and Gomorrha. This was it which caused that vniuersall floud in the dayes of Noe. This made Corah and his company to be swallowed vp by the earth & go down quick into the graue. This brought an incredible destruction vpon Ierusalē, which sonetimes was Gods own Citie. Nay this very place Niniue, although now it were spared vpon

vpon their apparāt repentance, yet when afterward they returned to their malice, as a dog to his vomit, it was destroyed, as Nahum the Prophet had foretold. Those other Monarchies of the old Babylonians, of the Medes & the Persians, of the Greeks and Romanes did speed after like sort. Their sinne ascending vponward, rebounded againe vpon them, with a fearefull desolation. But what now may we imagine that those sinnes were, which are sayd in this place to lye so grievously vpon them.

18 It is likely that such generall sinnes were in Niniue, as are sayd by Ezechiel to haue bene in Sodome, that is, *Pride and fulnesse of bread, and abundance of idlenesse, & that she did not strengthen the hand of the poore and needy*; but I thinke that in particular some falts may be picked out, which were great in that place. As first, witchcraft and inchantment, and sorcery & necromancie, and diuination by the starres, which were exercised beyond measure, in all the Easterne parts where Niniue stood. When the true wisdome of Salomō, is in the scripture compared with mens counterfeite wisdome, it is said *that his wisdome excelled all the wisdome of the children of the East*, that is, their Philosophers and Diuiners, and all of that sort. There came to adore Christ, wise men as they are called, Magi, Diuiners or Soothsayers, and it is sayd in the text, that they came out of the East. In the second of Daniel, what a rabble of such are reckened vp to be in Babylon, a citie not far from Niniue, *Inchanters, Astrologians, Chaldeans and Sorcerers*? & how doth God himself deride, & scoffe at the by his Prophet Esay, for entertaining of such, & for retaining of so many? In one word, the censure that is set on the Chaldeans, men not far frō Niniue, by Tully in the second of his Diuination, and by Cornelius Tacitus in the first of his History, (where that by his Mathematicians he meaneth Chaldeans, or the scholers of them, may be wel gathered from that which elsewhere he hath of Tiberius, who as he saith was skilled in their Arts) together with the Narration of the Magi in Herodotus, who would haue had the kingdom after the death of Cābyfes, do make this most plaine, that in the East country these Arts were vsed much, and therefore likely so in Niniue. But how odious these sins are in the sight of God, whosoever doth reade the Scriptures, can not be

Nahum.3.1.

Ezech.16.49

1.Reg.4.30.

Matth.2.1.

μάγοι ἀπὸ ἀνατολῶν.

Dan.2.2.

Isa.47.9.

Tull. de Di-

uinat. lib.2.

Tacitus Hist.

lib.1.

Annaliū li.6.

Tiberius sciē-

tiā Chaldaorū

artu.

Herodot.li.5.



ignorant. In the tenth of Jeremy the least of these faults are called *the way or customes of the heathen*, and therefore are they vnfit for Gods people. Balaam could say, *there is no sorcery in Iacob, nor soothsaying in Israel*. God himselfe doth giue charge that among his people should be none *that vseth witchcraft or a regard of time, or a marker of the flying of foules, or a forcerer, or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsell at the dead*, and the reason is there assigned, because all that do such things *are an abomination to the Lord*. Nay, God doth so hate these, as that all such who seek to them, are odious to him, as by Saule and Ahaziah may most plainly appeare, who for seeking vnto such, lost their kingdomes and their liues. The audacioulnesse of men who are acquainted with these arts, may be seene by those enchanters of whom we reade in Exodus, who at Pharaos intreatie, did dare not only to braue, but to resist God and his seruant Moses. Plinie himselfe although he were but a heathen man, doth laugh at and deride the vanities of such. S. Cyprian doth describe their vnfruitful superstition: *Regulus* saith he, *observed the flying of birds, and yet he was taken by the Carthaginians. Mancinus kept their religion, yet was he sent vnder the gallows, sub ingum, a token of disgrace to him selfe and his armie. Paulus had the birds eating lustily, which they held as a signe of good lucke, yet was he slaine at the battell of Canne*. But the execrable custome of some who be of this kind may partly be learned by that, wherwith Athanasius sometimes (although falsely) was charged, that he in his Magicke should vse the hand of a dead man, which by experience in our time hath bene declared to be a practise, of some who vse those trades. And partly by the example of Iulian the Apostata, who not long before his death, going to warre in Persia, did cause a woman to be hanged vp by the haire of the head, to haue her hands stretched abroad, her belly to be ripped open, that, as the author iesteth at it, her liuer perhaps being cut vp, he might thereby diuine what should be the end of that his voyage, and whether that he should safely returne againe. As it may seeme he him selfe was ashamed of that deede, for he caused the church or chappell wherein this fact was done, not onely to bee locked

Jerem. 10. 2.

Num. 23. 23.

Deut. 18. 10.

1. Sam. 28. 7.

2. Reg. 1. 1.

1. Chro. 10. 13

Exod. 7. 11.

Plinius Hist.

Nat. lib. 26. 4.

*Regulus auspicia curauit, & captus est.**Mancinus religionem tenuit, & sub ingum missus est.**Pullos edaces habuit Paulus**Cyprian de Idolorum vanitate.*

Zozom. Hist.

Eccles. 2. 21.

Theod. Hist.

eccles. li 3. 21

*Mulierculam**capillo suspensam, mimbis**extensis, cuius**ventre dissecto.**Non obserari solum sed etiam obfignari.*

locked, but to be sealed vp also, and watchmen continually to ward there, that no man might come in. Yet afterward it was discovered, when report came of his death. No maruell if such finnes did come vp vnto the Lord, or any other which draw in this line, if they were to be found in Niniue. Let Christians still take heed of these most filthy crimes, yea and of all curious arts, and among them of that too, which, whatsoeuer be sayd for it by many who are young, and delight in experiments, is truly sayd by Basil, to be nothing else but *a busie tickle vanitie.* Basil in Hex-  
amero. Ho-  
mil. 1.  
*Astrologia in-  
diciaria nego-  
tiosissima va-  
nitas.*

19 A second sin in Niniue was robbery and oppression. That in some sort may be gathered from their large and mightie gouernement, which could not be maintained but by somewhat, & indeed was vp-held and born out, with the spoiles of other. But the Prophet Nahum doth put the case beyond question, when he calleth it *a bloody citie, full of lyes and robbery, from whence the pray departeth not.* They had then conquered a great part of the inhabited world. The tributes and exactions which they had of them whom they conquered, could not chuse but be great. And for the beautifying of that their City, which for a thousand yeares and more, was mistresse of the world, and chiefe seate of the Empire, it may well be supposed, that they tooke the selfe same course, which afterward was taken vp by the Romanes, who to garnish and adorne Rome, did take away from all places, whither their authority and soueraignty did stretch, not onely gold and siluer, but images and pictures, and painted tables, and hangings of tapistrie, and plate, and armour, yea whatsoeuer else was precious in their eyes. So did that great Marcus Liuius lib. 25  
at the sacking of Syracusa, and other in other places; who feared not to spoile many townes, to make one trim & glorious. Now God who loueth iustice, and in iustice hateth oppression, and the robbing of other men, can not like of this. How sped Pharaos with his people, for dealing hard with the Israelites? *If he shall be cast into the fire* saith Saint Austen, being moued as it seemeth by that place of the 25. of Matthew, *who did not giue his bread to the hungry, where thinke you shall he be put, who hath taken away the bread of other men? If he shall be throwne into the fire who clothed not the naked, whither shall he be cast who* Augustin. de  
Sanctis, Ser-  
mone 38.  
*Putas ubi mit-  
tendus est qui  
tulit alicuius?*



Theatre du  
monde. lib. 2.

hath unclothed the clothed? If he be condemned with the Diuell who hath not afforded his house to strangers, where do you think is he to be put, which taketh away that house which in right is another mans? All which things oppressors do. Here let those men take heed, who grind the face of the poore, of the fatherlesse, and the widow, if this sinne yeeld forth a crie, not onely in this world but in another also. It was a spitefull trick and in no sort to be commended, but much lesse to be imitated; and it was a saying much abused out of Athanasius his Creed; but yet the meaning was very shrewd, when the people of Sicilia did write vpon the tombe of a dead Viceroy of theirs, who was a great oppressor, and cruell ouer that countrey

Athanasius  
in Symbolo.

*Qui propter nos homines  
Et nostram salutem  
Descendit ad inferos.*

*Who for vs men  
And for our better safetie  
Is gone downe into hell.*

They meant that this polling and exacting gouernour was lodged in hell.

Habac. 2. 11.

20 If all things which are written, be written for our learning, then let the crie of Niniue be a warning vnto vs, and to all men in generall, that we flie from their crueltie. And remembering that of the Prophet, *The stone shall cry out of the wall, and the beame out of the timber shall aunswer it, Wo vnto him that buildeth a towne with bloud, and creteth a City by iniquitie*, let vs be warie in our Colledges, that it be not truly sayd of vs, that robbery and oppression, and bribery and extortion, go not out of their streets. The keeping backe of the poore, for the speeding of the rich to gaine friends to our selues, or to be enriched with money, cometh neare within this compasse. Friendship which is so gotten, is not friendship with the Lord, nor friendship for the Lord, but friendship against the Lord. Money which is so had, as it is cursedly gotten, so it is often spent leudly. It is put as the Prophet speaketh, into a broken bagge; the Lord doth blow vpon it; & yet we will not see so much. A reckening must be made, as how we spend our money, so much more how we  
get

Agg 1. 6.

get it. If such finnes should be among vs, they may be accounted farre greater, then they could be in Niniue, because we haue had many Ionasses, who haue long cried out against them. That God who is slow to anger, will strike so much the heauier, when he is forced to strike. That wrath which is deferred will in the end proue most grieuous. Thus you see what Ionas was, and againe what he was not, and who sent him from Israel, and who bid him go to Niniue, and that Niniue was a great Citie, but a Citie of great sinne. It followeth in the next place how he did discharge this dutie: but that must be deferred vnto some other time. In the meane while God send vs vnderstanding in all things. To this God be praise for euer.



## THE II. LECTVRE.

*The chiefe points.*

1. The veritie of the Scripture appeareth in that the writers thereof doe declare many things against themselves. 6 Reasons which might moue Ionas to flie to Tarshish, and the insufficiencie of them. 12 Where Tarshish was. 13 The vocation of the Ministerie is not to be relinquished. 16 Men are more free to spend money about euill things then about good. 17 What it is to flie from Gods presence. 19 Comfort and instruction to the Minister.

## IONAH. I. 3.

*But Ionah rose up to fly into Tarshish from the presence of the Lord, and went downe to Iapho: and he found a ship going to Tarshish: so he payed the fare thereof and went downe into it: that he might go with them into Tarshish from the presence of the Lord.*

**I**ONAS hath receiued his charge to go to Niniue, with a message of much importance; which he might do the better, because he came with authoritie, and not as a common person, to chide and brawle about iniuries, or bad reckonings which fall out betweene man & man,



but with a proclamation of weight from the eternall God. Here a naturall man would looke, that since Ionas is to write this storie of himselfe, (for no man I thinke maketh doubt thereof) he should speake for his owne credit; with what diligence and audacitie he performed this message; how he spared not the king of Niniue, but told him his owne; or if he had failed to do that which was enioined to him, or for want of wit or wil, had missed in his designement, a worldling would iudge, that for his reputation, he should haue concealed it: let others if they wold haue spoken their pleasure of him, but not he of himself: or if needs he must haue spoken, he would haue told the better part, and left out the worst. But if Ionas would be naught, and erre as fowly in penning, as he did before in practise, he hath here met with his maister, who well can keepe him from it, euen the mightie Spirit of God, which dealeth with him in this place as it did with Dauid in his one and fiftieth Psalme, that is, maketh him to confesse *that against God, against him only he had sinned, & done euill in his sight, that the Lord might be iustified when he did speake, and pure when he did iudge*, that God might haue his true honor, and man beare his deserued blame. This here maketh our Prophet say so much against himself, and lay open his owne infirmities, yea his gricuous disobedience, that himselfe was a runagate, and fugitiue from his God, yea a very carelesse rebel: that he slept in the ship-bottome, when all other were praying, for feare lest they should be drowned: that he crosseth the Lord alwayes, wishing vengeance vpon Niniue, when God would haue mercie; yea that as the testiest man who euer did liue, he did fret and scold with God, and for anger would be dead; and lastly that chiding hand-smooth with his maker, he did iustifie his wrath, that he did well to be angrie.

2 This course (not only here but through other scriptures also) of inculcating & redoubling their faults, whom the books do most concerne, as the impatiency of Iob, the murther of Dauid, the idolatrie of Salomon, the discontentednesse of Moses, by Moses himselfe, and Gods punishment on him for it, that he came not into Canaan; so by Jeremy himselfe, the fretting of Jeremy, because all things were not well, doth argue to the reader

Psal. 51. 4.

Ionah. 1. 5.

Chap. 4. 5.

Chap. 4. 1. 4. 9

Iob. 3. 1.

2. Sam. 11. 17

1. Reg. 11. 3.

Num. 11. 11.

Chap. 20. 12.

Jerem. 20. 14.

reader some thing very supernaturall that is in these bookes; since contrary to the course of humorous ambition, which delighteth in her owne glorie, and either openly or secretly, by some insinuation doth aime still at her owne praise, they which are the Spirits secretaries, should discover themselves, & display their owne ouersights. Among other that follow in the proceffe of this Prophecy, this is an excellent argument, against those wicked ones of our age, who call the Scripture in question. If they, who in the way of carnalitie to magnifie themselves, and make their wordes seeme glorious, dare oppose their wits against heauen and earth, against Iewes and Gentiles, against God and men, could remember the endlesse wisdom of the word of life, they might plentifully admire their spirit, who to giue God the glory, do reioyce in their infirmities, & proclaime 2. Cor. 12. 5. their owne follies. And if they would compare the maner of these writers inspired with the holy Ghost, with the workes of other men of what sort soeuer, they must either shut their eyes or confesse a great difference.

3 For the writers of this world, how soeuer against enemies they speake all and more then all, as Zozimus did against the Christians; or for their friendes and countrymen set all at the highest, as Salust doth obserue that the Athenien and Greeke writers did long before his time; yea how soeuer sometimes they speake truth where it cometh to their notice, or toucheth not themselves, or their partiall friends; yet in them we find few examples of laying open the errors of themselves, or of their friends, especially when in any sort it may be concealed. Let Tully be a witnesse, of whose faults we do not reade in any thing of his owne; but that Rome was saued by him from the furie of Catiline; that when he was Consul he did more then good seruice to the common-wealth, his tong and his pen haue neuer done. What learned man hath not heard of his

Salust. in pre-  
fatione Con-  
iurat. Catil.

Tull. Offic. 1.

*Cedant arma togæ, concedat laurea lingua.*

In the Commentaries of Cæsar a booke worthily penned, may we find any thing which maketh against himselfe, yea in his ciuill warres? But in his friend Hirtius, what is there to be read that doth not make for him? The writings of Mahomet, I meane

Hirtius de  
bello Hispa.



Iohn 2.19.  
 Lod. Viues  
 de veritate  
 fidei lib.4.  
 Ioh.16.7.

such as are written of him, do make him the onely Prophet in the last age of the world, the great seruant of the Higheſt, hauing meſſages from aboue, and oracles from heauen, yea & ſuch a one as was able bodily to riſe againe from the dead, but that muſt be after eight hundred yeares (he taketh a pretie time for the trying of that concluſion, whereas Chriſt tooke but three dayes) yea as Viues obſerueth, that he was the Cōforter whom Chriſt promiſed to ſend into the world after his aſcenſion: and that it was written in the Goſpell of Saint Iohn, *I will ſend you a Comforter, and that ſhall be Mahomet*, but that thoſe laſt words concerning Mahomet, were razed out by the Chriſtians.

Plin. Iunior  
 Epift. lib.9.  
 ad paternū.  
*Tantus audiē-  
 di quæ fecerūt  
 pudor quibus  
 nullus faciendi  
 quæ audire e-  
 rubescunt.*

4 By theſe we may iudge of the reſt. But it is ſo farre off from men, who are but naturall men, to be detectors and diſcouerers of their owne falles to poſterity, that they cannot with patience endure, that they ſhould be opened by other. For that is a common fault and not proper to one, which Pliny reporteth of one in his time. And that was, that whereas according to the cuſtome of that age, a certaine writer had read and rehearſed in the preſence of diuerſe a peece of a booke, which truly deciphered the faults of ſome men, and ſayd that he would reſerue the reſt vntil the next day to be heard, the friends of one party who was touched in that booke, and not without deſert, came in the meane while to the Author, and moſt earneſtly intreated him in their friends behalfe, that he would forbear to reade of that matter any further. Which made Pliny to inferre this, in one of his Epiftles, *Such ſhame is there of hearing ſuch things as are done, by them who ſhame not to do that which they bluſh to beare.* What his friends could not endure, himſelfe would much leſſe, & what to heare had bene grieuous, to write had bene a ſhame. The Prophets and pen-men of the Spirit of God, by a peculiar prerogatiue are ſingular in this kind, to ſhew that their bookes are the bookes of their Maiſter: and ſo by that one meanes a-

Aug. Epift. 7.  
*Secūdas partes  
 habeat mode-  
 ſtitiæ qui pri-  
 mas non potuit  
 habere ſapiētiæ.*

mong other, to ſtop the mouths of blaſphemers and miſcreants, who meaſure God by themſelues, and pietie by their profane-  
 neſſe. Ionaſ was better taught, not to giue the glory to himſelf, but to God, hauing learned that leſſon which Saint Auſten afterward did mention, that he who hath failed in the firſt degree

of

of wisdom, that is vertue and obedience, should betake him to the second, that is, modestie in confessing and acknowledging his fault. Heare now therefore what he did, and how he performed his message.

*He arose to flie into Tarsish.*

5 Jonas thus farre was obedient, to arise when he was bidden, but he might as well haue sate still, for anie good which he did. He rouzeth vp himselfe, as if he intended to fall hardly to his matters; but after the first step, he trode not one foot right. He should haue rose to crie, and he arose to flie: he should haue gone East to Ninue, and he went Westward to Iapho. But euene cleane contrary. A liuely example of the infirmitie of man, that without Gods grace we very soone plunge into all maner of sin, without measure or meane, when a Prophet so experienced in the mysteries of saluation, could play so foule a part. But *there is no man that sinneth not*, as Salomon saith, *And the iust man doth fall seuentimes*, whereof although Hierome aske, *If he be iust how doth he fall, and if he fall how is he iust?* yet he answereth himselfe, *that he looseth not the name of a righteous man, who ariseth by repentance*, and we may say further, he falleth by nature, and ariseth by grace, he falleth by sinne, and is righteous by faith. *In many things we sinne all*, saith S. Iames: not you only who be the people, but we also the Apostles. And if that there should haue come any other after the Apostles, that should not haue sinned, it is very likely that our Sauour in the midst of his wisdom, wherewith he gouerneth his Church, would haue appointed for them some other prayer, then the ordinary Lords prayer: they should not haue sayd, *forgiue vs our trespases*, because they had none. This is a cooler both to the Pharisees and Nouatians, who were wont to despise sinners. If Jonas fall, and Iob, and Noe, and Lot, and Dauid, whom the scripture calleth iust and righteous persons, and after Gods owne heart, let other men take heed of presumption, and trusting in themselues. Yet this is a comfort to sinners in the weakenesse of their soules. If God forgaue Jonas repenting and beleeuing, he will forgiue vs also, if we beleue and repent. Therefore let not despaire deuour our wounded consciences. Yet let not this be an encouragement

1. Reg 8.46.

Hieronym.  
Epist. 46.

*Si cadit quomodo iustus, si iustus quomodo cadit?*

Iacob. 3.2.

Matth. 6.12.



to offend in any wilfulnesse. Many will fall with David, but they will not arise with David. Our Prophet at the length amendeth, but his fall was great the while. Let vs first see the reasons that moued him to his flight, and then the maner of it.

I 6 We need not to doubt, but Satan who is euer at hand to promote bad causes, could yeeld reasons enough for the hinderance of this worke. He had cause to feare, that by the meanes of Ionas many soules in Ninieue might escape his net. Perhaps therefore he would suggest and put this in his mind, that he was but a strāger there, acquainted with no man, & so should be but ill welcome. This was one part of Dauids feare, whē being with Achis he fayned himselfe mad, because among strangers out of his owne countrey, he had none on whom he might repose himselfe, as on his familiar and fast true friend. But a meaner man then a Prophet, might here haue answered Satan, that *the whole earth is the Lordes, and all that therein is, the compasse of the world and they that dwell therein.* He who kept Abraham in Egypt, where he was but a meere stranger, and Naomi in Moab, could keepe Ionas here also. It may be that the tempter would insinuate vnto him, that he was but one man. What? one man to a multitude? a single person to a whole kingdome? A ridiculous thing. Yea but Ionas might haue heard, that the day was, when those which were with Elizeus and his seruant, were more in number then all the enemies which were against them. Where God is and his Angels, there man is not alone. He could not but know, that a time had bene, when one Noe was to preach to all the world, one Moses to Pharao and all the land of Egypt. The same Moses had stood against all the tribes of Israel, when he came downe from the Mount, and found the people dauncing about the golden calfe. It was but one paire, when Iosua and Caleb resisted all the people, who murmured vpon the returne of the spies out of Canaan. Therefore as no reason should stop the mouth of the Minister, or detaine him from his charge, so this should least of all other. They who neuer knew God, haue gone as farre as this: as Phocion among the Atheniens, of whom it is written, that when Apollo by his Oracle at Delphos, had giuen an answer, that one man did disagree, although all the rest  
of

1. Sam. 21. 13

Psal. 24. 1.  
Gen. 12. 10.  
Ruth. 1. 1.

2

2. Reg. 6. 16.

2 Pet. 2. 5.  
Exod. 3. 10.  
Exod. 32. 20.

Num. 14. 6.

Plut. in vita  
Phocionis.

of their Citie consented; and they were much troubled to know who that one was, Phocion of his owne accord stepped foorth and sayd, *give ouer to wonder or enquire too carefully, who that man is: I am he of whom the question is, for indeed I like of nothing that you go about.* Ionas might haue bene as bold as euer Phocion was, for he had a farre better theame to speake vpon.

*Definite sollicitè inquirere quisnam is sit vir: ego sum de quo queritur: soli enim mihi nil eorum que aguntur probatur.*

3

7 It might be that our Prophet might haue a conceit, that for bringing such a message as the destructiō of Niniue, he might be murdered, or at the least be much abused; and that therefore it was better to keepe him away. Good sleeping in a whole skin. What wise man wold aduenture his life, among barbarous people, which knew neither God nor goodnesse? If among them who knew something, Elias could hardly escape the fingers of Iezabel, and another Prophet could scant get away from idolatrous Ieroboam, what might not be well feared among Gentiles, and proud bloudie people? If it were but to be imprisoned, or rayled at, or spit on, who would euer come there, that might keepe himselfe thence? yet this was a carnall reason, if the Prophet so thought. It was noted for follie in him that could say, *that there was a better Moone at Athens then any was at Corinth.* It sauoured of infidelitie in him that should thinke, that God was not as strong at Niniue, as he had bene in Israel. But Ionas wouldst thou not aduenture an abusing, to win vnto the Lord so goodly a Citie as Niniue was? such a king, and such a people? enlarge heauen with so manie? A Philosopher after thee, Aristippus by name, in a desire that he had to gaine Dionysius but vnto morall vertue, could endure that the tyrant whose good he did seeke, should raile and spit on him. And he could say for himselfe, that if fisher-men for the getting of a litle fish, could be well contented to soile and fowle themselves in the mud and mire, why should he refuse to endure any disgrace, if he might catch such a great fish as Dionysius was. The king of Niniue and his people, had bene as the taking of a whale, in comparison of Dionysius, although a king in Sicilia. But if it had bene worse, Ionas, that thou must haue lost thy life, wouldst thou haue stucke thereat? To bestow thy life on God, who bestowed it on thee? to yeeld it when he called for it, who might call for it

1. Reg. 19. 1.  
Chap. 13. 1.

Plutarch. de Exilio.  
*Ridemus eum qui dixit meliorem Athenis esse lunam quā Corinthu.*

Diogenes Laertius in vita Aristippi.



when he would? Could not he haue restored it in this world, if it had pleased him? or could he not make recompence in the kingdome of heauen? Thou couldst not but know, Ionas, that his Sonne afterward, should for thy sake lose his life. Was the seruant about the maister? How many for their Princes? how many for their countreys haue willingly died? Shall men do that for men, which thou wilt not for thy God? It was many yeares after thee, (but the saying of Salomon *in specie* is true, that there is no new thing, and so the like might be before thee) that at the siege of Auaricum a city of France by Iulius Cæsar, one french-man being slaine, by the stroke of an engine in warre called a Scorpion, a second commeth in his place, and when he was slaine, a third, and when he was dead, a fourth, they so entring certaine death for the safegard of their countrey. Shall souldiers do more for the keeping of a Citie, then a Prophet will do for the kingdome of heauen? This yet therefore is no reason: let vs heare a litle further.

Eccles. 1. 10.

Cesar. Com-  
ment. lib. 7.

4

Rom. 3. 2.

Rom. 11. 33.  
Matth. 3. 9.

1. Cor. 3. 6.

8 Perhaps he did remember, that he did no good by preaching in his owne countrey, to men of rebellious hearts: & what good then should he do in preaching to infidels? If they would not heare who had the Law and the couenāt, & to whom were committed the oracles of God, and knew what belonged to all these, what should be expected of ignorant persons? of superstitious idolaters? He who had lost one labour in so large a sort spent, would hardly endure to lose another. As good sit still at home, or do something else, as go so farre and do nothing. This obiection yet was worldly, for how could he tell what the Lord would do? Had he diued into those counsels which are so vnsearchable, and those wayes which are past finding out? God was able of stones to raise vp children to Abraham. He could make the rough wayes plaine, & set the crooked things straight. Who should be of power to soften and mollifie the heart, of flintie to make it fleshie, but he who made the heart? Howsoeuer let the Minister do his dutie, & leaue the rest to him. *Paule planteth, Apollos watereth, but God giueth the increase.* But if God be not pleased to giue anie increase, yet let Paule plant, and let Apollos water. The resolution which Ioab sometimes did

did beare speaking to the Israelites, should be the resolution of the Minister, *Be strong, and let vs be valiant for our people, and for the cities of our God, and then let the Lord do what seemeth good in his eyes.* So should Ionas haue said. In an vnknowne countrey God might haue sent him fruite, who found none in his owne. It is noted of Herod the great, by Iosephus, that he who at home was a man most vnhappy in his wiues & his children, was abroad a man most happy, for his great friendes and acquaintance and much other prosperitie. So it might haue bene with the Prophet. Therefore this yet is no reason.

9 It may be that he stomaked it, that the Gentiles should know God, which was a fault in his country-men, while they accounted all other men dogges, but themselues the holy seed. *We haue Abraham to our father.* In respect whereof, when Peter had preached to the Gentils, and the gifts of the holy Ghost had fallen on Cornelius, and those which were with him; they of the Circumcision did challenge the Apostle, that he had gone in to me vncircumcised. So the Prophet being sicke of his country-mens disease, might murmur that the Niniuites should be preferred before the auncient people of God, his word being taken from these, and giuen to the other, as if they had better deserved it. This might in time bring in the refusall of the Iewes, and the calling of the Gentiles so spoken of by Noe, so told of by Iacob, so fore-prophecied by Moses, so fore-written by Dauid, all which more then apparantly did aime at such a matter. But is it come to this passe that the axe shall leade the workeman? or shall man teach his God what people he shall chuse? Hiram although a Gentile, yet had a finger in the Temple of Salomon; so Niniue of the Gentiles might be a part of Gods spirituall temple. If Israel were to be reiected, they might thanke none but themselues for that losse, who had the custodie of so precious a treasure, as the Arke was and the Cherubins, which signified Gods presence, and lost all the fruit of them and many blessings besides. But by many wordes of the old Testament, that time could not yet be come, nor the generall calling of the Gentiles, till that Messias did appeare, who was farre inough from Ionas. Therefore as the rest, so this was no pretence for

Ioseph. Anti.  
lib. 16.6.

Math. 3.9.  
Ioh. 8.39.  
Act. 16.44.

Act. 11.2.

Gen. 9.27.  
Chap. 49.10.  
Deut. 32.21.  
Psal. 68.31.

1. Reg. 5.8.



the Prophet, to flie away from his charge.

6  
Ion. 4. 2.

IO Thus haue I touched such causes, as sense and reason yeeld, and the expositions on this place. The text doth not contrarie these, and it is not vnlikely, that all or diuerse of them, were tumbling at that time in the working head of Ionas. But there is one which expresly is named in the bodie of the text, as appeareth in the fourth chapter. Ionas stood on his reputation, that he was the Lords messenger, & therefore was to speake nothing but truth. He imagined that it might be his grosse discredit, to be taken in a lye; and he thought it might be a meanes, that Gods name might be reproched, and the Lord be blasphemed. *For I know saith he, that thou art a gracious God and mercifull, slow to anger and of great kindnesse, and repentest thee of the euill.* Thus the man is so straight laced, that rather then him selfe would lose a word, he careth not if a million of men do lose their liues; if that goodly glorious citie were ruinated to the ground; if the innocent sucking infants were deuoured vp by destruction. A preposterous zeale, and furious, and which wanteth no ignorance also. For he should haue learned to distinguish betweene Gods absolute word, and his conditionall threatnings. Some things are without anie condition, he will haue them to be so: some other things are with an *If*, as, if they do not repent. It was an absolute speech: The seed of the woman shall bruse the serpens head. But it is a word with condition, *The Lord will not forsake his people*, that is, if they do not first forsake him, which maner of intended, or included condition if Ionas had remembred, when he was to vtter his speech, That Niniue should be destroyed, *Verum est*, if they repented not, and called for grace, God might haue done his pleasure, and his seruant haue said true also.

Gen. 3. 15.

Mat. h. 20. 15.

II This reason of the Prophet wherfore he should fly from Gods seruice, is more grieuous then the rest. For would he shorten the Lord of his mercie? Would man that was a sinner, and must be saued by a pardon, enuie that other sinners should haue their pardō also? Was Ionas his eye euil because Gods eye was good? Then wellfare Saint Paule writing to Titus, whom he would haue to remember his charge, and the people whom he taught,

taught, to shew meekenesse to all men, and he layeth this downe Tit. 3. 2. 3. as one cause, for that we our selues also were in times past unwise and disobedient. Tully was of better nature, who would haue Tullius pro M. Marcello. Marcellus spared, because himselfe before had by Cæsar bene spared. But he reprocheth it vnto Tubero, that he would offer to accuse Ligarius of that, wherein himselfe and other had bene Pro Q. Ligario. guiltie. S. Austē in the sixth of those, which are only called by the name of his Homelies, doth by a secret inclusion compare this August. Homil. 6. Tomo 10. mind of man, to one who is to passe ouer a ditch, or streame of water, ( where if he passe not he dieth, and if he plunge in, he drowneth ) and there doth find that fauour to haue a bridge or planke of timber layed crosse to helpe him ouer: but when other do come after, who are in that state as he was, he would haue it withdrawne from them. *When God saith he hath stretched out his bridge of mercy that thou mayst go ouer, wilt thou that he shall withdraw it, lest some other do come that way?* This is a cruell position, and should not be in the child of God. Graue Seneca doth account it a great fault in Lysimachus, that whereas Senec. de Ira. lib. 3. himselfe vpon Alexanders displeasure, was cast vnto a Lion to be deuoured, and happily escaped by killing that Lion, yet he caried so furious and cruell a heart toward another man, as to cut off the eares and nose from Telesphorus Rhodius, whom in former time he had entertained as his friend, but then afterward kept him being so mangled, in a cage, as if he had bene some strange beast. He should haue learned by his owne example to haue pitied another man. That verse of Dido is good,

*Non ignara mali miseris succurrere disco.*

Virgil. Æneid. 1.

*I who haue tasted of sorow, haue learned thereby to pitie those whom I see to be in misery.* That partie who hath found mercie, should not grudge mercie vnto other. Our Prophet hath forgot this. Nothing else but thunder and lightening, and fire from heauen would serue the turne, if he must go to Niniue. A humour verie ambitious, which to feed it selfe in his fancies, careth not if other perish. This is a grievous fault wheresoeuer it be found. The magnifying of one man, and the loftinesse which he conceiueth, should not be the ruine of manie. *What is the cause saith Saint Bernard of such fury many times? Nothing*



Bernardus  
Epistol. 126.

Luc. 2. 14.

*Displicet mortalibus Angelica illa participatio quae gloria Deo & pax hominibus nuntiatur: & dum gloriam usurpant, turbant pacem.*

Augustin. de  
verbis Dom.  
Serm. 15.

else saith he *but this*, that the division of the Angels doth not please mortall men. For they say, Glorie to God on high, and peace to men: but while men do seeke the glorie they do disturbe the peace. The Prophet in this place, is sicke of this disease. Let Ninive and ten Niniues sincke, burne, or do what it will: he had leifer haue his minde satisfied, then all the world be-fides. Whereof because he feareth that he shall faile, he will take such a course, as in the end proueth little to his owne ease. He ariseth as God bad him, and away he goeth with haste; but better that he had halted, so it had bene in the right way, then to run with speed in a wrong way. And thus now hauing heard the reasons which are by anie supposed to put him besides his dutie, let vs see the course which he taketh.

*He went downe to Iapho, &c.*

Septuagint.

κατ᾽ ἔβην  
εἰς ἰάππον.

Hierony. in  
hunc locum.

Acts. 10. 15.

Roger. Ho-  
ueden in Ri-  
chardo pri-  
mo.

Guliel. Neu-  
bringenf.

Hist. 4. 27.

Arias Mont.  
in hunc locū

Hieron. in  
Ezec. 27. 12.

Gualther. in  
hunc locum.

12 The Septuagint translate it, he went vp to Iapho; but Hierome doth dislike it, being moued thereto both by the Hebrew word, and by his owne experience. For liuing long, as he did in the holy land as we commonly call it, he saw that Iapho did stand low, and therefore to be more fit for descending then ascending. It is a hauen towne in Palestina standing vpon the Mediterrane sea, and it is the same which is called Ioppa in the tenth of the Actes, whither Cornelius sent for Peter. This is one of those townes, which the Christians sometimes in their voyage to the holy land, did recouer from Saladine the great king of Egypt: and it had afterward bene regained by him, but that Richard the first then king of this land, being returning on his journey for England, did bring backe his armie, and succour it at need, as Neubringenfis writeth. From this Iapho our Prophet would go vnto Tarshish, which some haue thought to be the old citie Carthage, and Hierome himselfe though not in this place yet in the seuen and twentieth of Ezechiel doth reade Carthaginiens, where as we reade, *men of Tarshish*. Yet because we are not sure, that Carthage was then built, (for this Prophecie is auncient, and Salomons time more auncient, when Tarshish was right famous, which I thinke Carthage was not) I therefore followe them who take it for Tarsus a towne of Cilicia in Asia the lesser, which was nearer to the Iewes, and well

well knowne among them, as may be gathered by Pauls speech, saying that he was borne there, and calling it *a famous citie in Cilicia*. I am the more induced hereunto, because Iosephus reciting this storie saith exprefly, that Ionas meant to flie to Tarsus in Cilicia. And I suppose this to be the place, whither Salomon did send for things of pleasure, and of profit, when it is said that he sent vnto Tarshish *for gold and siluer and inorie and Apes and peacockes*. Ioseph. Anti-quit. lib. 9. 11. 1. Reg. 10. 22.

13 This Citie then being a place of great traffike, whither marchants did frequent, to buy and sell wares, doth yeeld probable coniecture, although no necessarie inference, that Ionas not liking his message to Niniue, wold now for worldly respects, leaue his calling and become a marchant. It would wel haue becommend him, to renounce his vocation, and fallen to merchandising. His sanctified gifts would haue well serued to that purpose. That calling in it self is certainly not vnlawfull, but yet not lawfull to euerie man. There are in it, as by men it is commonly vsed, great occasions of abuses, and those so great, that Syracides saith of it, *A marchant cannot lightly keepe him from vvrong*. And, *As a naile in the wall sticketh fast betweene the ioyns of the stones, so doth sinne sticke betweene the selling and buying*. Cyrus the king of Persia did note great fraud and deceit to be in the Greeks, when he could say of them, that he feared not such men, as had a place emptie in the midst of their citie, to the which they gathering euery day, beguiled one another with othes and swearing. *These wordes saith Herodotus did Cyrus cast foorth against all the Greekes, because they had large market places wherein they used their traffiking*, as among vs might be a Bource or Exchange. Let this rather be a fault of the persons then of the things, since God hath ordained that trade to his glorie, to the vse of nauigation, to the discouerie of countreys, to the communicating of comodities in one nation to another, to the bringing in of such things as are comfortable to man; yea seruiceable in religion, as wine to vs Northerne people, to be vsed in the Sacrament, as the best representation of the bloud of Christ Iesus. But howsoeuer for a Prophet, to leaue his preaching in the name of the Lord, and fall to marchandising (if we will take it so)

Eccles. 26 30.  
Chap. 27. 2.

Herodorus  
in Clilo.  
*Non estimus  
inquam homi-  
nes illos, quibus  
locus est in me-  
dia vrbe va-  
cuus ad quem  
collecti mutui  
ipsi sibi iura-  
mentis impone-  
rent.*



was a fault in the highest degree, to run from God to men: from heauen vnto earth.

Ioh. 21. 3.  
Act. 18. 3.

2. Tim. 4. 10.

1. Cor. 9. 16.

14 I find in the new Testament, that from towe gatherers and fishers men came to be Apostles; and I know that after their sanctifying, for a need they did vse their occupations, as the Apostles went a fishing, and Saint Paule did make tents; but these things were but as hand-maidens to the studie of Diuinitie, and to the Mistresse the word; but that preaching was left for anie of these, I thinke a man may turne the whole Bible ouer, and ouer againe, and find no such example. Onely this, it was small praise to Demas as here it is to Ionas, that he left S. Paule, and embraced this present world. In our time let me take heed, who God hath blessed with verie good gifts, that it be not layd vnto their charge, that they with Ionas haue chosen to do something else, as to be farmors, or graziers, or husbandmē in the country, rather then to preach the word, whereunto in former time they were in shew selected. I speake not in bitternesse, but rather do grieue at it. The Church hath had a wound by it. If when they did teach before, they preached and were not called, that were a grieuous fault, to run & not be sent. If they formerly were called, then who hath now recalled the? Those things about which they faint and fall, are not of that moment, as is the preaching of the word. I do not yet find any thing, either expressely or by consequent, directly to be drawne throughout the whole booke of God, for the leauing or refusing of this or of that garment, & so of other circumstances, which somtimes were in question, but I am sure that I find this plainely, *wo is vnto me if I preach not the Gospel.* I do iudge no mans consciēce, but leaue that to the Lord. Yet to speake mine opinion, I do feare that it cā be but smal comfort, to the heart of a true Christian, in so glorious a time of the Gospel, as we haue (and the Lord make vs thankful for it) to say that in England he is persecuted for preaching of the Gospell. Lesse comfort to be said truly, to be a cause to himselfe, of stopping his mouth from preaching of the Gospell. But least of all, with Ionas to go from Niniue to Tarsus, from being a Prophet, to be a marchant, or follow some other calling. Ionas by it sped but ill, let the looke to themselues. I desire that all should be wel.

He

*He found a ship going to Tarshish.*

15 God doth manie times suffer those things to be ready, by the which we may fall, that we may learne that in our felues there is no measure of iniquitie, if God once do giue vs ouer, or leaue vs for a time. Whereupon we haue need to pray, not only as some pray, that he wil not suffer vs to be led into temptation, but that *he will not leade vs into temptation*, by causing vs to see enticements, and if he do, that then *he will deliuer vs from euill*. That is, if he trie vs, that he will not suffer vs to fall: if he lay a burthen on vs, that he will giue vs grace to beare it. But that is another matter. He findeth a ship readie, and like a man that meant to trauell, hauing money in his purse (so the Prophet is not thread-bare, he hath money in his purse) he payeth the fare of her. He may be thought in this, to be a man of good conscience, that such as laboured for him, should haue the price of their paines. A lesson worth the learning, for those which haue to do with labourers, and poore workemen, that they do not detain their wages. *The labourer saith our Sauour, is worthy of his hire.* God hath diuerse sayings in his Law, that the wages of such persons as are hired, should not be detained from them, least in anguish of their soule the men crie vnto the Lord, and he take it not well. The rich men that do this, are bidden by Saint James *to weepe and howle for the miseries that shall come vpon them.* And it is added, *Your gold and siluer is cankered, and the rust of them shall be a witnesse against you, and shall eat your flesh as it were fire.* The Prophet howsoeuer in other things he deale carelesly, yet in this he will not offend. He will rather breake with God, then cracke his credit with men. If they worke they shall haue money.

Matth. 6. 13.

καὶ μὴ εἰσέλ-  
θῃς ἐν πειρασ-  
μῷ.

Matth. 10. 10.

Leuit. 19. 13.

Deut. 24. 14.

Iac. 5. 1.

3.

16 But may we not rather collect something here, which maketh against the Prophet, that so firily he is set, and so hotely enflamed to run from his dutie, that rather then faile, his purse shall go for his passage? Here is earnestnesse with a witnesse; he careth not for his companie, be they Gentiles, or infidels, or idolaters as they were. (for that will appeare by it which followeth) he careth not so that he may be gone. So that he may do amisse, he will not spare his money. See the corruptnesse of our nature.



They who are otherwise straight-handed inough, in promoting that which is good, will spare no cost at all to further that which is euill. I do not findethat the Priests were verie liberall to the poore, especially out of the common treasurie: yet that Christ may be betrayed, Iudas shall haue for his part thirtie peeces of silver. Let Ioseph of Arimathea bellow cost if he wil, on burying Christ crucified; the rulers will none: but so that it may be rumoured, that his Disciples came by night and stole him away, the souldiers shal haue large pay. The Apostata Iulian was eger inough to get money from the Christians, by exactions and oppressions, but when he bad the Iewes build the Temple at Ierusalem, in spite of Iesus Christ, who had told before that it neuer should be reedified, it is certaine that his purse, as well as his tongue, did go in that bargaine. Our age hath too manie of such men as these be. Such as be of good place, if they be solicited by their honest neighbours, to helpe forward a Lecture, for the teaching of the people of God, their owne children and seruants, yea perhaps themselues too (who are most ignorant of all) or to maintaine an able Minister; they haue not a penie, their charge is so great, and so many wayes they are burthened: but to disturbe their Preacher, or call him in question, or make him stand in law for his tithes and due maintenaunce, they haue money inough. For the vsing of Gods gifts to the honour of his name, they haue other businesse: but to vse them against God or anie of his good children, they haue store and will inough.

Psal. 94. 9.

17 He payeth that he may be gone, and he telleth the other circumstances, that he may confesse his sinne to be more grievous before God. But twise in this verse it is named that *he would fly from the presence of the Lord*. In the beginning & in the end. But might that be done Ionas? Can anie withdraw himself from the sight of the Lord? Is not he ruler as well of the sea, as of the land? Can a man see himselfe anie where, where God can not see him? He who framed the eye shal not he see? or he who made the eare, shall he not heare? Surely Ionas could not be ignorant, that this was not the matter. We will not do such wrong to him, as to thinke that a Prophet had not read Dauids Psalmes. And if he had done that, then he well might remember

ber that excellent Psalme of Dauid; *Thou compasses my pathes and my lying downe, and art accustomed to all my wayes. There is not a word in my tongue, but lo thou knowest it wholly o Lord. Whither shall I go from thy Spirit, or whither shall I fly from thy presence? If I ascend into heauen thou art there: if I lye downe in hell, thou art there. Let me take the wings of the morning and dwell in the uttermost parts of the sea, yet thither shall thy hand leade me, and thy right hand shall hold me.* Then the caues of the earth, the secretes of walles, the darkenesse of the night, the distance of the place either by land or sea, cannot detaine from Gods presence. Perhaps Adam and his wife, for want of experience (for they had neuer fallen before) might thinke that by running among the trees of Paradise, they might hide theselues. But when God had once found them (which was not long to do) they might be out of that opinion. Their posteritie which came after them, & had read the Scriptures, might be resolu'd for that matter. For in God *we moue and liue and haue our being.* And therefore wheresoeuer we do moue, or wheresoeuer we do liue, or wheresoeuer we haue our being, there God is by his power, there God is by his presence. It shall be then but a bad shift for the miscreants of the earth, to crie in the day of vengeance, *to the mountaines and the rockes, fall on vs and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.* They cannot escape his sight, they cannot auoyd his iudgement. When Pericles once was sad, about yeelding an account of much money to the Atheniens, which he possibly could not discharge, his nephew Alcibiades did helpe him with this good counsel, that he should not beat his braines, how he might giue a reckening, but he rather should deuise how he might giue no reckening. He tooke this course indeed, and by plunging the Atheniens into a grieuous warre, he did auoyd the account. Before the Lord of heauen this will not serue the turne: he knoweth all things and seeth all things. Ionas could not be so grosse as to run so from his presence.

18 But if that thought were in him, or if any man wil so take it, he went the worst way to worke for himselfe, that euer man did. For he that would be so blockish, as to thinke he might flie

Psal. 139. 3.

7.

Gen. 3. 8.

Acts. 17. 28.

Apoc. 6. 15.

Diodor. Sic.  
Bibliotheca  
lib. 12.



Seneca in  
Herc. Oetgo.

Iuuenalis  
Satyra 12.  
*Digitu à morte  
remotus quis.  
tuor aut septem  
hst latissima  
teda.*

Psal. 107. 23.

Acts. 27. 18.

Virgilius Æ-  
neid. 1.

Plin. Iunior  
lib. 6. Episto-  
larum.

*Erant qui me-  
tu mortis mor-  
tē precarentur.*

Deut. 10. 8.

from God, and would go to sea to do it, were worthie to be re-  
giftred, for a man most vnaduised. This is as much, as if to auoid  
some heate, that commeth by an ague, the patient should run  
into the fire, as it is said that Hercules did being troubled with a  
frenzie: or if another to auoide a showre of raine, should leape  
into the riuer: for if Gods hand any where do euidently appeare,  
or if any where it be fearefull, it is in being at sea, where, as the  
Poet speaketh, a man is stil within foure or at most seuen inches  
of his death: where stormes that be impetuous do cause them  
to pray, who scant euer prayed before; where rockes, and sands,  
and gulfes are readie still to deuoure. The remembrance of this  
made Dauid speake so sufficiently, *They that go downe to the  
sea in ships, and occupy by the great waters, they see the wvorkes  
of the Lord and his vvonders in the deepe.* Paule found this by  
experience, when he endured such a storme and wrecke too, in  
the Mediterrane sea. He who would see more of this, let him  
reade in Virgil, what a tempest is described to haue befallen  
Æneas in the Sicilian sea. So then if God be present any where  
to punish or preserue, it is in the huge Ocean. That if a man  
would haue wished to be followed as with a surie, he should do  
as Ionas did. When Plinie the elder was choked, in going to see  
Vesuuius a hill which burned in Campania (as Ætna oftentimes  
doth in Sicilia) the sight thereof was so terrible, that the behol-  
ders were all amazed at it. But there wete saith the younger  
Plinie among them some, who were so afraid of death, that they  
vvished themselves to be dead. They so feared that which they  
feared, that they wished for that which they feared. If our Pro-  
phet did desire to escape away from the Lord, he did iust as  
these other: for to flie away from Gods presence, he runneth  
into Gods presence.

19 Therefore we will not imagine that Ionas was so igno-  
rant, to thinke thus to get from the Lord: but his going from  
Gods presence, doth signifie in this place a departing from his  
dutie, and from the execution of his office. For they are said in  
the Scripture, to be in the Lords presence, or to stand before the  
Lord, who do execute their ministry or functiō as they should.

So the Lord separated the tribe of Levi, to beare the strike of  
the

*the covenant of the Lord, and to stand before the Lord, which is expounded there, to minister unto him and to blesse in his name to this day. So as the Lord God of Israel liueth saith Elias before* 1.Reg.17.1.  
*whom I do stand, that is, whom faithfully I do serue, there shall be neither deaw nor raine these yeares but according to my word.*

The verie selfe same phrasedoth Elizeus vse, in another place to Naaman the Syrian. The contrarie of which speech is vttered 2.Reg.5.16.  
 by that wicked Cain, who did neuer serue God: *From thy face I shall be hid.* And afterward, *Cain went out from the presence of* Gen.4.14-16  
*the Lord.* He was not in his grace: he would not be in his seruice.

Such was our Prophets flight from the presence of the Lord. When he should haue performed his calling, & vpon occasions, continually haue taken direction from the voyce of God speaking to him, he did forsake his charge, and could haue bene well contented, if God would neuer more haue spoken to him. But his maister will not leaue him so. This is an excellent comfort to the Ministers of the Gospell, that as long as they do their duties they stand before the Lord, who doth protect and preserue them from the rage of bloudie tyrants, from the tempests of the world, from the mischief of cruell enemies. Neither can the rage of Sathan lay anie thing more vpon them, then God giueth them grace to beare. And againe in as much as in this life they are spectacles to men, in preaching and in liuing, they are spectacles to Angels, they are spectacles to God, they are warned that they discharge their function with sinceritie, remembering this good lesson, *that they be not as many, who make marchandise of* 2.Cor.2.17.  
*the word of God, but as of sinceritie, but as of God in the sight of God, speaking in Christ.*

20 In these most perillous times, wherein Satan fretteth and rageth; wherein Papisme is litle weakned, but Atheisme waxeth strong, and the finnes of men do crie; but on the other side pitie waxeth thin, and charitie groweth cold, This should be a liuely motion to stirre vp the Spirit of God in vs, that with alacritie we may go forward, to the building vp of Gods house, and not to be wearied in well doing, or withdraw our selues from the work. In the fifteenth of the Actes, although Barnabas were more Acts.15.38.  
 mild, and did not take the matter so hainously, yet Paule did so



dislike it in Iohn Marke at Pamphylia, that he would not go with them about the Lords seruice, that he refused his companie afterward, Surely God looketh for much of them, whom he hath singled out to be the messengers of his glorie. If with Ionas we should leaue him, and turne away from his presence when he hath vse for vs in the field, let vs feare least a greater iudgement befall vs, then did vnto Ionas. Which what it was, in the next by Gods grace I shall shew. In the meane time Iesus send vs due consideration of our calling, that not following wordly reasons which often draw men to Tharsus when they should go to Ninue, but attending Gods commaundement, we may with ioy run our course, and so possesse that inestimable crowne of iustice, which the righteous Lord hath layed vp for all those that loue his comming. To this God be praise for euer.



## THE III. LECTURE.

### *The chiefe points.*

2. The punishment of the Prophet may well fright other from sinne. 4. All tempests depend of God. 6. Yet Satan and his instruments, by Gods permission haue sometimes a finger in them. 10. How the sinne of one bringeth punishment vpon manie. 13. Bad companie is to be auoided. 14. The description of the tempest. 16. Life is dearer then goods. 18. Affliction driueth to deuotion.

### IONAH. I. 4. 5

*But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afrayd and cried euery man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them.*



*Our Prophet as a man who would verie gladly be rid of his maister, hath gotten him to the sea; the land cannot hold him: but his maister not so willing to part with his seruant, sendeth such a message after him,*

him, as will bring him back againe, or make him do farre worse. He would not haue his messenger run so to his owne ruine, and lie obdurate in his sinne; he wold not haue his purpose of preaching at Niniue, be vtterly relinquished; but rather because it hath so long bin deferred, he by whom the stay hath bin made, shall heare of it with a witnesse. Here followeth such a tempest, to bid him welcome to the sea, that if such should be common, it needed not be noted to be the speech of a wise man, that he wondred that anie one wold come twise at the sea: hauing seene the perill of it, wold come at it againe; for cuerie wise man wold so say. The wind doth now so blow, the waues do so beate, the sea doth so worke, the ship is so endangered, the sea-men are so afraid, Ionas so by a lot is singled out to death, that drowning was the least that could befall vnto him. We neede make no doubt, but all this was done for Ionas his sake. For the question is here true, which a Prophet elsewhere asketh: *Was the Lord angry against the riuers? or was thine anger against the flouds? or was thy wrath against the sea?* No, it was against the sinne of Ionas, that all this came as vengeance, and that God so sent his messengers of wrath and of displeasure.

Cato

Habac 3 8.

2 He desireth that his Prophet should be warned, for all the dayes that he was to liue in the world, to play no more such parts: for what end should the next haue, if he sped so ill with this? And he would haue other men to take example by him, that they run not, no not with his owne seruants, to grosse notorious crimes, least they smart for it with his seruants. For if the greene wood so burne, what shall become of the drie? if a leader do such penance, what shall a common man? if a Prophet do so pay for it, how shall a meane bodie escape? By this example the presumptuous heart of such is broken, as when they haue sinned wilfully, in steed of asking pardon by confession and repentance, can sooth themselves in their follies, saying that the best men haue offended; and whie should it be strange for them to go astray, since Gods Saints haue done worse? Not onely Ionas here forsaketh his vocation, but Noe offendeth in drunkenesse, and Lot in worse, euen in incest, and David in adulterie, and Salomon that wise king in marrying manie infidels.

Luc. 23. 31.

Gen. 9. 21.

Chap. 19. 33.

2. Sam. 11. 4.

1. Reg. 11. 1.



Augustin, de  
Doct. Christ.  
lib. 3.

Gen. 9. 25.

2 Sam. 16. 22.

1. Reg. 11. 14.

23. 26.

Chap. 12. 20.

The grosse falles of all which men, are not proposed vnto vs in the holy booke of God, to incourage vs to transgression: (for that were a Spiders propertie to sucke such poison from them) but rather, as S. Austen teacheth vs, to put vs in minde of that warning of the Apostle, that he who standeth should take heed least he fall: to humble vs to obedience, not to puffed vs vp to pride. But withall if they could remember, that although the Lord did couer the infirmities of his children, with the skirts of his Sonnes mercie, least they should finally perish; yet to shew how he hateth sinne, euen in the best of his people, he sendeth them in this world, whipping with temporall rods enough: they may verie well find, that there is small reason why they should be in loue with the bargaine. For was there not a Cham to deride his father, & so farre to moue the patience of that righteous preacher Noe, as in bitterneesse to curse him? Was there not an Absolon readie so with all kind of contumelie to scourge offending Dauid, as to abuse his fathers concubines, and to seeke his fathers life? Here was a Hadad, and there a Rezon, and a Ieroboam in the third place, to vexe wife-doting Salomon, that he could not rest in his old age: and afterward his sonne Roboam did lose ten tribes of twelue.

3 And as for the Prophet here, he bestoweth on himselfe a whole Chapter, to shew the fruite of his fall, that other might forbear to offend, by the example of that grieuous punishment which he sustained. If he had bene as nimble to haue excused his fault, as these be in our dayes, he might haue made some Apologie for himselfe, or at least haue concealed his penance which befel him, that when no man had bene frighted by his case, other might haue walked in his steps; and the commonnesse of the fault might haue excused the crime. For when multitudes do as we do, we thinke that they do ease our burthen, as the Emperour Valentinian imagined, (if Socrates report truth of him) when hauing one wife of his owne called Seuera, whom he was vnwilling to leaue, he was in loue also with another virgin called Iustina, and he married her too. And least this fault should seeme most grosse, if he alone were noted for so scandalous behauiour, by a law of purpose made, he giueth leaue to all that would,

Socrat. Hist.  
Ecclecl. 4. 26.  
Cæsar Baro-  
nius hoc tal-  
sò proditum  
à Socrate di-  
cit. Annal.  
Eccles. Tomo  
4. Anno Do-  
mini 370.

would to marrie two wiues a peece : thinking that when manie transgressed he should be more free from blame . Our Ionas is so charitable as to take another course, not to induce men to the like by himselfe , but to terrifie them much rather , by recording how he sped . To fall, because the Patriarkes and Prophets haue oft fallen, is as much as willingly to tast of poyson, because Socrates once drunke poyson, which were but a foolish triall . His poyson was his death : And so had sinne bene death, to the holiest , if God had not giuen repentaunce , to expell the force of iniquitie . But what man is he who can promise to himselfe repentaunce, or rising when he is fallen ? Manie hope for it but few haue it ; manie speake of it , but few vse it , which maketh that worthie saying of S. Austen to be true, *Manie will fall vwith Dauid, but they will not arise wwith Dauid . No example of falling is in him proposed to thee , but of rising if thou haue fallen. Take heed thou go not downe . Let not the slip of the greater , be the delight of the lesser; but let the fall of the greater, be the trembling of the lesser.* Thus that holie father speaketh . If the greatest fall thou mayest fall, therefore do not presume: but if the greatest be punished , then feare Gods righteous iudgement. You shall heare how Ionas sped.

Diogen. La-  
crtius. lib. 2.  
Plato in  
Phædone.

Augustin. in  
Psalm 51.  
*Non cadendi  
exemplum pro-  
positum est, sed  
si cecideris re-  
surgendi . At-  
tende ne cadas.*

*The Lord sent out a vvind.*

4 It is well said by Dauid, that God *rayneth on the wicked* Psal. 11. 6.  
*fire and brimstone and stormy tempest.* But more fitlie to my pur-  
pose , that *fire and haile , and snow , and vapours , and stormie* Psal. 148. 8.  
*vvind do execute his word.* For these and other meteors , are his  
creatures made by him: his subiects that liue vnder him: his mes-  
sengers sent from him to punish or to helpe , to execute his will.  
*The voyce of the Lord is vpon the vvaters, the God of glorie ma-* Psal. 29. 3.  
*kerh it to thunder .* If it do haile in Egypt , where it raineth ve-  
rie few times, God sendeth that haile on Pharao. If an East wind  
bring in grasshoppers, and a West wind driue them out, Moses  
tellet vs in Exodus , that both come from the Lord . The wind  
and the tempest depend not on chaunce , or anie blind fortune,  
but on the soueraigne power of the Almighty Creatour . If na-  
ture be here vsed, or the ordinarie course of Sunne, and Moone,  
and starres , to attract ought or beate it backe againe , these are

Exod. 9. 23.  
Deut. 11. 10.  
Exod. 10. 13.  
19.



Flavius Vo-  
piscus in vita  
Cari.

Claudian. de  
3. consolatu  
Honorij.  
*O nimium di-  
lecte Deo cui  
militat ether.  
Et cōiurati ve-  
niant ad clas-  
sica venti.*

Anno. 1588.

Petrus Mar-  
tyr Decade.  
3.2.

Ælian. Hist.  
lib. 12. 61.

but Gods hand-maidens, to worke his designements. If Carus the Emperour be blasted to death with lightening, it is the Lords doing. If Theodolius haue the skie to warre against his enemies, and the winds as his sworne seruants to helpe forward his victorie, some Claudian must sing, that he or his sonne Honorius who was then present with him, is much beloued of God, *O nimium dilecte Deo*. If our Spaniards when they are beyond Scotland, be brought backe againe by Ireland, and when men looke not after them, winds and waues do pursue them in miraculous sort (in which I feare lest we offend, that we speake not of it oftener, & parents tell it not vnto their childrē) if we would do as we should do, we must sing with S. Ambrose, *Te Deum laudamus*, We praise thee ô God. Who so walketh by the land, or passeth by the sea, if winds promote his businesse, or hinder his purpose, and disquiet him in his enterprise, let him assigne it to his prouidence who ruleth all with power, who sent that tempest here to Ionas; for from him they do all come.

Those Ethnickes who knew little or nothing of true pietie, did yet ayme at this euen by the verie light of nature; when by the glimring sight of reason, they layd it downe that a diuine substance did gouerne these creatures, (although they missed much of his maiestie) when Neptune for the sea was Lord of the waues, and Æolus for the aire was maister of the winds. People ruder then the Greekes and more barbarous then the Romanes, haue gessed at such a thing, and had such a like conceit; I meane the Westerne Indians, the dull people of America, who thought that thunder and lightning & tempest were sent by the Sunne, whom they reputed for a God as Peter Martyr letteth vs know. The more absurde the while, were the Thuriij in my iudgement, a people of Italie where both learning and ciuilitie did grow. For as Ælian writeth of them, when Dionysius the tyrant of Sicilia came vp against them with three hundreth sayle of ships, intending to destroy them, they being almost oppressed with his violēce, yet had this good hap befallen vnto them, that a great Northrē wind blew, & so wracked those ships, that they were spilled almost all. In remēbrance whereof, they by a cōmon consent made this North-wind a God, admitted him into their Citie,

Citie, incorporated him among them, appointed him an house and goods of his owne, and euerie yeare besides did sacrifice vnto him. These men looked too low: they were too too much base minded, when they made the wind a God, whom nature and reason had taught other Gentiles to be but a Gods seruant. The wind obeyeth, and rulerh not: it is not at pleasure to do what it would, if there were a will in it: it hath a maister; not *Æolus*, but one that sitteth farre higher.

6 Yet the question is here offered, whether that inferiour creatures do not sometimes stirre vp tempests, as wind, or rayne or thunder, for I put them in one degree, and consider them as being of like nature, concerning this point. Whether Satan by himselfe, or the ministers of Satan, enchaunters or witches, or necromancers and coniurers, cannot stirre vp such things? and if they can, how they then are said to be wrought by Gods finger? That learned man Seneca did thinke it so plaine that nothing could be plainer, that tēpests could not be raised by any inchauntments, when he speaketh on this sort, *Antiquitie being yet rude, did beleue both that rayne could be brought and driuen away too by charmes; of which things that neither can be done, it is so manifest, that for this matters sake no schoole of any Philosopher is euer to be entred.* No doubt, there be many also of the Christians, and those very learned men who are altogether of that opinion. In that booke which Wierus hath written *De Præstigijs Demonum*, is a sermon which Brentius made by occasion of a great hayle, that fell in some parts of Germanie and did much hurt to the corne and vineyards. And therein are these words, *It is the opinion of wicked men, that the diuell and witches and sorceresses do stirre vp hayle, and therewith do hurt and destroy vine and corne.* To these may be added more. And yet on the other side, that such gracelesse people do challenge to themselves a power in these cases; that they attempt to stirre vp thunders; that they trie to raise vp winds, to crosse things at sea, or to effect things at land; and that they affirme that they can do thus, may be well knowne to anie, who either in experience shall conferre with such offenders, or else reade such matters as are written of them. To say nothing of the one, that is, what they prouenire.

De hac questione vide Nicolaū Remigium Dæmonolatriæ. lib. 1. 25.

Senec. Nat. Quæst. li. 4. 7 Rude ad. hanc antiquitas credebat.

Quorum nihil posse fieri tam palam est.

Wierus de præstigijs Dæmonū, in Apologetico Cōc. Brētij. Impiorū est opinio, diabolū maleficas & lamias grandinem creare.

Justin. Mart. quæst. 31. ad orthodoxos incredibile dicit, posse imbres per incantamēta



assume; but to speake to the other, I am satisfied that in Poetrie that speech is too much,

Virgil. Egloga 8.

*Carmina de calo possunt deducere Lunam.*

*Charmes and enchantments can fetch the verie Moone downe out of heauen*, and other like in that place: for that is a thing impossible, and onely deliuered from an old imagination or rather boasting of the Thessalian women, who were much addicted to that wickednesse. But the saying of Medea in one of the Tragedies of the younger Seneca hath some more reason to confirme it.

Seneca in Medea.

*Et euocani nubibus succis aquas.*

*I haue forced rayne out of the cloudes which before were drie.*

Sozom. Eccl. Hist. lib. 9 6.

The soothsayers of Hetruria, as Sozomen doth write, would haue made men beleue, that they could raise vp thunderbolts to driue away their enemies. The storie is notable which Dion hath of Sidius Geta a Romane leader. This Captaine, saith he, pursuing the Moores in the hote countrie of Affrike, had both himseife and his armie almost perished for want of water. One of the confederate Moores, commeth in this extremitie vnto Sidius, and wisheth him that by Art Magike he would procure down some raine, or at least suffer it so to be, professing that himseife had oftentimes made triall thereof, and had neuer failed in his attempt. This was done, and immediatly such store of rayne did folow thereupon, as both releued his men and frighted his enemies, as if heauen it selfe had now conspired against them. I might adde more examples of graue and learned writers, who thinke that such meteors come oftentimes by such meanes.

Iouianus Pontanus lib. 5. *Rerum suo tempore gestarum.*

7 Iouianus Pontanus in the fifth booke of the Actes of his time, hath a Narration to this purpose, but a iudgement to the contrarie. In that mightie quarrell betweene the kings of Arragon, and the house of Aniou in Fraunce for the kingdome of Naples, Ferdinandus king of Arragon did besiege Mont-dragon a towne and castle in old Campania, where because the towne stood high on the top of a rocke, and the season was exceeding dry, he hoped that ere long, for want of water he should winne it to his pleasure. Now the inhabitants thereof being almost dead for thirst, being aduised therunto by certaine Priests,

most

most wicked and vngodly persons, did trie this conclusion, then the which there haue bene few more irreligious or impious. Stealing downe in the darke of the night, through the watch which was set by the enemy, they crept along the rockes euen to the sea side, and all the way drew with them a Crucifixe (the resemblance of Christ crucified, and hanging on the crosse) which first they cursed and banned, with manie enchanted speeches, but afterward with most execrable wordes they threw it into the sea, vsing imprecations against the heauen, and earth, and water, so to wring from them a tempest. In the meane time the Priests being as wicked men as liued, to satisfie the souldiers who set them on worke, brought an Asse to the church doore, and sung a Dirge to him as to a man now dying; then they put into his mouth, their Sacrament of the Altar, & so with funerall hymnes, did burie the Asse aliue before the church doore. This vngodly solemnitie was scant ended, but the aire was full of clouds, the sea was stirred with the wind, the heauen did roare with thunder, the earth did flash with lightening, trees were plucked vp by the rootes, the stones did rent in peeces, & there fell such abundance of raine, that from the top of the rock whole streames did runne of water. So the king missed of his purpose. The Author which writeth this, confessing the whole matter, and describing it as I haue done, doth thinke that their Magicke did not cause the raine, but that it came naturally, so much wet falling after so long a drowth. His reason is, that for such villany and blasphemie as was then vsed toward himselfe, God would not send a benefite vnto men to helpe them at their need, but would rather suffer them to fall into destruction.

8 But that reason is not sufficient: for God oftentimes doth suffer the reprobate to haue worldly things at their pleasure, to harden them the more, and that the delusions of Satan, may be so much the stronger in them, to their finall confusion. It is therefore most probable, that their wickednesse did so extraordinarily stirre vp that raine. For when Satan hath libertie frō the Lord to do things, either to blind the reprobate, or to chastise the elect being fallen into sinne, or to trie the faith of the best, he imparteth his power with his ministers, speciall instruments of



Exod 7. &  
cap. 8. cap. 7.  
22.

Ephes. 2. 2.

Iob. I. 16. 19.

Gregor. Mo-  
ral. Lib. 2. 9.  
*Satan à Do-  
mino semel ac-  
cepta potestate,  
ad usum sue  
nequitie etiam  
elementa concu-  
tere praeualet.*  
Gregor. Mo-  
ral. lib. 32. 19.  
*Greges abstu-  
lit, ignē de celo  
deposuit, per-  
turbata aere  
ventos excita-  
uit, domū con-  
cutiēs subruit.*

his glorie, these necromancers & coniuers, and other such like. The forcerers who shewed such sights to Pharaon in Egypt, do proue both these grounds to be true, first that Satan oftentimes yeeldeth his power vnto his seruants, and secondlie that God suffereth the wicked to haue their desire in many things, to their greater ouerthrow. To turne a rod into a serpent, and riuers into bloud, and to make the fish to dye, (for that may be collected, because the text saith that *the enchaunters did likewise*) so, to bring vp frogs on the sodaine, were these in truth or in shew, do shew the great power of Satan, which he to delude the wicked, cōmunicateth with his folowers. He who had leaue for the one, may somtimes haue leaue for the other. In the 2. to the Ephesiāns, Satan by the Apostle is called *the prince that now ruleth in the ayre*, which name although it may note to vs some other thing besides, yet it doth also intēd (as all that write of this argumēt do vse to expound that place) that in winds, & raine, and thunder he beareth sway in the aire, whē God will giue him licence. But for the point of the question, this is put out of controuersie, by that which we reade in Iob, where it is set downe, that by the hand of Satan (whether by witch or no, I stand not to dispute, for the text doth not reueale it) Gods leaue going before, a fire fell out of the ayre, and burnt vp Iobs sheepe and seruants, and such a wind came from the wilderness, as at one time striking all the corners of the house, destroyed Iobs sonnes and daughters. He hath not read the chapter, or litle hath considered it, who maketh doubt whether Satan there did such things or no. Gregorie vpon that place positiuelie layeth it downe, that *the deuill ha- uing once receiued power of the Lord*, that is, leaue being giuen him, *to the bringing about of his naughtinesse is able to stirre the elements*, by which word he meaneth the mouing of the fire, or disturbing of the ayre. And elsewhere interpreting that Behemoth spokē of in Iob to be Satan, he hath these words, *This Be- hemoth who is the beginning of the waies of God, whē he had leaue to tempt that holie man meaning Iob, stirred vp people against him, tooke away his herds of cattell, fetched downe fire from heauen, troubling the ayre stirred vp vvinds, shaking the house ouerthrew it.* And that is the iudgemēt of Saint Austen writing  
on

on these wordes of the seuentie and eight Psalme, *He cast vpon them the fiercenesse of his anger, indignation, and vwrath, and vexation by the sending out of euill Angels*. He there saith, that Satan was he who sent downe the fire on Iobs cattell, and more generallie telleth vs, that both good and euill Angels, by the permission of God, may vse these visible elements to their purposes. Yea Brentius himselfe in the Sermon which I named before, yeeldeth such things to be done by the Diuell, saying that *God is the authour and gouernour of the haile, and yet that for our sins, it is permitted to the diuell that he may raise haile*. What he did in former times, and especiallie to Iob, he can do now also if he haue commission for it.

9 When Columbus and the Christians with him, arriued first in the Westerne Indies, and began to plant themselues in Hispaniola and the Ilands, (as the authours do agree, Peter Martyr, Benzo and other) there arose such mightie and incredible tempests, as that the like were neuer scene or heard of in that countrey. There may be some other reason hereof, (for such things are secret to all, but onely to God) yet it is no sin to suppose fitly to this present questiō (as some thē did cōceiue) that foule spirits stirred them vp, to shew their detestation to the name of Christ, grieuing that to those brutish creatures, who had long liued in ignorāce, he should in some sort be preached (although not yet so well as he ought) that the *Gospell of the kingdome might be taught through all the world*. If it were thus, yet neither doth this exāple, nor that forenamed in Iob, impeach our first cōcluded doctrine, that God doth send the thunder, that he is Lord of the winds, that he sendeth down the haile and raine; for he doth these things of his absolute power; by the singlenesse of his own will; by the sufficiencie of his nature, without reference to any other: But Satan and his factours worke their exploits by limitation and by leaue, for they depend on the Lord, and as if they were tyed in a chaine, they cannot exceede one hairebreadth of that which is graunted vnto them. And therefore we are not to thinke, that so oftentimes as men will report it, such tempests are caused by meanes of ill members in any common wealth, for then it should be verie often, (our common sort herein erre,

Psal. 78. 49.  
August. in cū  
Psalm.  
Brentius in  
concione a-  
pud Wierū.  
Supra dictum  
est, Deū gran-  
dinis auctorē  
administrato-  
remque esse, &  
ut grandinem  
euocet, diabolo  
propter peccata  
nostra permitti  
Petrus Mart.  
Decad. 1. 4.  
Bézo in no-  
ua noui or-  
bis historia.  
Lib. 1. 10.

Matth. 24 14



Vide Demologia per  
I. R. Scotice  
editam lib. 2.  
cap. 5.

Olaus Magnus. lib. 1. 1.  
& lib. 3. 14.

and are verie credulous, or light of beleefe) but sometimes this is done by them, both at sea & at land, not vniuersally but in such special places, and causes too, as the Lord wil permit. And some learned men say, that these stormes of their raising, may be easily distinguished from naturall tempests arising frō meteors, both because they begin most sodainly and violently, & because they endure but a verie litle time. Againe we are not to imagine that these things fall out so often, as the diuell and his agents do desire, for they are wondrous ful of mischief, but thē they are, whē it pleaseth God, in some measure to graunt the dispensation of them, either to crosse the godly, as to vex them in their bodies, or disquiet them in their minds, or afflict them in their substance, but neuer to touch their soules, for that is not within their compass; or else to plague the reprobates, and the infidels in their bodies & their soules, to their euerlasting perdition. He that wold see more exāples of the working of forcerers in this kind, let him reade some places of Olaus Magnus. And so I leaue this questiō.

IO Not Satan in this place, but God sendeth the storme on Ionas; & the circumstances after ward, do make prooffe to the ful, that it was a verie great one. It is termed a *mighty tempest*, *the ship was almost broken: the mariners are afrayd: they cry euerse man to his God, they throw the wares into the sea*, which I shall touch more largely anon. In the meane time the note here is, that Ionas is the sinner, but all the ship sinarteth for it: the mariners & the maister, who were not at all accessarie to this foule deede of the Prophet, yet are pursued as well as he. What had these pōore men sinned, who after the custome of their trade, did let him in for his money as a passenger, but medled not with his message: they vnderstood not of his prophecying; yea it may be that they had neuer so much as heard of Niniue. Shall many smart thus for one? the mariners for a straunger? Here is now another question. But learne here Gods hate to sin: learne here his deepe and endlesse wisdom. His wisdom shineth in this, that oftentimes with one man he striketh a many, for reasons which in themselues are very different, being euermore wel knowne to his Maiestie, but secret vnto vs. The partie principall he doth punish; to the next he doth teach obedience;  
the

the patience of the third he will haue to be tried, and so forward in the rest: in all he seeketh his glorie; his honor in the wicked, his true feare in the good. If all these be whipped at once, he doth no wrong to anie. He that hath not sinned with Ionas, yet hath sinned in somewhat else. For what man is he that drinketh not in iniquitie as the water, and is not found so to do, if he be once brought to his triall before God? All the difference then is this, that their faults haue seuerall places, but their punishment shall haue one. Theeues are brought out of diuerse quarters, & at sundrie times they haue trespassed, and in causes verie contrarie; yet they are imprisoned in one iayle, and punished in one day, and suffer all on one tree. I doubt not for these sea-men, but if all of them had bene drowned, they had sufficiently deserued it, although they had neuer heard of Ionas. God neede not be vniust in his punishments toward man: he need not seeke occasion, or picke a quarrell against him.

11 Piso one of the Romane Generals, (as Seneca *De ira* writeth) to shew the bloudie humour which was in him, commanded that a souldier should be put to death, for returning without his fellow, with whom he went from the campe, saying that he had killed him. The Captaine who had the charge to execute this poore souldier, when he saw his fellow coming, which had bene missed before, did spare the first mans life. Vpon this Piso found matter to take away the liues of all three. Heare his worthie reason for it. You are a man condemned saith he vnto the first, my sentence was passed on you, and therefore you shall die. Then turning him to the second, You were the cause quoth he, wherefore your fellow was condemned vnto death, & therefore you must die. And to the third, You Centurion, because you haue not learned to obey the voice of your Generall, for companie shall die also. *He deuised saith Seneca how he might make three faults, because he found not one.* The iust iudge of the skie need not deale so with vs, neither needed he with these sea-men. No beating of his braines to inuent an accusation: our thoughts, and words, and deedes, do yeeld him cause enough. His wisdom it is to strike many for many ends. In one place, and with some one who is notorious for a crime, to punish those

Senec. de Ira  
lib. 1. 16.

*Excogitauerat  
quemadmodum  
tria crimina  
faceret, quia  
nullum inuenie-  
rat.*



whose faults haue bin in diuerse places. His iustice goeth with his wisdome; for he neuer doth wrong to any, although our dul eyes do not see it. For the saying is verie true, that Gods iudgements, although many times they be secret, yet euermore they are iust.

2

12 And here appeareth his hatred vnto a grieuous sinne. Sometimes for one mans fault who is harboured by another, or carelessly entertained without iust inquisition, without due examination, God calleth the sinnes of other to an apparant reckoning, to a sensible remembrance, which before he seemed to forget. Let Achan be the man who serueth here for an example. He

Iosua.7.1.31.

alone was dephehended in the excommunicate thing : he alone did steale the gold : he alone had touched the siluer and Babylonish garment. Yet for the wicked fact of Achan, there were fixe and thirtie of the Israelites slaine by the men of Ai. These did perish in their owne sinne, although they perished with his fault. His crime stirred vp a vengeance, which they had deserued before, but receiued now in his companie. Afterward his sonnes and daughters, his oxen and his asses, were burnt or stoned to death. This is no example for the Magistrate to follow, to punish one for another : this was Gods owne immediate deed, who himself is perfect iustice, and therefore cannot erre. But obserue withall his hatred to iniquity, which is so farre off from sparing the man grossly offending, that he destroyeth all that are neare him, because they will keepe companie with so stained a

Num.16.26.

person. Many of the Israelites had felt this another time, if they had not fled from the tents of Dathan and Abiron. The companions of Ionas were sure that they tasted of it. And it seemeth that either by the light of nature, or by some sea-observation, they thought that they had one or other, whose roome might be far better then his cōpany was vnto them, when they fell to casting lots, to see for whose sake it was, that all this came vpon the. That such things are thought on at sea, and that by natural men, let Horace be my witnesse, who can say this for himselfe

Ionah.1.7.

Horat. carm.  
Lib.3. Od.2.

*Vetabo qui Cereris sacrum  
Vulgarit arcane, sub isdem  
Sit trabibus, fragilēque mecum  
Soluat Phaselum.*

I will

*I will forbid that man vwho hath reuealed the mysteries of the Goddesse Ceres which heathen men thought to be a very hainous sinne, to come vnder the same beames, or saile in the same ship with me.* The speech of Iuno in another Poet doth giue some light hereunto.

*Pallásne exurere classem*

*Argirum, atque ipsos potuit submergere ponto,  
Uniusq; noxam & furias Aiakis Oilei?*

Virgil. *Æ.*  
neid.1.

*Could Pallas burne a whole fleete of the Greekes, and drowne the men in the sea, and that for one mans fault, and the furie of Ajax Oileus?* The infidels and Ethnickes haue thought these things at sea, either noting them by experience, or borrowing them by tradition frō the Iewes, as they did many other matters, which hereafter I may obserue. He that would see more of this, let him reade what Tully hath written of that Atheist Diagoras.

Tull. de Nat.  
Deorū. lib.3.

13 This matter is true at land, as well as it is at sea. Our God is Lord of both. Thereupon it is a good warning to all, that they looke with whom they sort. For as the pestilent person doth send forth infected poison to such as do come neare him, to the killing of their bodies, so doth a grieuous sinner bring wrath on his companions, to the ruine of their soules. A good lesson for yong gentlemen, that they flie a blasphemous swearer. A good lesson for all Christians, that they auoyd an infamous hereticke. When Cerinthus came into the bath, Iohn the Euangelist got him out, and called to his fellowes, that they should come away with hast, frō the company of the heretick, lest the house should fall vpon them. He thought that house might be guiltie, which receiued a man that was guiltie: and that the place was in danger, which receiued a man in perill. Here let them looke about them, who not onely without all care, do sort them selues with all comers, not fearing the faults of others, but when they do know their wickednesse, they are glad that they haue such companions, and do assent to their euils, *if they see a thiefe, they run vwith him, and are partakers with the adulterers.* If anie man teach a tricke of fraud, they will learne that of him: if anie vse vncleane speech, that filthinesse is for them. If to be with the naught bee naught, what is it then to bee naught?

Euseb. Hist.  
Eccles. 4.13.

Psal. 50.18.



If companie do bring daunger, as you see it did by Ionas, how fearefull is consent? It is better to feare too much, then to presume but a litle. Our God is offearefull maiestie. You shall discover that by the tempest, which he sendeth vpon the Prophet, and those which be in the ship.

*There was a mightie tempest.*

Vide Cæsaris  
reditum in I-  
taliã.  
Lucan.lib.5.

Matth.16.2.

1.Reg.18.44.

Virgil. Æ-  
ncid.1.

Psal.107.26.

14 To such as vse nauigation it is a veritie yndoubted, that there be at sea many tokens and prognosticates of great tēpests, gathered from the Sunne and Moone, and waues and windes and clouds, and other things, the vse whereof our Sauour Christ himselfe disliketh not, so that men go not too farre, or be not too peremptorie in them. *When it is euening, you say, faire weather: for the skie is red. And in the morning you say, To day shall be a tempest, for the skie is red and lowring.* Such tokens of the weather are not hastily bred, neither do they breake in a moment. The cloud which appeared to Elias his seruant, was first but as a mans hand, yet afterward there followed much raine. My text telleth of no token, that appeared here to the mariners: it cometh vpon the sodaine, and therefore this storme is supernaturall; besides it cometh with such violence, that it seemeth, that they had seene few like it. The Prophet spareth no words, to describe the rod which now did beate him. *The Lord sent forth a wind, not a litle one, but a great one. Unà Eurúque Notúque ruunt. The East and South wind blow together,* as it is in the Poet. A tempest followeth after, which he calleth a *mightie tempest*. As men that liue in the middle of a great continent, scant know whether there be anie Ocean, as learned men do obserue, so we that liue still at land, scant conceiue their stormes at sea. *They mount vp to the heauen and descend to the deepe, so that their soule melteth for trouble. They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.* The ship was almost broken. The keele be it neuer so strong, the ribs be they neuer so stiffe, the cleets and clamps of iron, be they neuer so fast set on, are like to flie in peeces. If a joint cracke, all is hazarded: if a planke shoot vp, all is gone. This maketh *the mariners quake*, who are not moued with a litle: now they stand for their liues; now they are readie for that choise, either to sinke or swimme.

But

But alas, what swinuing was there in such a storme? The ship shaketh at euerie blast, as if it would into shiuers; euerie waue doth so affright them, as if still they were dying. It maketh them fall to praying, who in likelihood prayed not often. It maketh them thinke of their Gods, for there was no helpe now frō men: helpe heauen, for sea and winds, and waues, are all against vs. Yea more, because their hands should go as fast as their tongues, they will not lye still and crie, but *the cariage of the ship shall out into the water; the wares are cast into the sea, to lighten the ship withall.* Her burthen might make her sinke, and therefore ease her of it. In what a case were these poore men for harbouring such a guest? As the host who hath lodged a traitor, and because he seemed a man of faire conditions, hath vsed him very kindly, doth not know what he hath done, til the Sheriffe come & seaze his guest, and himsele to the Princes mercie, so was it here with these mariners. These men had money of Ionas, to let him come into their vessel, but by this time I think they could haue wished, that they had giuen him money to keepe him farther of. Ionas, thou mightest haue gone to thy Ninue, and saued them from this paine, and thy selfe too from this hazard.

Ionah. 1. 3.

15 You see the words are not manie; three or foure lines at the most: but what more can be said of a tempest, then is here said in the text? The sea-men are afraid, a stiffer kind of men then other people are, and who do not regard a small thing: they had borne many brunts before, and of likelihood escaped many dangers: they were acquainted with the working of the sea, and the egerneesse of the wind: An hote storme and away: after a tempest cometh a calme. A man who were new come thither, and perhaps at first were sea-sicke, might be agast at a litle, his heart might be in his mouth, to feele but a litle rocking. But that this trembling feare should take these old beaten souldiers, it doth import a vehement daunger. The passengers must needs quake, when the mariners did so dread. If Ouid had bene there, he wold once againe haue said that his Elege quite to the end, *Dijmaris* Ouid. Trist. & *calis, quid enim nisi vota supersunt?* Surely effeminate Ouid lib. 1. 3. would haue betaken him to his deuotions, when these forgetfull mariners, who thinke not oft of their maker, did fall so fast to



their prayers. It were to be wished that our Christians in all their navigations, would more remember true godlinesse, pray oftener, & play lesse, vse better rule at their going out, and fewer sinnes at their landing. Doubtlesse, they which feare God are carefull; but an ill name goeth of manie of them.

16 I should here touch that circumstance, that these idolatrous persons cried *euerie man on his God*, but in the next verse folowing the text yeeldeth that againe, and I do deferre it thither. I will ad the other argument of the greatnesse of the tempest, that is, the throwing out of the wares. This is neuer attēpted, but when there is daunger indeed. As it seemed vnto mans reason, there was no way but one, whē the mariners amōg whō

Act. 27. 18. 19 Paule was, did first throw out their cariage, then the tackling of the ship. For how farre are men driuen, when with their owne hands, they must robbe themselues of their helpes, of their comfort, & of their wealth? Many had as willingly dye, as be put frō that which they haue. As good to lose life as liuing. A speech which is often vsed, but verie few times performed. A man will giue much for his life, which Satan knew well inough, when he could say in Iobs case, *Skin for skin, and all that euer a man hath wil he giue for his life*. For money may be recovered, by industry or Gods blessing, or by some other meanes, but so can life be neuer: for now we looke not for miracles. This maketh so manie ransomes, to redeeme frō death with money, yea to giue incredible sūmes, to the impouerishing of the parties, & of their frēds, nay sometimes of a whole State, as Richard the first of England once knew wel, in his returne frō the holy land, & so did Frāces the Great that king of Frāce, whē after his captiuitie, he was rāfomed frō Charles the 5. then Emperor. Here the felowes of Ionas being put to very hard shifts, do chuse the lesse of two euils; their liues rather without wares, thē to lose both wares & liues. Whē Alexāders soldiers were to passe the swift riuer Tigris, by the violence of the streame many of thē lost their packes; & striding there for their fardels, to take them vp again, they were almost drowned in the water. The king who saw their follie, bid thē looke to their liues, to hold their armor fast, & let the rest go, he himself wold make thē recōpence. The wise captaine thought it

Act. 27. 18. 19

Iob. 2. 4.

Gul. Neu-  
bringēf. 4. 35.  
Memoires  
du Bellay.  
lib. 3.  
Guicciardin.  
Hist. lib. 16.  
Q. Curtius.  
lib. 4.

it far better, to lose the Accidēt then the substance. That which nature teacheth all men, these mariners did here practise.

17 But that the text doth giue a reason, that it was to lighten the ship, it might be thought, that their casting of the wares into the sea, was in this desperate moode to make some kind of satisfaction, for that which they had gotten by fraude, or piracie, or deceit in bargaining, as being now most vnwilling in this extremitie, to haue in their possession such things, as were by ill meanes obtained. For oftentimes when death doth draw nigh, the conscience of men is pricked, to go from that which before hath both vniustly bene obtained, and most stoutly maintained.

As Lewes the eleuenth, king of France, did in his death-bed restore two Counties to the heires of Iohn the king of Arragon, to the which in all his life time before, he would neuer condescend. Yet thē his conscience so wrought with him. Or else it may be supposed, that it might haue bin for some vow, whereof seamen are not sparing, when they do feare a wrack, as Erasmus in his Naufragium doth wittily let vs know. They vow much and pay nothing; but these idolaters here throw out much and vow nothing, vnlesse it be afterward, as it is in the end of the chapter.

Or else it might be imagined, that they threw in their most precious substance, as a raunsonne for their liues to their idolatrous Gods; as men in our time vse to throw in rings, or iewels, or chains, or other things of price, to buy their liues with their substance, that they may seeme to God to be willing to part with somewhat, & that of moment also. So that life may be saued, not to go away but with losse. Now although the expositors do mention these things, & it is not amisse to obserue thē, yet the spirit of God doth say, that necessitie made them drown their wares; euen that hard dart of necessitie, which will plucke frō men any thing that doth not immediatly cōcerne their being, rather then all shal run to ruine. Apparell, & wealth, & brauerie, & house, & land, & bewty shall away if need require. Dionysius leaueth his kingdome. Pōpey forsaketh his cōuntry, being vrged both by necessity. Although nature do teach the cōtrary, as Paule writeth to the Corinthiās: yet rather thē the cirisens of Salonæ will yeeld to Octavius, the haire of their womens heads shall be cut of, to

Nebriffens.  
Decad. 2. lib.  
3. 1.

Erasmus in  
Colloquijs.

*Ingens tekum  
necessitas.*

Plutarch. in  
Dione.

Idem in Pō-  
peio.

1. Cor. 11. 14.  
Cesar de bel-  
lo. ciuili. li. 3.



Iosephi vita  
per ipsum  
conscripta.

helpe make engins for them, and deuises in the warres. Iosephus telleth of one Clitus an eminent malefactor, that being in feare lest he should be put to death, or at least lose both his hands, did at the first word willingly cut off his owne left hand, that he might preserue the other. Iudge now at length for this tempest, whether it were not a sound one, when it put such men as these, vnto such shiftes as these: men that aduentured their liues for money, to part from wares which would yeeld them mony: men bold, to be stricken with such feare: men carelesse, to be driuen to such deuotion, and praying vnto their Gods. Ionas thou canst not say, but thou art followed for thy sinne, not as with a furie from hell, but with iustice from aboue. But of that may be more hereafter.

Virgil Æ.  
neid. 3.  
Psal. 107. 28.

18 But here I may not forget this, in these idolatrous persons (because it doth yeeld vnto vs, the best of all these instructions) that these Ethnicks who here are actors, did neuer fall to their calling vpon their heathenish Gods, till that daunger did grow vpon them. Their mind did run at randon, till affliction as a spurte did quicken their strong obliuion. Sea-daungers haue that force aboue all other daungers, to make men crie with earnestnesse, when nothing is to be seene, but heauen aboue and water below, *Cælum undique & undique pontus*. David did wel note this, when after the description of a storme, he addeth this for a conclusion, *Then they cry vnto the Lord in their trouble, and he bringeth them out of their distresse*. There is trouble, and distresse, and crying to the Lord. Violent motions of the aire generally cause a feare. In them *the voice of the Lord maketh the wilderness to tremble*: the renting of the clouds, the cracking of

Psal. 29. 8.

Philo Iudeus  
de legatione  
ad Caium.  
Suetonius in  
Calig. cap. 51  
Senec. de ira.  
lib. 1. 16.

the aire, do much affright the wicked. Caligula the Romane Emperour, would needs be reputed for a God, and there was no measure of follie with him; yet if he had but heard a clap of thunder, he wold winke or hide his head, or run perhaps vnder a bed. Now feare in all men who haue sence, doth enforce vnto religion, or at least to superstition. As long as Gods hand is ouer vs, we feare, and so by a consequent are carefull. If we were as dull as that Asse, whereon Balaam vsed to ride, yet if an Angell hold out a sword, it will make vs stagger at it. But as soone as  
the

Num. 22. 22.

the sword is sheathed, so soone we will forget it. It is the crosse of Christ, which maketh a man a true Christian, it keepeth vs in obedience, & howsoever the flesh repineth, the spirit is bettered by it. Sicknesse, or plague, or famine, or war, or any great iudgement, maketh more prayers in a day, more seeking to God, and that feelingly & hartily, then otherwise are ordinary in a weeke.

19 I do find in Agathias, that when on a time, the Citie of Constantinople was shaken with a verie terrible earthquake, many houses were ouerthrowne, and with the fall thereof great store of people perished. Herewith the whole Citie was so frightened, and euerie man so remembred to thinke on God, that solemne supplicatiōs and publike prayers were had, the Churches euerie day were full, and all men for a while were much amended. The poore folkes were releued: iustice was well administered: there was no fraude thē in bargaining: yea it was become a verie holie place. But whē God once held his hād, they also held their prayers; when his rod ceased, then ceased their pietie too. That which he did obserue concerning Constantinople, may be noted of other places. Yea Historians do obserue it. In the first late ciuill warre in Fraunce, which arose now more then thirtie yeares agoe, after the putting foorth of that Ediēt, which is commonly called the Ediēt of Ianuarie; and in like sort in the second & third of those warres, such as were of the Religion, then groning vnder the crosse of pouertie, of oppression and warre, were verie deuout toward God, verie carefull toward to the world, glad to heare any preach the word, glad to receiue the Sacramēt: but whē the third peace was concluded, which seemed a verie sound peace, and the rod was now thought to be removed farre of, such carelesnesse and securitie did ouergrow the harts of all, and in the Protestants there was so cold a zeale, nay rather such a tedious curiositie (as a French man termeth it) and that within lesse thē two yeres space, that a Sermō solidly made, with good grounds of diuinitie, was not thought to be worth the hearing, vnlesse it were spiced with eloquēce, or flourished with daintie phrases, such as were fit for the Court. But immediatly afterward, this contempt of theirs was pursued with that great massacre, that bloudie and horrible massacre, like to which the

Agathias  
Hist. lib. 5.

Ediētum Ianuarij. Anno 1561.

Cōmentarij Reli. & Reip. in Gal. lib. 10. Tanta erat Religiosorum tediousa curiositas & tam tepidus zelus, vt vix ordinarij doctrina sermonē quasi minus eloquētem, nec satū aulicū plurimi Religiosi iam minimē tolerarent. Anno. 1572.



Sunne scant euer did see any thing; and then the mariners in the ship with Ionas, did not cry more hotely on their Gods, then the Frēch men our neighbors, did cry vnto the true Lord of heauen.

20 Might it please our God, that we by their example could learne to be thankfull in prosperitie, as well as to be crying when miserie hangeth on vs. In Queenes Mariess dayes, when the fire deuoured the flesh of Gods saints, what prayers were then made, for the faithfull congregation, by many within the land and without? Coldnesse hath since benumbed some hote ones of that time. The Spaniard threatned warre not manie yeares agoe; the pietie of our land exceeded for that time, youg and old then came together into the courts of the Lord: the Sabaothes were then sanctified: the weeke dayes were well spent: we had prayers extraordinarie, & lectures twice a weeke, as this place doth well know. But with the cold of the winter our holinesse waxed cold, and manie monethes had not passed, but as in few things we were better, so in some things we were worse. Good God, that thy great mercie, should make thee to be loued the lesse. One yeare is not passed ouer, since (besides manie other quarters) the chiefe Citie of our kingdome, being visited by Gods messenger the pestilence, which destroyeth as well by night as by day, did hang downe her head for sorrow. I haue heard that since that time, it is verie much forgotten in buying and in selling, in bargaining and deceiuing. God sent vs here a warning, and then another warning in the verie hart of our Citie. I thinke that we, and other, did in that time more thinke of deuotion toward the Lord, of purging of our soules, of true mortification, of preparing our soules to Christ, then we haue done manie times since. It is not well, if it be so. It is a reproch to some, no penie, no Pater noster; It is a reproch to vs, no plague, no Pater noster, no punishment, and no prayers. Let it not be noted of vs that we are like to those Gentiles, who onely when the tempest raged, did cry vnto their Gods. Let vs feare the Lord for his loue, and loue him for his mercie: let vs not pro- uoke him to strike vs, because otherwise he cannot awake vs: but let vs watch to him, that his anger may sleepe to vs.

21 If our Ionas haue offended by wilfull disobedience, let

Anno. 1588.

Anno. 1593.

Psal. 91. 6.

*Pestis in vna  
ant altera do-  
mo, in ipso  
Oxonij vmbili-  
co. Anno. 1593.*

vs dread to do the like: if he were punished for that, then let not vs presume to sinne by his example : if God sent a tempest against him, he can vse his rods against vs : if Satan be sometimes the instrument of Gods iustice , let vs feare to come in his fingers: if the Lord so hateth iniquitie, that the companions of the wicked are oft punished for their sakes, let vs hate sinne as a serpent , and flie from the profane : if heathen men preferre their liues before their wares, let not vs aduenture our soules, to get temporall trash on earth : if idolaters serue their Gods once, when they be in daunger, let vs serue our God euer , to keepe vs free from daunger : if they pray when they haue neede , let vs pray euerie day , because euerie day we neede . Lord guide vs still with thy grace , and bring vs vnto thy kingdome . To thy name be pray se for euer.



## THE III. LECTVRE.

*The chiefe points.*

1. The drowfinesse of Ionas in his daunger. 2 Sinne breedeth sinne.
- 4 Satan is desirous to make vs secure. 6 A superuising diligence should be in all that haue charge. 10 The ship-maister reacheth the Prophet. 11 Idolaters had many Gods, and their vsage toward them.
- 14 One man is more acceptable to God the another. 15 Danger of praying to many Gods. 16 Heathen men know there is a God. 17 In crosses it is good to suspect that there is some sin. 18 The vse of lots, and diuerse circumstances in them. 23 Sinne will be discouered.

## IONAH. 1. 5. 6. 7.

*But Ionah was gone down into the sides of the ship, & he lay down and was fast a sleepe . So the ship-maister came vnto him, and said vnto him, what meanest thou o sleeper? Arise, call vpon thy God, if so be that God vwill thinke vpon vs, that vve perish not. And they said euery man to his felow, Come & let vs cast lots, that we may know for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.*

**W**Hen Alexander the Great, with his happy temeritie as a Philosopher doth call it , but by the prouidence of

Seneca de  
Beneficijs.  
Lib. 7. 3.



*Felix temeritas.*

Daniel. 8 5.

Q Curtius.

lib 4.

Plutarch in

Alexandro,

& Arrianus.

lib 6. appel.

lant Gauga-

mela.

God, as Daniel doth describe it, had proceeded so farre, as that after one great ouerthrow giuen to Darius in person, in the straights of Cilicia, he was now a second time in the fields neare Arbela (or as the best writers haue, in the fields neare Gaugamela) to ioyned battell against him: whereas many things should haue inforced him to looke about him, as the smalnesse of his armie, the strength of his aduersarie, the widenesse of the field, where he had none aduantage, his distaunce from his owne home, and no place to flie vnto: yet when it was farre day, that verie morning when the battell was to be tried, and by that time his armie should haue bene ordered and raunged into aray, the enemye coming forward, the Generall Alexander who otherwise did stirre with the formost was fast a sleepe in his tent. Parmenio and his Nobles, who for no cause of their owne, but for his sake and his honour, there aduentured their liues, were troubled aboue measure; they were in a sea of cares, and scant knew which way to turne them: onely he whom all concerned, and whose making or marring, depended on that dayes triall, and for whom and whose sole sake they endured all things which they were then to sustaine, as a man that knew not of it, or one that tooke no care which end went forward, lay in his bed soundly sleeping. The Prophet in this place, shall be no whit behind him, but rather much beyond him. He hath listes to enter with the verie wrath of God: his life doth lye vpon it, and his soule too, if his God should not deale kindly with him: the ayre is now disturbed, and yeeldeth a mightie tempest; the waues they froath and roare; the windes they beate and blow; the sea is moued exceedingly; the ship is almost broken; the seamen are afrayde; happie man that can pray fastest: the burthen of the ship, be it costly or be it necessarie, it must out into the water, and all for Ionahs sake; his cake it is that is baking; the euent concerneth him onely: and he alone as the man who of all other did know least, and was a straunger to the action, doth seeke a secret corner, the inner sides of the ship, where he may lye & rest. Oh Ionas, thou who shouldst be a mā beyond a mā, euen the Prophet of the highest, thou art now short of a mā, thou art now below thy selfe, sleeping & snorting then, when all the

the powers of thy spirits, were too few to looke about thee.

2 If the man had not liked of Niniue, for reasons which once I named, but yet wold still haue kept his calling, and wold haue held on his preaching, his sin had weighed the lighter: he might haue bestowed his talent at Tarshish when he came there, and done some good on the marchants; & by the way going thither, he might haue giuen exhortatiō to his fellow trauellers, to serue the true God of Israel. If he had not had so many auditours as were in Niniue, or so many as S. Peter had, when at one sermon he won three thousand soules to Christ, yet he should haue had some hearers: if it had bene but one Plato to haue attended Socrates, he had not vtterly lost his labour: *he who hath conuerted one sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes*, which either the conuerted, or conuerter hath committed. But it is not for this cause that our Ionas goeth to the sea: his preaching is turned to sleeping. Let the world go how it wil: he is got away from his master, & will thinke no more of the matter. See what the best man on earth is, if God withdraw his Spirit, & eclipse his grace but a moment. We are desperate to all wickednesse, but beetles and blocksto goodnesse. Here is an obdurate sinner: a hard brawne is ouer his heart; a thicke skin and insensible: let the sea roare, and the mariners crie, and tumble out their packs; our Ionas taketh a nap in verie supine securitie, and maketh no more of it. Oh the stubburnnesse of iniquitie, and mans auersenesse from his maker. But when we haue once passed the lines of duty & obedience, and grosse sinnes haue taken hold vpon vs; then we must iustifie our actions: we will run we care not whither: from the shoes vp to the shoulders, yea sometimes ouer head and eares.

3 Sin stealerh on vs by degrees, but cōmonly the last step is the deepest. Dauid being idle had spied out Bethlabe: there, idlenessse was the beginning: then did his eye as the window of his mind, let in concupiscence into his hart. Of idlenessse cometh concupiscence. Theroffoloweth adultery. Marke how these sins do multiply, and one ingendreth another. Murther maketh vp the measure. And when all this put together wold haue troubled the strongest hart in the world, yet without remorse of conscience,



without iote of cōpunction, Dauid swaloweth it and deuoureth it, and for the better part of a yeare, neuer considereth of it. How farre is the conscience of the reprobate and malignant seared, if Gods children do thus sal? No maruel if a Pharaο adde drunkēnesse vnto thirst, that is, heape sin on sin; or Herod do ioyne to his ambitio, a cruel massacring mind; or Nero aboūd in wickednes, & linke villany vnto mischiefe. When the bowels of Gods elect shalbe so filled and possessed with carelesnes, what shal refraine the wicked, frō prouing to be some Iudas or some Iulian? Afflictions, threatnings, counsels, & the holiest exhortations, (as S. Austen in another case doth make comparison) are but as a blast of winde, which in a vehement fire doth keepe downe the flame for a puffle, but it riseth againe so much the stronger. Or as a draught of cold water, to a mā in a burning feuer, which easeth him for an instāt, but he is the worse for it afterward. There is no measure with the wicked, when the best sin in so great measure.

Matt. 23. 16.

Augustin. Epist. 22. 5.

Plinius Hist. nat. lib. 8. 25.

Syrac. 35. 27.

4 It is old Satans pollicie, so farre as lyeth in him, to bewitch the hearts of Gods children, that when they are filled with iniquity, they may be drowned in security, euen as a man who hath fed in gluttonie, is ouertaken by some drowisie sleepe. And then it fareth with the sinner, as it doth with the Crocodile, when his belly is stuffed with some pray. For then as Plinie writeth, doth he yeeld himselfe ouer to sleepe, and leaueth his mouth open, of purpose that a litle bird called Trochylus, may picke his teeth and make them cleane. But thereupon doth the Ichneumon a kinde of serpent take occasion, to creepe into the belly of the Crocodile, and being once in, he neuer ceaseth there to gnaw, till he hath eaten through his panch. Thus doth Satan deale with vs; for amidst our idlenesse, and forgetfulnesse of that horror of euill which hangeth vpon vs, he taketh possession of our soules, and if a stronger then himselfe do not driue him from the same, he will eate them out to damnation. As therfore by the counsell of the Wise man, we should giue the water no passage, no not a litle, so we should giue as smal entrance vnto Satan, as possibly we may. But let vs not so prostitute vnto him, the whole sense of our soule, that like to a frenlike person, when we be at worst, we imagine our selues to be in a most happie estate. He who wil

not

not start in daunger, is in case to suffer any thing; but he that will sleepe in daunger, when easily he may be awaked, forgetteth himselfe beyond measure. When our Sauour Christ was now ready to be taken, and Iudas was at hand, so that the shepheard was to be stricken, and the sheepe thereupon to be scattered, Peter and Iames and Iohn, were iustly reprov'd for their sleeping, *What? could ye not watch with me one houre?* And afterward, *Matth. 26. 40. sleepe henceforth and take your rest*, meaning that it would not be long, but they should throughly be awaked.

5 They slept when the perill was to their maister, and them selues had lesse cause to feare; but our Prophet doth take his rest, when he alone was to smart, and the ruing of other men was on-ly for his sake. *O wretted man* saith Tullie against Anthonie, *as in deed, so in this also, that thou dost not understand how wretched a man thou art.* Here is one far exceeding Anthonie. Gods immediate wrath doth follow him, & he doth not conceiue it; he is in the midst of euill, & doth not vnderstand it. Here is evidently seene the great heauinesse of our nature, who neglect those maynest matters, which nearest of all do presse vs. Viues that worthy learned man, doth wonder at some Phisicians, that they could possibly be couetous & greedy vpon the world, in as much as both in their speculatiue study, and their practise, they behold euerie day how tickle a thing life is; how soone the breath is gone; how the strongest dye in a moment, & the yongest fall on the sodaine, and by a consequent that the vse of riches is so vncertaine, so transitorie & so short. I would to God that our Phisicians of the soule, were not sick of this disease. We who know that flesh is grasse, and the grace of it but a flowre, that our breath is but a vapour, and our life but as a bubble, who speake much of mortality, and preach other mens funerall Sermons, yet in the midst of our studies of contemning the world, we are in loue with the world, and too much embrace this Mammon. Thus we are like to the fishes of the sea, who liuing in salt water, yet are most fresh. And as Ionas in the midst of daunger, we sleepe in it & passe by it; we say it, and do not see it. The stormes by right should haue stirred vp Ionas, and his conscience should haue quickened him: so our knowledge should rowze vs vp,

Tullius Phil-  
lippica. 13.

*O miser cum re-  
tum hoc ipso  
quod non sentis  
quam miser  
sis.*

Lod. Viues  
de tradendis  
disciplinis.  
lib. 4.

Isay. 40. 6.

Iacob. 4. 14.



and the fraude of the world should awake vs. Thusfar you haue heard of a most carelesse man; now harkē to another person of a cleane contrarie disposition, who looketh well to his charge, & for his part amendeth that fault which is found in the former.

*So the ship-maister came to him.*

Cæsar de  
bello ciuili.  
Lib. 2. & 3.

Hieron. in  
Ionz. 1.  
*Naturale est  
vnumquenque  
in suo periculo  
de alio plus  
perare.*

6 As by occasion of the tēpest, it lay vpon the gouernour of the ship to bestir him, so it well seemeth that he was not idle. He is somtimes aboue the boord, & somtimes vnderneath, he cometh down vnder the hatches. Cæsar did neuer more lay about him, in his great fights against Pompey, where somtimes he playeth the captaine, & other sometimes the souldier, here he speaketh, there he striketh, & goeth from one ranke to another; then the maister doth in this place. He looketh whether any planke were rift or splint in two. And perhaps with his vigilancie and care, doing his best, & seeing all to be but in vaine, he is glad to speake with any other, to see if there might be helpe in him, or any good word of comfort. For as Hierome noteth on this place, it is naturall vnto euery man, in extremitie of danger, to hope better of another, thē he doth hope of himself, & therefore in such cases men do meete, and as the brutish cattell, runne together. This maister knew his fellowes to be as bad as himselfe, yea perhaps a great deale worse, and therefore he goeth to this straunger. Saint Hierome doth intimate this to be the reason; but indeede because he so rebuketh Ionas, and ratleth him for his drowfinesse, I rather impute his going to the corners of the ship (for the Prophet lay in one of those places) to his diligence & carefulnesse, to see the charge which was committed to him, that like a circumspect gouernour, his eyes might see those things, his eyes might see those persons, which were now vnder him.

7 This heathen man giueth instruction better then Ionas did, to those which are housholders, (for a ship is like to a house, many cricks and corners in it) to tutors ouer scholers, to gouernors ouer Colledges, to Magistrates ouer others, that they looke to those which are vnder thē, & trust not the eys of other: the blind swalloweth many a flie: he that knoweth his charge but only by relatiō, doth swallow many a gogeon. Sons dare to do what they should not; & she who lyeth in the bosom, is incroching & vsurping

vsurping on the authoritie of her husband : watching is when there should be sleeping : taking where should be none : open doores when they ought to be shut ; ill deeds when it should be otherwise. A iust and watchfull guide, though he cannot hinder all, yet he crusheth many a sinne. But where is a wilful winking in many things that are grosse, as it is but too too oft, that can not excuse it selfe, that beareth a heauie burthen with it. For when we will not see faults, it is all one, as if we did see & suffer them. Tully could say in excuse of Silla, that it was a thing impossible, but that he who had a great familie, should haue some bad seruants in it. He who had so much businesse on him, as that he could scant breath freely, should haue some retaining to him, who would so watch their time, that if their maister looked but aside, they would dare to misuse one or other. Who knoweth not this to be true? But if Silla should vnderstand, that his seruant Chryfogonus did deale in filthie actions, and wold not take notice of it, but passe by it, as if there were no such matter, then Silla must beare the burthen. Or if Silla will not remit some of his ambitious humor, to looke down vnder hatches, or to see to that which cōcerneth him, he shal beare the maine fault of Chryfogonus; God and men will lay it on him. Here that hath place which Dion once said of the Emperour Galba, whose attendants did vse many verie badly, but the blame was layd on him: Although it be enough for a priuate man, that he do no wrong to any, yet a Prince ought to take order, that other men do no injury. For those who suffer the wrong do not stand much on that, from whom they do receiue it. If from anie, it is too much, but they looke who it is that should hinder it.

Tullius pro  
S. Roscio A-  
merino.

Dion lib 64.  
Principē pro-  
uidere oportet  
ne ceteri fa-  
ciant.

Nihil interest  
eorum qui in-  
iuriam patiun-  
tur à quo esse  
acceperint.

2.Sam.16.1.

8 Then as it is the eye of the maister, which feedeth the horse, so it is that also which keepeth good order. The like may be said of the magistrate. If Miphiboseth cannot stirre, because he is lame in his feete, and Dauid haue other businesse, then to examine things to the full, Ziba will play his part, he will abuse his Prince; he will defraud his maister. It is a remembrance to noble men, and magistrates in great places, that they looke on such as attend them, and suffer not their approaches to be ill spoken of, for the behauiour of other men. This ship-maister wold



see euery one who was in the ship about him. David knew his household people, whē he said that none but the righteous shold be with him as his seruāt; that no deceitful person should dwel with him in his familie. This is a good lesson for all Princes, who sit as at the sterne of kingdomes & common-wealths, that they do as David did; that they do as our Maister here, that as their hands be long, so their eyes be quicke of sight, to looke on that which concerneth them. By occasion that Augustus a man seuerer enough, did not know the exceeding wantonnesse of Iulia his own daughter, & her open audacious boldnesse, it is noted in the storie of his life, that Princes for the most part do best know those things which are farthest from them, and not that which nearest belongeth to them: that they do nothing but their family vnderstandeth it well enough; but the deeds of their own household are concealed from them. It is a blessed case for Church and commonwealth, where these things are not so. Lōg may she liue and raigne happily, vnto our farther comfort, who in this exceedeth her selfe, and goeth beyond her sexe, which loueth to haue a hand in matters of importāce; haue an eye who be her Bishops, haue a care who be her Iudges: remember them of their duties before they go to their countries, prouide euermore for peace, yet thinke somtimes of warre, regard the ends of her kingdome, yea take a personall notice of such things as be fit.

Plutarch. An  
seni sit gerē-  
da Resp.

Rēne apud  
Philopāmenem  
aliquid posset?

9 Plutarch writeth of one Attalus, who was a king in Asia the lesse, that his studie was onely to be idle, & to intend to nothing that appertained to his gouernment. In the meane time, Philopāmen one of his pretended friends, did fat & cram him vp, to make him dul & heauy, that himself might rule the roost. Some of the Romanes who perceiued it, tooke it vp as a iest, to aske of such as came out of Asia, whether the king were in any grace with Philopāmen or no? whether he could obtaine any thing of him? The Lord be praised for it, our neighbors iest not so at vs; but another maner of care is had, God make vs thankfull for it. Then by the example of our betters, or of this Ethnicke here, let euery man looke about him, and see ouer whom he hath charge, that he take not good for euill, and euill sometimes for good, & a slander for a truth, and a flatterer for a friend, and a person which

is pernicious, to be a right sound member : that he may praise as it deserueth, and rebuke where needeth rebuke, as this ship-go- uernor doth here. As followeth now in the next circumstance.

*What meanest thou o sleeper? Arise call vpon thy God.*

10 If the man had bene full of choler (as daunger soone stir- reth vp choler) here had bin a good occasion, to warme himself ouer with chiding. To see a man lye so carelessly, whē such fright was among them, & neither with the cries of one, nor the tum- bling of packs by another, to raise himselfe from his rest. If Ionas himself who fretted so testily & so egerly, when God destroyed his gourd, had bin in place of this mariner, I think he wold haue come ouer him, with many an angry word. But it being before intended by his prouident circūspection, that the man was wise in his kind, (& as Salomon doth tel vs, it is the part of a *wise man* to haue his eyes in his head, to see what is conuenient to be spokē, and what is not fit to be vttered) he rouzeth him with no more, then *O sleeper* what doest thou meane? thou sleepe drowsie fel- low, what doest thou thinke vpon? what, doest thou not regard that thy self & we all do perish? He doth very iustly cal him slee- per, for it seemeth that he slept with a witnesse : and if his eyes were open, yet it seemeth that he stil slept, like the drunken man mentioned in the writings of a certaine Orator ( but S. Hierome doth not name him ) *who could not sleepe because he was stirred, and could not awake because he was drunken.* I meane his soule did sleepe, so that when his eyes were open, he stared, he did not awake. For what else doth this declare, when he must be put in mind by a simple infidel, who knew not the God of Israell, that he must fal to his prayers, *Arise call vpon thy God.* Here the world is turned vpside downe. Ionas should teach them their dutie, & they must teach him his : the Prophet is now an auditor, and the ship-maister is the Prophet. Here the sheepe leadeth the sheep- heard, the patient cureth the Phisitio, the scholer doth teach the master. Al maketh against thee Ionas, that this heathē man shold be more deuout in his superstition, then thou in thy true religiō; that thou shouldst forget that which an Ethnick could remēber. I pray God the old Gentils, Aristides, Plato, Socrates condemne not vs in that great & terrible day, because they thought of many

Ionah. 4. 9.

Eccles. 2. 14.

Hieron. in 5. ad Galatas. Pulchrè quidā non ignobilis Orator, cum e- briū de somno describeret ex- citatum, ait Nec dormire excitatus, nec vigilare ebrius poterat.



things whereof we make no reckening. Despise the wordes of none, although thou be a Prophet, since a mariner may teach a Preacher. If thou be not come so far as to be a Prophet, then do thou lesse refuse the words of any, for the prouerbe is most true,

*Sape etiam est olitor verba opportuna locutus.*

*The gardiner or herbe-seller oftentimes hath spoken a vvord in due season.*

- II This man dorth giue good counsel, although as one in the darke, he seeth not what he doth, *Call vpon thy God, if so be that God will thinke vpon vs, that we perish not.* The Gentiles and idolaters did dreame of more Gods then one, as these did in the fifth verse. Many Gods for many matters; Minerua she was for learning, and Venus she was for loue, and *Eolus* for the wind, and *Bacchus* for the wine, either diuels reputed Gods by men, or men esteemed as Gods, for some benefits done to mankind. And as these were Gods at large, so many seueral countries had Protectors for themselues. The fire was the God of the Persiās, whom the Sunne did represent; so *Hercules* was for the Tyrians, and *Dagon* for the Philistines, and *Astaroth* for the Sidonians, & *Milcom* for the Ammonites, & *Chemosh* for the Moabites. Yea they had Gods for their cities, & demi-gods for themselves, household Saints and tutelar powers, to whom they cried in distresses. Yea superstitiō was so endles, as *Austen* doth obserue, that they had a God for euery thing, yea many oftentimes for one thing. As, for their corne *Segetius*, and *Proserpina*, & *Voluntina*, and *Tutelina* and other; one for it vnder the ground, another when it was sprong vp: this when it was in the blade, that when it was in the eare, another for the barne. The place in *Saint Austen* is worth the reading. The Iewes folowed this prety wel, when they offered their incense vnder euery greene tree; when the number of their Gods was to the number of their cities; whē there was in euerie streete, an altar to sacrifice to their idols. The Church of Rome thinketh scorne, for idolatrie to come short of either of them, when for euerie day in the yeare, they haue an he Saint or a she Saint, as appeareth in the common Kalender, for their swine a Saint, and another for their horses, for Spaine a Saint as *Saint Iames*, for vs a Saint as *Saint George*; yea

Ionah. i. 5.

i. Reg. ii. 5.

Semidei.  
Penates.  
Tutelaria  
numina.

Augustin. de  
Ciuitate Dei  
lib. 4. 8.

Ierem. ii. 13.

Vide Zacha-  
riā Lippeloo  
de rebus ge-  
stis martyriū.

yea speciall men, speciall Patrones; manie women Iohn the Evangelist, M. Campian Iohn the Baptift.

Campian. in quadā Epist.

12 So wretchedlie do men run without the word of God: such amased blindness is in the eyes of idolaters, yea such tickle vncertaine giddinesse, is in the life of their vnderstanding. The vilest of Gods creatures, shall be to them for Gods. The Egyptians as Origene writeth, did adore their dogs, & goates, & apes, and Crocodiles. No doubt S. Paule did allude to them, when speaking of the vnbeleeuers, he said that *they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birds and foure footed beasts, and of creeping things*. Yea they made such account of cats, as I find in Diodorus Siculus, that when once a Romane had killed one of them against his will, the people could not be stayed, either with the feare of the Romane souldiers, or with reuerence to their king, from running on him to kill him. This is the lesse to be wondred at in them, when we shal compare it with the testimony, which Olaus Magnus giueth, of some Northren people at this day. Those are the Barbarians in Lapland and Scricfinnia, and the parts adioyning, whose maners he might the better know, for that he was a neighbour, not verie farre distant from them. But of these he reporteth, that it is their custome to worship faithfullie for a God, untill the euening of the same day, whatsoeuer living thing, in the ayre or earth or water doth in the breaking of each day appeare vnto them, be it bird or beast, or fish, yea verie serpents and vvormes. Nay besides those base but yet living things, what should I say, that among idolaters the quicke do bend vnto the dead, and do adore the workes of their owne hands, as the Israelites once did, saying to the golden calfe, *These are thy Gods o Israell, which haue brought thee out of the land of Egypt*? What, that they make of their Gods, some helpers and some hurters, *Lana Numina, hurting powers*, as Gellius noteth out of Virgil? What, that some of their holiest and most religious men, did deride their greatest God? For as Arnobius writeth, and Plutarch hath the verie same, Numa the first authour of the Romane deuotions, asking of Iupiter, by what meanes some places might be purged, which were blasted

Orig. contra Cellum. lib. 3.

Roman. 1. 23.

Diodor. Siculus. lib. 2. 4.

Olaus Magnus. lib. 3. 2.

Pro numine fideliter adorare.

Exod 32. 8.

Gel. Noct. Attic. lib. 5.

12. Arnob. lib. 5.

cōtra Gent. Plutarch. in Numa.



*Respondit Iu-  
piter capiter tū  
Numa capitis.  
Rursus Iupi-  
ter, humano;  
respondit rex,  
sed capillo. Imo  
Deus contra,  
animā: subie-  
cit Pompilius,  
piscis.*

*Surius in  
commentar.  
Anno. 1535.*

*Euseb. de vi-  
ta Constant.  
lib. 2. 15.  
Plutarch. in  
Silla.*

not long before with lightning, receiued this answer, that it must be with a head, meaning the head of a mā; but Numa giueth him the head of an onion. That which I would haue saith Iupiter must belong vnto a mā. Yea saith Numa, but it shall then be the haire; nay quoth Iupiter I do require a life; the other answered, then it must be of a fish. Thus durst he whom they accounted for the founder of all their ceremonies, deride their high God Iupiter. But to leaue these things thus in generall.

13 Our mariners in this place with a cōcept fit for idolaters, thought one God to be stronger, or better thē another, or more willing, or more at leysure, and now they would trie the best. Crie thou man to thy God, & I will crie to mine, & he shall crie to his: among many, one may regard vs. If none should harken to these suppliants, then it might fall out that he who made him, may marre him too for his Godhead. Perhaps grow to cursing of him for his neglect, as if Surius do say true, Barbarossa did, a Generall of the Turkes being ouercome in battell by Charles the fifth in Africke, where he often reuiled his Mahomet, and in exceeding bitternesse did curse him. Perhaps shuffle out that God, and chuse some other in for him, as Licinius did in his battels, when he was ouercome by Constantine. When his old Gods in whom he put his trust had deceiued him, he sought out new ones to worship. At least take it vnkindlie, as Silla did at the hands of his Apollo. For whereas his custome was, as often as he went into anie battell, euermore to beare in his bosome, a little image of gold representing that God, being on a time in daunger of an ouerthrow, he drew it out and kissed it, and vsed these wordes vnto it, How now Apollo Pythius, wilt thou who hast prospered and aduanced that happie man Cornelius Silla, in so manie foughten battels, now destroy him and his fellow citisens, euē at the gates of Rome? Thus when men make Gods to themselues, or do single out each man one, they are the bolder with them. An action of vnkindnesse may be easilie entred against them; perhaps there shall be a reuiling of them, it may be, a plaine renouncing.

14 The companie of our Prophet is not yet come so far. As you see they will fall to their prayers. Who knoweth whether  
this

this mans God be a greater God then ours is? whether that this sleepy fellow, be more accepted of him? for it was an opiniō entertained euē by heathē mē, that one person was more loued by their Gods thē another was: that the prayers of some were better accepted, as of their Priests, or their Prophets, a Helenus or a Calchas; and these knew not, whether Ionas might in such sort be more gracious with his God, or no. The truth is, that he might haue beene, if he were not, if he had but kept his owne. For we finde in true diuinitie, that the prayers of a few holie and sanctified mē, are at al times more acceptable to the euerlasting Lord, then the requests of ten thousand sinners. In so much that he bestoweth vpon such, their owne liues, and the liues of others. It seemeth that God in former time did vse to heare Ieremie, whē Ierem. 11. 14. once so precisely he forbad him, to intreat for the people. There were giuen vnto Lot, his wife and his daughters: and his sonnes Genes. 19. 12. in law, if they would, might haue had their portion in that fauour. How much did the Lord loue and tender Abraham, when Chap. 18. 33. hee yeelded to his prayer, that for ten iust mens sakes, hee would spare the Citie Sodome? But vnto my purpose this is most agreeable, that when there was great daunger of a wreck, that time that S. Paule was sayling toward Rome, the Angell of Act. 23. 23. 24. God did stand by the Apostle in a vision, and told him that the Lord had bestowed vpon him, all that were in the ship ( who were to the number of two hundred and seuentie and fiue ) that not one of all these should perish, for Paules sake his good scr-uaunt. But alas the case is otherwise in this ship, then it was in the other where the Apostle sayled, for here he that should haue helped all, hurted all: the Prophet now is become a runagate, not a preacher but a sleeper: he alone is pursued with vengeance, and the other poore folkes are free.

15 Yet call vpon thy God, if so be that God will thinke vpon vs, that we perish not. Looke what ignorance on the one side, and necessitie on the other, could enforce them to do. It might haue bin a harme vnto them, to pray to so many Gods. For whē such a number should be sought to, and yet some other should be left out ( as it was impossible for them to thinke on all ) some one maister God who was of the better sort might be angrie,



*Festum omnium  
sanctorum.  
Festum omnium  
Animarum.*

and drowne them all, in despite that he should be omitted, and not be had in account. I should thinke that our simple Romanists, the simpler sort I say, who haue little in their owne knowledge, should stumble much at this stone; least while they are creeping and crooching to some one Saint, some other should take it in dudgeon, that any should be preferred, or sought to be before themselves. But I thinke that to amend the matter, their Church hath taken the paines, to put All the Saints in one day together, to keepe them quiet, and All the soules in another, least the first should not be sufficient. Gods grace is more vpon vs, since he hath let vs know, that one Lord, and onely he is to be worshipped; that Christ is our mediatour, and diligent intercessour, and not any other creature; that prayer is a sacrifice peculiar vnto him, and that the Saints in heauen are to be imitated of vs, for their faith and good example, and not to be called vpon. And yet God hath dealt better with those Romanists, and better with these sea-men, then with some lewd ones in our time, who being in all their actions and conuersation most profane, are so farre from praying with the heathen to many Gods, that they rather say there is none. These idolaters vnder error of religion or deuotion, know that something is to be adored; the light of nature hath taught them that; but these deuils come not so far. I giue that name vnto them, because in this although not in all things, they are worse then deuils, for *the deuils beleue that there is a God*, albeit they quake and tremble at it. What other name should I giue them? fooles? nay these exceede the foole, for *the foole hath said in his hart, there is no God*, as we may reade in Dauid. But these go one degree beyond Dauids foole, for they say it too with their mouthes.

Iacob. 2. 19.

Psal. 53. 1.

Aug. Tract. 2.  
in Iohan.

*Sic est quasi  
videat quis  
quā de longin-  
quo patriā, &  
mare interia-  
ceat: videat  
quò eat sed non  
videat quā eat*

16 These poore soules neuer coming where pietie or goodnesse grew, conceiue by a generall apprehension, that there was a power, or powers who ruled all things, though they knew not what it was. They were as men in darknesse, like those of whom S. Austen speaketh, who know that they haue a countrey, but the sea doth lye betweene: they willingly would go to it, but they do not know the meanes; whither they would go they gesse, but which way they cannot tell. They know that there

there is some thing, but they know not how to conceiue what it should be; they cannot tell how to yeeld it his right reuerēce; or whether it be one or manie. But all coasts and all countreys accord, that there is somewhat. The West Indians had certaine spirits, whom they named their Zemes, & accounted them their Gods, euermore in extremities crying and calling to them. But what should I name any particulars, when Tullie can say for all, that there is no nation so barbarous, no people so rude, but knoweth that there is a God; although they canot tell who. Tullie, it shall be easier for thee in the day of iudgement, and for thee Plato, & for thee Seneca, then for many who liue not in Ethnicisme or Barbarisme, but in a ciuill nation, in the cleare light of the Gospell, in a countrey of good learning, & yet do make dispute of the being of their Creator. But I leaue these wicked Atheists, and returne to our idolaters, who did not stay at these prayers, but went yet one step farther. They fall to casting lots. *And they said every man to his fellow, come & let vs cast lots.*

Tullius de  
legibus. lib. 1.

17 They see that there was some thing in it, beyond the common course of nature. The sodainnesse of the tempest, and the violence of the storme, shewed some God to be angrie. It may be that other ships which were at sea, did go quietly, or the wind did beate and strike most of all vpon this ship. But without doubt they saw it to be extraordinarie, and thereupon their hearts by and by did giue them, that in all likelyhood it was for sin, they knew not what nor in whom, but for sinne they were well assured. Which may be a memoriall to vs Christians, that if anie crosse do come straungely, or if anie noted thing do befall vs (whereof our owne hearts may best of all be iudges) that straightway with feare and trembling we examine our selues, & enter into our consciences, and sift them in sinceritie, as in the sight of God, whether sinne do not plucke that on vs. It troubled the Israelites much, when going in a good cause, to take vengeance vpon the Beniamites, for the abuse of the Leuites concubine, there perished of them in two dayes no lesse then fortie thousand. They went and wept before the Lord, and fasted till the euening, to know what the cause was. But whē they who came before presuming vpon their multitude, had learned

Iudic. 20. 26.



to humble themselves, they obtained that which they desired. If any thing should happen straungely, as while we be in this mortalitie, we may verie well expect, we can take no better course, then with these ship-men presently to feare, least iniquitie be the authour of it. But we must not alwayes follow their meanes; for they fell to casting lots.

18 The vse of lots is anciēt, wherein the custome was in causes of great importāce, to take stickes, or stones, or shels, or to write names in a paper, or to draw strawes or cuts, so to determine that, which otherwise without strife could not be accorded, or to put that vnto God which mē could not decide. So S. Austen doth describe it, *A lot is such a thing as in the doubts of men doth shew the will of God.* So whē men knew not who it was, that had taken the excommunicate thing, the lot shewed it to be Achan; for so the most do expound it. So when no man could tell Saule, that Ionathas was the man, who so contrarie to the rash oath of Saule, had tasted of the honie, it was found by lot who it was. Least strife should arise, and parts be taken, about Ioseph and Mathias, which of them should be admitted into the roome of Iudas, the Apostles made the triall by a lot. So Homer doth report that Nestor gaue the counsell, that it should be determined by a lot, which of the nine worthiest of the Greekes, should fight in combat with Hector. Each man marked his lot, and put it into the helmet of Agamemnon. The first turne fell to Ajax. But whereas according to the rules of diuinitie, these lots should be vsed but in speciall causes, and that with great iudgement and meditation, (because it is a trying of God in a kinde of sentence, and we are not to tempt him rashly) in some men superstition, in some other a hope of gaine, and a sort of deceiuing fraude, haue wrought great abuses in them. Proude Haman in the booke of Hester, made lots to be drawne before him, from the first moneth to the twelfth, to see what moneth or day should be fortunate, to attempt the mouing of his great matter, the murther of all the Iewes. O Haman, in that thy lot, thou wast blind as well as bloudie. Caesar telleth in his Commentaries, that the women among the Germanes, did vse to diuine by lots, what dayes were good to fight on, or to begin a battell.

This

Augustin. in  
Psalm. 30.

Iosuah. 7. 18.

1. Sam. 14. 42

Act. 1. 26.

Homer. Iliad.  
7.

Ester. 3. 7.

Caesar. Com-  
ment. lib. 1.

This is heathenish superstition. Some casting lots to get money, haue made a profession of it, as the counterfeit Egyptians in telling of fortunes. The lawes *contra sortilegos* were made by worthie Princes, against such kinde of men, and other of much like qualitie. God sometimes doth suffer these in verie truth to hit, that themselues and such as follow them, attending to strong delusion, may make vp their owne dānation. These abuses haue made some to thinke all lots vnlawfull, and not to be vsed at all. Yea Hierome speaketh somewhat doubtfully of them, who vpon this place saith, that this deede of the mariners should not be drawne to an example, of attributing any thing to lots, neither should any in holy Scriptures, because they were speciall motions and euent, giuen by God to speciall men, and not by other to be attempted or put in practise.

Hieron. in  
lon. 1.  
*Nec statim  
debemus sub  
hoc exēplo sor-  
tibus credere.  
Privilegia sin-  
gulariū nō pos-  
sunt legē face-  
re communem.*  
Prou. 16. 33.  
Cap. 18. 18.  
Augustin. in  
Psalm. 30.  
De Genesi  
ad literam.  
lib. 10.  
Epistol. 180.

19 But the Scripture is not so straight; *the lot is cast into the lap, but the whole dispositiō thereof is of the Lord.* And elsewhere it is commended. *The lot causeth contentions to cease, and maketh a partion among the mightie.* So S. Austen doth teach, that there is no euill in the lot. And in another place, *Those things which are giuen by lot, are giuen vnto vs by God.* And in his hundreth and eightith Epistle, disputing that question of the flying of a Minister in the time of persecution, and supposing that there be diuerse pastours in one congregation, whereof some are to depart for a time, and some to stay; if it cannot be agreed, saith he, who shall do the one, and who shall do the other, let it be decided by a lot. Indeede he doth not like that lots should be made of euerie thing, as of the leaues of the Gospell, (which it seemed that some in his time vsed to do) because he thought it not to be fit, that diuine matters should by a superstitious custome, be applied to profane vses. There the abuse is in the manner of doing, not in the thing. But the question which ariseth from this difference of iudgement, may easily be resolued, by considering the seuerall sortes of lots, which are found to be three. For there are either lots appointed to diuide, or intended to consult, or vsed of purpose to diuine. The first of these three is, lawfull; that is, to diuide lands or goods, or any like thing, when otherwise contention

*Sortes diuisione,  
consultationis,  
diuinationis.*



**Prou.18.18.** would arise, as Salomon doth import in the place which I named before. In this kind did Iosuah part out the land of Canaan by lot, to the people of Israell. The second is not vnlawfull, that is, to consult what shalbe done, when matters stand in an equalitie of reason: so that there be no offending in the circumstances:

**Prou.16.33.** And of this may be vnderstood that other place of Salomon. By this, choise may be made of persons to be sent, or of things to be accomplished, where otherwise by diuersitie of opinions there would be no agreement. But to diuine is vtterly vnlawfull, as if a man should take a white lot, and a blacke lot, and if I draw the white lot, then I may well go this day, if the blacke, I will not go: I shall haue an unhappie iourney. That of Haman before spoken of, doth come within this compasse. We hold this for a great abuse.

20 Here the lot is consultatorie. They tooke it a thing granted, that one or other amōg them had committed some wicked offence, and because they could not tell, who it was that had done the deede, they will put it to their Gods. This sheweth the mightie feare which did possesse their soules. Men can hardly like it in other of their acquaintance, that they should be culled out to be murthered; but that any should consent to throw the dice on himselfe, to endaunger his owne life by it, is a matter which is not common. This is like one of those cases among the Romanes, which would make the hearts of all the beholders to quake; That was, when after some cowardly fearefulness, or mutinous sedition, or stubburne rebellion in the armie, the Generall for punishment thereof, would tith his souldiers,

**Liuius. lib.1.** euerie tenth man to the blocke, as Appius dealt with his legiōs. Or as if in some grieuous famine, cuts should be drawne, who among a company should be slaine to relecue his fellowes.

**Ioseph. de bello iudai- co. lib. 3. 14.** In what a state was Iosephus, when his fellowes in a desperate moode, enforced him to yeeld to the throwing of lots, so to know which of them should be first killed, and which of them last? but all of them must be slaine. Necessitie hath no law; it must be done in this place. The onely comfort is, that euerie mā hath this hope, that it wilt rather fall to another then happen to himselfe. We can sooth our selues of our selues, either in foolish

lish presumption that we are not the worst of all, some are more bad then we be; or in a weening fancie that we may escape in a multitude; we are but one of a manie: but so betweene both, we will hope the best for our owne parts, & let the lots go on other. As Tacitus saith of warre, *This is the miserie of it: if any thing fall out well, every one chalengeth that to himselfe: but if it fall out ill, every one slippeth his necke out of the collar, the blame shall be layd vpon one*, so in such cases as these, happie man he that is farthest off; but if the lot be to be drawne for any good thing, the better legge shall be set before. Why should not we hope to speed, as well as the best amongst vs?

Corn. Tacit.  
in vita Iulij  
Agricolæ.  
*Iniquissima  
hæc bellorum  
conditio est:  
prospera omnes  
sibi vendicant:  
aduersa vni  
imputantur.*

21 But the lot here is to take one, who must die for all his fellowes. Why one for all, ye mariners? what man is there among you, that had not deserued to die? This is a branch of that roote of hypocrisie, which possesseth the hearts of all the sonnes of Adam. It was not Adam but the woman, who had touched the forbidden fruite. When the best of the cattell of the Amalekites was saued, it was the people, saith Saule, which spared the. So here I warrant you, the most part of those which were in the ship, were so cleane from any such grosse crime as now was in question, that there could be but one sinner. Dauid was in another mind, *If thou o Lord straightly markest iniquities, o Lord who shall stand?* All these had deserued death, and merited to be serued as Ionas was: but the Lord indeed vpon a present occasion, had singled one out to this strange punishment; because as in part he would teach his companions, by his example, so especially he meant to make that one man know, how highly he had offended. God expected much more of him, then he did of ordinarie persons. To whom the most is committed, of him most is required. Ionas had bene inspired with a Propheticall spirit: he had visions and reuelations from his God: he should haue bene a light to other. But the simple sea-faring men, neuer came to any such height of knowledge. He was singular in comparison of them: he was as a white garment; and therefore a litle spot in him, would cause a great deformitie. But when he did take this precious vesture, and with lying downe in it, did soile it cuerie whit, God in his iustice cannot endure that in him.

Gen. 3. 12.  
1. Sam. 15. 21.

Psal. 130. 3.



Iosuah. 7. 18.

Iona. 1. 13. 14.

Tullius lib. 2.  
in Verrem.

22 The lots therefore are cast, and the daunger falleth vpon Ionas. That Lord who ruleth ouer all his creatures, great and small, so disposed it, that the sinner should be deprehended, and the more innocent should go free. His state was like to Achan: he cannot escape the iudgement, which is coming toward him. The lot fell surely on him. It is not vnlikely, but that they threw it diuerse times, and still it proued that he was the man. For they who were so carefull not to drowne him, after that they had discovered him, would not hastily be induced, to single out a straunger, who neuer immediatly had offended them, to make him die for all. Being drawne then once or often, it fell vndoubtedly vpon Ionas. It was not possible for him to escape, where such a one had the handling of it, as is Lord both of heauen and earth. Tully doth tell of Verres, sometimes deputie for the Romanes in Sicilia, that as otherwise he was excellent to bring about to his purpose, all things which might yeeld credit or commoditie, so verie earnestly desiring, to haue his friend Theomnastus, to be chosen Iupiters priest, an office of some moment in that countrey, he wrought a pretie feate for him. For whereas by the order of the election, three men should be named to the place, and three seuerall lots be appointed, with the names of the three competitors, written vpon the lots, and he whose lot should be first drawne, should haue the priesthood: Verres to make sure worke, made three lots indeed to be appointed, but he wrote vpon euerie one of them, the name of his friend Theomnastus, and so being sure to hit, he sped his man of the priesthood; for it could not be otherwise. This was a tricke of fraud, and fit for such a deceiuer, as Verres shewed himselfe in Sicilia. He that would haue Ionas taken, needeth not to vse anie such leger-demaine: his creatures be at commandement: they do as himselfe inioyneth. So Ionas did finde it here: so the wicked shall find it euer.

Eccles. 10. 20

23 An instruction hence may be gathered for all persons, that they looke vnto their wayes, and plunge not into vngodlinesse, vnder hope not to be disclosed. For nothing is so secret but it shall be opened. He that curseth the king, although it be in his most priuate chamber, shall be discovered by the fowles of

of heauen, and one dead thing or other shall declare it. Some letter perhaps or writing. The adulterer who doth thinke himselfe safely concealed, in the darke, or by the close and hidden walles, yet cannot escape his sight, whose eyes are said to be ten thousand times brighter then the Sunne. He that wisheth ill to his brother, is well knowne to that maiestie, which trieth the hearts and reines. In one word what can escape him, who hath such prerogatiue of power, as to sit so vpon a throne, that heauen and earth flie before him, the graues giue vp their dead, and the sea doth yeeld vp hers; that the bookes shall be layed open, and mens consciences be detected, and the mountaines cannot couer them, nor the rockes cannot keepe them from him. It is a good meditation, to feare his angrie iudgement. *It is a feare-* Apoc. 20. 11.  
*full thing to fall into the hands of the liuing God.* If we serue him Heb. 10. 31.  
 he will loue vs, if we fall from him, he will find vs. Lord direct vs so with thy Spirit, that if we should fall with Ionas, we sleepe not in sinne with Ionas, but as the carefull ship-maister, looking in all sinceritie through the corners of our hearts, we may raise vp our selues, and call to thee the true God, to helpe vs in all extremities, to stand by vs in all temptations, that the lot fall not on vs, to be cast away from thy fauour: but that we may raigne with thee, in thy most blessed kingdome, to the which bring vs  
 ô good father, for thine owne sonne Christ his sake,  
 to whom with thee and thy Spirit, be glorie for euermore.





## THE V. LECTVRE.

### *The chiefe points.*

2 Many questions import egerneſſe to know. 4. 6. In doing iuſtice due examination ſhould go before. 5 Mens hard hearts to ſtrangers. 7 Some trades vſed are odious to God. 8 As vſurie. 10 It is not fit to come in all places. 11 Some people are not acceptable to God. 12 Confefſion of a fault. 14 What ſtudent by fearing. 15 Two ſorts of feare. 16 The horror of ſin. 17. 22. The power and being of God ſhewed againſt the Atheiſt. 19 Authorities of heathen men, and reaſons prouing the creation. 23 Foure questions to the Atheiſt.

### IONAH. 1. 8. 9.

*Then ſayd they vnto him: Tell vs for whoſe cauſe this euill is vpon vs? what is thine occupation? and whence comeſt thou? which is thy countrey? and of what people art thou? And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the ſea and the dry land.*



Because our Ionas hath a great deale more minde, to go to Tarſhiſh by ſea, then to Ninue by land, rather about his owne pleaſure, then the buſineſſe of his maiſter, he is ſo well preferred, as of a Prophet to become a priſoner, firſt arreſted by a tempeſt, then diſcovered by a lot, to be a malefactor; in what place or cauſe, it doth not yet appeare, but allow time onely, and that ſhall be reuealed. In this my text he is brought to his examination, not in a court of magiſtrates: but a companie of mariners, muſt be his Inquiſitors. Being arraigned he is conuicted, and by his owne mouth condemned, but by them afterward he is brought to execution. I am here to looke into the manner of inquirie which is made vpon him; and that is layed downe vnto vs in the former verſe; and in the next place to handle his perſonall aunſwer,

answer, which is in the latter verse; both of them yeelding to vs verie good instruction, if I be not deceiued, as may appeare in order.

2 Saint Hierome doth obserue the maner of the words, that there should be within so small a compasse, so many questions, and those so significant and effectuell. And as he was a miracle of the world for learning, and that for humanitie, as well as Diuinitie, so it putteth him to remember, the excellent concisenesse of the Poet Virgil, who in a maner right compendious, is accustomed to inclose many questions in verie fewe words. He citeth that one place,

Hieron. in  
Ion. 1. 8.  
*Notanda bre-  
uitas quā ad-  
mirari in Vir-  
gilio solebamus*

— *Iuuenes qua causa subegit*

Virgilius Æ-  
neid. 8.

*Ignotas tentare vias? quo tenditis inquit?*

*Qui genus? unde domo? pacemne huc fertis an arma?*

Young men, what cause hath brought you into these unknowne wayes? whither go you? of what kindred are you? vwhere do you dwell? bring you hither vuarre or peace? But the matter of the wordes, is rather the ground whereon we are to stand, euerie question including some thing of importance, to this present purpose. These mariners being followed with so strange a tempest, as made them quake for daunger of their liues, and crie with importunitie to their heathen Gods, and disburden their ship of such wares as were in it, and cast lots for their liues, who should die for all his fellowes; may iustly be supposed to be in such a fright, that if anie thing extraordinarie should appeare vnto them, what might be the reason of their daunger, or how they were to be eased, and put away from their seare, he by whom or in whom it might be coniectured to be, should be plucked, and tugged, and haled, by one and by another, as a Beare that were to be bayted, to know what was the reason of this terrible daunger, or what secret he could open. What art thou? whither wilt thou? whence comest thou? what doest thou? how cometh all this about?

3 For men in such extremities can not satisfie them selues, but either in strange newes, or any mightie perill, will so runne question vpon question, that it is scant in mans wit to make a readie answer. When the Romanes had sustained that deadly



Liuius lib.22.  
*Que fortuna  
 cōsulum atque  
 exercituum sit,  
 siquid Dī im-  
 mortales, mise-  
 ri imperij reli-  
 quum Romano  
 nomini fece-  
 rint, ubi copia  
 sint: quò se  
 Hannibal post  
 praelium contu-  
 lerit, quid pa-  
 ret, quid agat,  
 acturusque sit.*  
 Luc. 16.27.

ouerthrow at Cannæ, by Hannibal the Carthaginian, and their Citie was growne into that perplexitie, as it neuer was in almost before, that wise Fabius Maximus, causeth scouters to be sent forth, with demaunds vpon demaunds, to such as they should meete; in what case the armies were; in what estate were the Consuls? what the Gods had left remaining to the Romanes? where the remnant of their armie did abide? whither Hannibal was now gone? what he intended? what he did? what he purposed to attempt? Thus daunger affrighteth the wisest, and maketh the simpler sort oftentimes, to runne tounge before the wit. In the sixteenth of Luke, the rich mā is brought in, making request to Abraham, that he would send Lazarus to his fathers house, to giue warning to his five brethrē, that they by the wickednesse & retchlesnesse of their liues, came not into those torments, which he then with much paine endured. If that should haue bene in deede, which is there but in a parable described, and he who had come from the dead, should haue had but some few houres allotted him to stay, imagine you (for this is but a supposall) among a multitude, what preassing there would haue bene about him; what plucking by one elbow, and holding by another, what doubled interrogations: how doth such a one, or such a one? my father or my friend? is he in heauen or hell? in lesser or greater ioy? in more or milder torment? Ionas comming from vnder the hatches, (where he slept but a little before) like Lazarus from his graue, is beset among these mariners, with a multitude of such questions. What is the cause that this storme is in this sort vpon vs? fellow, whence dost thou come? what countreyman art thou sirra? what is thine occupation?

4 Thus the place must be vnderstood, if we respect the egernesse of men in such perplexitie, or the hast which daunger breedeth, or the manners of common mariners. But in verie deede I see more in it. Here may be noted to vs a proceeding much more sober, and iudgement with discretion. That which goeth before will well beare it, that which foloweth, will more enforce it. The fearefulnesse whereunto they were growne, by hazard of a shipwracke, was of force to allay their heate: it made them amated with it: their deuotion to their Gods, did put them  
 from

from their choler: the maister is supposed to be a man wise and careful, as not long since you haue heard: the casting of their lots doth intend a flaking stay: their milde intreating of Ionas, when the crime appeared to them: their referring of all to him: the desire which they had to saue him: the grieffe which they had to drowne him, are presumptiōs of much sobrietie. These circūstances import a iust kind of inquirie, which was vsed vpon the Prophet, so to wring out by cōiectures, or by plaine declaratiō, what was this grieuous crime, which plucked such a tempest downe from heauen, how Gods wrath was to be satisfied, what punishment should be taken, if punishment must be taken. It were much to be suspected, that if this case which is here among these Gentiles, should come to triall among many Christians, the man should find hard iustice. For now vpon how light occasions, are many inflamed to wrath? what bitternesse? what reuiling? what blasphemie euen to God, with swearing and with tearing, if for anothers sake mens liues should be indaungered? if they should be inforced, as these were here, to throw their wealth and substance, with their owne hands into the sea? Call to minde, that if any negligence haue raised a fire in a towne, and harme be done to their building, how little it is remembred, that it is a crosse from God, sent on them for their sinnes, or to teach them patience, or to make trial of their faith; but the next immediate cause, that presently is looked too, see the villanie of this boy, see the cursednesse of this wenche; see the diuellishnesse of this felow, that should haue taken care of this fire, if he had his desert, how oft should he dye for it?

5 But if it were a straunger, an outlandish man as Ionas was, who brought this scathe vpon them, how many *Crucifies* should he haue tumbling on him? A French man as I take it, (although some other men be of another opinion) euen greewing in his soule at the vnkindnesse of our nation, I meane in the cōmon sort, hath by occasion of the hādling of their last great Massacre, noted it to posteritie, that by a most inhospitall kinde of phrase, our Englishmen vse to terme them, no better then French dogs, that fled hither for Religion, and their conscience sake. Vnto this ioyne the many conspiracies, which by some of the meaner

Anno. 1572.  
Euseb. Phila-  
delphus Dia-  
logo 2.



Leuit. 19. 33.

people, in one Citie of our land, haue bene oftentimes intended against outlandish folkes: & the disposition of men in this point, will well appeare. Those which are wise and godly, make vse of those aliaunts as of brethren, considering their distresses, with a liuely fellow-feeling, holding it an vnspeakable blessednesse, that this little Iland of ours should not onely be a tēple, to serue God in for our selues, but an harbour for the weather-beaten, a sanctuarie to the straunger, wherein he may honour the true Lord: remembring the precise charge which God gaue to the Israelites, to deale well with all straungers, because the time once was, when themselves were straungers in that cruell land of Egypt: not forgetting that other nations to their immortall praise, were a refuge to the English, in their last bloudie persecution in Queene Maries dayes: and in brieue recounting, that by a mutuall vicissitude of Gods chastisements, their case may be our case: which day the Lord long keepe from vs. These mariners with that humanitie which beleeueth all men of reason, reproch it not to the Prophet, that he an outlandish aliaunt, should bring such trouble on them, should put them to such losse, or thrust them into such daunger, but in verie good course of iustice, they desire to be informed, and take notice of his cause. The presentnesse of the perill, or the hast which they had to be satisfied, could not stay them from doing iustice: they will attend his aunswere.

Ammi. Marcellin. lib. 14.

6 Such persons as through whose hands the liues of others passe, be they Iudges or be they iusticers, yea be they but common Iurours, may hearken to these heathen, and the manner of their proceeding, and learne so much; as that they shall not dare, rashly to destroy, or take away the life of their Christian brother. Life is a most precious thing: it cannot be made by men, but it may be marred in a moment. And if it be once marred, there is no benefite on earth, whereby it may be requited; as Alexander once told his owne mother Olympias, when she desired him to execute an innocent harmelesse man; and that she might the more preuaile with him, remembered him that her selfe for the space of nine monethes, had caried him in her wombe, and for that reason he must not say her nay. *Aske*  
faith

saith he *my good mother, some other gift of me, for the life of a* *Aliam parens*  
*man can be recompensed, by no good turne that can be done.* Be- *optima posce*  
 fore that death be inflicted, let truth appeare if it may be. *mercedē: homi-*  
 Stay the asking of many questions, and the scanning out of *nis enim salus*  
 all doubts, ere the last sentence come. Certainly God knew *nullo beneficio*  
 the wickednesse of Sodome and Gomorha, as he sat about in *pensatur.*  
 heauen; yet meaning to destroy them, he saith, *I will go* *Gene. 18. 22.*  
*downe now, and see whether they haue done altogether accor-*  
*ding to that crie, which is come vnto me, and if not, that I may*  
*know: thereby teaching all gouernours, that they passe not*  
*otherwise to the death of any, but with verie mature aduise-*  
*ment.* It is a wise law in the meane time, which Munster repor- *Münster Cos-*  
 teth to be put in practise, in a towne called Clagea belonging *mograph.*  
 to Carinthia; where if any be taken suspicious of theft, he is *lib. 4.*  
 by and by hanged vp, and sometwo or three dayes afterward,  
 enquire is made vpon him, wherein if he be found guiltie, he is  
 let to hang till he rot away peece-meale, but if he be found  
 innocent, then he is taken downe, and buried with some so-  
 lemnitie. This is contrarie to the common rules of humanitie,  
 but much more repugnant to diuinitie. In cases of lesse impor-  
 taunce then life and death, all Magistrats ought to affoord that  
 measure to their people, which these mariners did to Ionas, that  
 is, to sift out the whole truth by demaunds, before that they  
 giue any iudgement. Moses could say of himselfe to the Israe-  
 lites, *I charged your Iudges the same time saying, Heare be-* *Deut. 1. 16.*  
*sweene your brethren, and iudge righteously betweene euery man*  
*and his brother, and the stranger that is with him.* First heare  
 and then iudge. Iob professeth thus of himselfe, *I was a father* *Iob. 29. 16.*  
*vnto the poore, and when I knew not the cause, I sought it out*  
*diligently.* The speech of Nicodemus to the Pharisees was good,  
*Doth our law iudge a man before it heare him, and know what* *Iohn. 7. 51.*  
*he hath done?* So Felix could tell Saint Paule, that he would *Act. 24. 23.*  
 not iudge his cause, before that he had heard it perfectly. Other- *Ammi. Mar-*  
 wise, the accused person should haue a hard bargain by it: for *cell. lib. 18.*  
 as Iulian the Apostata once answered verie wittily, *If it be* *Ecquis innocēs*  
*sufficient to accuse, shall any man be an innocent?* The Poet there- *esse poterit, si*  
 fore said well, *accusasse suffi-*  
*ciet?*



Seneca in  
Medea.

*Qui statuit aliquid parte inaudita altera,  
Æquum licet statuerit, haud æquus fuit.*

He who determineth any thing not hauing heard both the parties speake, although he haue decreed the right, yet himselfe hath not bene iust, that is, he hath done it wrongfully, because he should heare both. And this is the generall doctrine, which may be deriued here, from the examination of these mariners ouer Ionas. Let vs gather a little nearer to the particular wordes.

*Tell vs for whose cause this euill is vpon vs? what is thine occupation? whence comest thou?*

Verf. 7.

*Natio, educa-  
tio, fortuna,  
studia, in perso-  
nis sunt que-  
renda.  
Omphalius in  
Nomologia.*

Horat. Epist.

I. 15.

*Scurra vagus  
non qui certum  
præsepeteret.  
Impransus non  
qui ciuem dig-  
nosceret hos-  
te.  
Quelibet in  
quemuis oppro-  
bria fingere se-  
uis.*

7 I haue in part before touched, that these men imagined, that some sinne plucked this wrath vpon them. But when the lot fell vpon Ionas, they gessed him to be the sinner. Now to know the particulars, they asked him of his trade, for, good men, they little dreamed of a Prophet: they demaunde of him for his countrey, and the place from whence he came. For both Rhetorike and experience, and diuinitie most of all, do shew that good coniectures, and presumptions for any thing in question, may be drawne from the life which in former time hath bene led, from the companie and familiaritie which hath bene entertained, from the countrey and habitation where any hath abode. Then *what is thine occupation?* and the course of life which thou vsest? wherein doest thou spend thy time? If thou be a robber or a rouer, no maruell if some straunge punish ment do pursue thee at the heeles. If a sorcerer or a necromancer, the same may be thy doome. If a stewell-maister or a broaker for vncleanness of the bodie, it is verie likely that wrath may follow thee. If a flattering hungrie iester, who waytest vpon a trencher, and makest no kinde of conscience, to taunte any man that displeaseth thee, vengeance may droppe vpon thee. So these simple men did perceiue, that there was some kinde of life vnlawfull and vngodly, which because it was contrarie and aduerse, either vnto pietie, or humane charitie, it might well offende that power which ruleth all mortall creatures.

8 I maruell what the vsurer could haue aunswered in this case,

case, who liueth on the sweat of others, and maketh a gayne of their losses. It was no shame for Jacobs sonnes, to tell the king of Egypt, that their father and his children were shepheardes. Neither was it any disgrace to Amos, to say that he was a heardman, and a gatherer of wild figges: but to say I am an vsurer, one who liue vpon my money; is but a blushing speech. Dauid asketh a question and aunswereth himselfe, *Lord vvhoe shall dwell in thy Tabernacle? who shall rest in thy holie mountaine? He that giuerh not his money vnto vsurie.* Yein some places of this land, (for I must not imagine, that any interest is to be found in Oxford: we haue scant money for our necessities) such as haue their hands polluted, with extortion in this kinde, will come into the tabernacle, and sit them downe in the Temple, be at Church as soone as any, and be as intent and earnest vpon the preacher, as if there were no such matter. If speech be of the inheritaunce which is on Gods holie hill, they will vrge as farre as the farthest, How can this hang together? the breaking of Gods commaundements in a wilfull professed sort, and the true feare of the Lord? But this were a greater wo, if it should be found in the Leuites, and the Priests, euen such as serue in the Tabernacle. *Thou that preacheest a man should not steale, doest thou steale?* saith Saint Paule, doest thou spoyle? It was the speech of Apollonius in Eusebius, against the Montanist Prophets, *doth a Prophet colour his haire? or annoynt his eyes vvith stibium? doth a Prophet put money to vsurie?* If it be thy portion which was giuen thee by thy father, or some money which thou hast gotten, or a stocke left in thy trust, for the widow or for the fatherlesse, which thou art loth should be idle, this or that, or whatsoeuer, doubtlesse it is not well, since no carnall pretence can serue to violate the euerlasting law of God, and men should haue tender consciences, fearing to exercise that, which by so many places of Scripture, the iudgement of all the auncient fathers, the Canon and ciuill lawes, the constitutions of most good common-wealthes, the reasons of heathen Philosophers, the consent of the schoolemen, and opinion of the greatest part of our late Diuines, is condemned as an vncharitable, and most vnchristian practise.

Gen. 47. 3.

Amos. 7. 14.

Psal. 15. 1. 5.

Rom. 2. 21.

Euseb. Eccl. Histor. lib. 5. 17.



All those things which may be objected, that thy case is not common; that there be many sortes of interest, a biting and not biting vsurie: that learned men of great fame in some causes do permit it: that the lawes of our land winke at it: that now it is much frequented, and many good men do vse it, great gentlemen in the countrey, as well as Citizens and marchants: that thou mayst do good to another, and he shall gaine by it as much as thou: nay a thousand excuses more, cannot aunswere that one place, *Thou shalt not giue to vsurie to thy brother, as vsurie of money, vsury of meate, vsury of any thing that is put to vsurie.* And whereas thou wouldst shrowd thy factes, vnder the skirts of some few reuerend mens writings, if thou loue them, and the Religion which they professed, then couer that their ouersight, proceeding from humane infirmity, & do not as wicked Cham, discover the nakednesse of those, who were fathers in the faith, to many in this last age. Do not wrastle against thy conscience. With Mathew leaue to be a Publican; with Zacheus to gather tribute: it is not for a Christian to be of this occupation: relinquish it to the Iewes.

Deut. 23. 19.

Gen. 9. 21.

Matth. 9. 9.

Luc. 19. 2.

2. Tim. 4. 7.

τον ἀγῶνα  
τὸν καλὸν ἢ  
γώνισμαί.  
Certamen illud  
preclarum cer-  
tamen. Beza.

9 If I be not deceiued, this question for the trade of life, insinuating that some artes are not pleasing to the Lord, should stumble a great many men. If in the lawfulnessse of a calling, Gods immediate glorie, and the benefite of his Church, or at least the good & seruice of the cōmon wealth, in humane societie, be euermore to be respected, what comfort can such persons, who indeede are but a burthen to a land, or the Citie where they dwell, take to go on forward to their graues in in that, which to speake of it most moderately, is but doubtfull? I can hardly be perswaded, that the consciences of such men, do alwayes contēt and satisfie themselves. I am sure, that according to the proportion of their calling with his, they are not able to say as the Apostle Paule sayd a little before his death, *I haue fought a good fight*, or as Beza readeth it, *I haue fought that excellent fight*, *I haue finished my course*, and so take ioy in their calling. Such men who make a life of playing vpon a stage, may bethinke themselves in this reckening. If you will, put vnto these our common dauncing-maisters, and others of like sort.

Mistake

Mistake me not in these wordes, as if I did condemne all honest recreation. I dare not to do so. I know the priuilege and prerogatiue is great, which men aboue all the creatures of God haue, if we do not abuse our libertie; but it is one thing for one man, after his honest labour in that trade wherein the Lord hath placed him, to vse fit and moderate recreation; and other thing for another, to haue no other kinde of life, but to make of such exercises an occupation. Many kindes of businesse, are warranted both by the lawes of God and men apparantly, but these at least may come vnder question.

10 The next demaunde here made to our Prophet, is *from what place he did come?* presuming that a mā may draw frō some places such a staine, as cānot be washed off but with vēgeance. *He that toucheth pitch, shall be defiled vwith it.* Holy Ioseph being among the Egyptians, had learned new deuised oathes: he could sweare by the life of Pharaο. Lots wife did so well like the companie which she had in Sodome, that she longed to be there againe, although for her labour, it cost her the turning into a pillar of salt. Some places are hatefull to God: his people must out of Babylon. The companions of the wicked, are supposed to be wicked. It may well be feared, that the young man was a sinner, of whom Salomon telleth, that he went to the house of the harlot, entring in thither at the twilight, and coming out perhaps at the midnight. It could be no great credit for Demosthenes, to be seene to come from the house of Lais. It is a case well knowne, that there be at Rome whole streetes of Curtisians. Onely Surius to extenuate the filthinesse of the matter, saith they be but the baser streets, and lanes of lesse account, where these honest folkes do inhabite. And he holdeth it for a great praise to Pope Pius the fifth, that hee brought it to that passe. This multitude must haue money, to maintaine thē in their abuses, whereby it may be collected, that many and that frequently resort vnto them. Now if Christ should aske of those who returne from those places, whence come you? where haue you beene? they might right well quake with Ionas & feare his heauie iudgemēt. But if it be but his holinesse, the Vicar or vicegerent of Christ vpon earth, the successour of Saint Peter, as he

Syrac. 13. 1.  
Genes. 42. 15  
Cap. 19. 26.

Apoc. 18. 4.

Prou. 7. 6. 9.

Surius in  
commentar.  
Anno. 1566.

*Meretricis  
coacta sūt dis-  
cedere: interim  
tamē nonnulla  
in vicis ignobi-  
litas ob peiora  
vitanda reli-  
ta sunt.  
Meretricibus  
quas in vnum  
urbis angulum  
reiecit seueri-  
ter praecepit ne  
per urbem ra-  
gentur.*



*Si meretrices  
ab vrbe exclu-  
derentur, mag-  
num id Reip.  
annui questus  
dispendium al-  
latum.*  
Apoc. 17. 1.  
Henric. Ste-  
phanus, in  
Apologia  
pro Herodo-  
to, Gallicè  
edita. cap. 12.

Genes. 3. 9.

merely termeth himselfe, there needeth no great dread for the matter. From a knowne place of your Citie: from that which yeeldeth you money: which you permit for tribute. Rome, how rightly wast thou termed by the name of *the vvhore of Babylon*, which sufferest such abuses in open professed sort, and thereby giuest incouragement to some, to embrace that sinne? For whereas in the dayes of our old forefathers, the ignorant did account it a crime to keepe a concubine, now when they see that euen at Rome, in the verie eye of his holinesse, in the chiefe Citie of residence for Christes Vicar, such matters be maintained, they may thinke that now to keepe two or three, is a worke meritorious, & the more, the more meritorious. But to leaue them to their filthinesse, if it do so much touch our Prophet, to be asked from whence he came, those of the yonger sort, who come to this place for learning, for vertue and good instruction, may reuolue this ouer and ouer. If any day in the euening, when they should be at home in their beddes, or else quiet in their studies, or if vpon the Sabaoth in seruice time, or while other are at the sermon, a tauerne should be their rest, (which doth not well agree with a long gowne) how farre should they be forgetfull, or blush to heare that question, whence come you? where haue you bin? or as God spake to our forefather in the bushes, where art thou Adam? If there should be any such (as God be praised, that custome is well left) how will they hereafter lament, that those good houres, which should and might by the Lordes good blessing, be well imployed, are ill and fruitlessely spent? that idlenesse and vnthriftinesse, yea peraduenture drunkennesse also, should be that whereunto they bend their studie, when in the meane while, knowledge and precious learning might adorne them? Time foolishly wasted can neuer be recalled: and it is hard to call backe our selues, when we are once growne to a custome of any euill.

II The ship-maister and his fellowes, yet haue not inough of Ionas: some more questions for their money. They aske him of his countrey, and from what people he did come. God sometimes is angry with a whole lād, for the wickednesse of the inhabitants. The goodly fields of Sodome do find that vnto this day.

This

This also is witnessed vnto vs by the barrenesse of Palestina, which was sometimes the holie land, sometimes the happie land flowing with milke and hony, which now answereth in no measure, to the fertilitie of auncient time. When sinne hath ouergrown a countrey, each inhabitant feeleth a wo; euen the good in temporall punishments do smart as well as the wicked. For the iniquitie of their nation, both Daniel and the three children, together with the rest of their countrimen, were led into captiuitie. Some kind of people, euen almost in generall, are displeasing to the Lord. The Ammonites and the Moabites, were litle accepted of him. But Amelechs name was so cursed, that the Lord would haue the remembrance of them to be rooted out from vnder the heauen. Aboue all the people who liue vpon the earth, the Iewes do demonstrate this doctrine to vs, whose children and childrens children, haue for many ages bene blinded, with the grosse and grieuous sinne of their fathers, who put Christ cruelly to death. Other nations had their faults, and so might be hatefull to men who bordered neare vpon them, and they might also prouoke wrath from God. S. Paule did obserue out of the Poet Epimenides, that the Cretians were great lyers. Now least some such generall sinne, of parentage or countrey, should hang vpon the Prophet, his company asketh him, from what nation he did come? of what people he was borne? By these & the like interrogatories, they desired to know the truth, that the fault might lye on him who had deserued it, and that they might be freed from the daunger of suffering shipwracke. And thus haue you the first verse, the demaunds which were made to Ionas. Now let vs come to his answer.

*And he answered them, I am an Hebrew, and I feare Iehouah the God of heauen.*

12 When the whip of God, and the rod of his iustice, had overtaken Ionas so, that now he seeth heauen and earth to be against him, down cometh his proud hart: the sleeper now awaketh; the run-away crieth *peccavi*; contrition & confession come now tumbling vpon him, yea to make vp his full penance, there shalbe satisfaction, if his life can make amends. Now with David he will confesse his sinnes against him selfe, in ingenuous

Dan. 1. 3.

Deut. 23. 3.

Exod. 17. 14.

Marth. 27. 25.

Tit. 1. 12.

Κρις δει-  
ται, και οτι  
παιδες αψυ-  
τοι.

2

Psal. 32. 6.



manner no concealing, no excusing, no pleading for himselfe. It is I, who by my follie, haue wrought you all this danger. Wreake your anger vpon me.

Virgil. *Æ-*  
*neid.* 9.

*Me, me, adsum qui feci, in me conuertite ferrum*

*O Rutuli, mea fraus omnis.*

*It is I, it is I, here I am vwho did it, turne your swordes against me: all the fault is mine*, as Nisus saith in Virgil, to saue his friend Eurialus. To display my transgression, and condemne my self the more, I will tell you the whole matter. I should be a man of some skill in Gods seruice, I should be able to know good frō euill, and practise it accordingly, for I am an Hebrew, (he speaketh that with an Emphasis) no idolater, no infidell, no ignorant person, but an Hebrew, trained vp in vnderstanding and pietie: therefore my fall is most filthie; I am ashamed of my selfe.

Genes. 11. 14 The name Hebrew was giuen to the people of God, (which thē was the onely sanctified seede) of Heber who descended from Sem the sonne of Noe, from whom by succession those came, who were at that time the sole sonnes of adoption, called Hebrewes of Heber, as the Iewes afterward tooke their name of

Genes. 32. 28. Iudah, one of the twelue Patriarkes, and the Israelites of Iacob, whom the Angell after his wrestling called Israell. This I thinke to be the true deriuation of that name.

Deut. 6. 20. Psal. 78. 4. Deut. 11. 10. 13 These Hebrewes instructed their children in the seruice of the highest, euen as Moses & Dauid commanded vnto them, that they should teach their sonnes Gods miracles, & their children his preceptes. The wals of their houses, and the postes of their doores, could remember them of his statutes. The most vnlearned persons among them, euen their children, could as well rehearse the lawes giuen downe by Moses, as they could recite their owne names. For Iosephus against Apion, doth giue that testimonie of them: wherein I suppose that he meaneth the ten commaundements, and not the whole law. Then for a man

Ioseph. cōtra  
Apionē. lib. 2

*Nostros quē  
libet si quis le-  
ges interroget,  
facilius quā  
nomen suū re-  
citat.*

& a Prophet, to forget that which a child or any vnlearned one, could not chuse but thinke of, to wit, his precise duetie, doth argue a great fault, and he who acknowledgeth this, doth not spare himselfe at all. He addeth this more, in his wordes to them, that he feareth the Lord Ichouah, the God of heauen: he belongeth

to

to his seruice, and therefore should be expert in each thing that is good, Iehouah, is that name, wherein the Lord appeared on-ly to the Israelites; and not to all them neither, not to Abraham, nor to Isaac, nor to Iacob, and the old Patriarkes, but first of all *Exod. 6. 3.* to Moses. This was that name, which the Iewes reputed to be his dreadfull name, the ineffable name of God, the vnspeakeable name of the Lord, which they dared not so much as to vtter: that appellation, by which he was distinguished from all other hea-then Idols, from Princes and from Magistrates, to whom the *Psal. 82. 1.* name of God in some sence is permitted. But Ionas to make *מלך הים* him knowne, doth giue him another title; Iehouah the Lord of *Iohn. 10. 34.* heauen, who alone doth rule the skie, who alone possesseth the firmament: not many as you do suppose (but he alone ruleth the heauen. No doubt but this God had some one time or other, bene specified to these mariners; they vsed to go to Iapho a ha- *Ionah. 1. 3.* uen towne neare Palestina: and verie likely it is, that there about they had heard of the miracles, which this God had done before in Egypt, what worke he made in Canaan. His name was a name of fame, ouer all the world. And perhaps the word Ieho-uah was not wholly vnknowne to them. The Romanes which were also heathen men, and liued much farther of, as I thinke did take some notice of that word, when they called their great God Iupiter, in some cases, Iouis, & Iouem, which might roaue at the name Iehouah. But this is but a coniecture, and it was some yeares afterward.

14 But to let this go, *he feareth the Lord God of heauen,* that is, either he dreadeth his iudgement, for the grieuousnesse of his sinne, or else, he belongeth vnto him as a seruaunt, he reue- *Psal. 111. 10.* renceth him, and oweth duetie to him. For oftentimes in the *Prou. 1. 7.* Scripture, the feare of the Lord importeth his honour or his ser- uice, and so Saint Hierome doth expound it, writing vpon this place. But as Saint Austen saith of Lucretia, *if she were an adul- August. de teresse, why is she commended* by those that write the storie of her, *Ciuitate Dei* and by common report, *if chaste, why was she slayne,* why did she *lib. 1. 19.* kill her selfe? So might not I say to Ionas, if thou serue the Lord *Si adultera* Iehouah, why then doest thou flie from him? or if thou runne *Lucretia, cur laudata, si pu- dica cur occisa?* from him, how doest thou serue him? Ionas thou shouldst haue



Ioseph. de  
bello lud.  
lib.7.4.

Cyprian.  
contra De-  
metrianum.  
Homo hominē  
obedire tibi &  
parere compell-  
lis: & cum sit  
nobis eadem  
sors nascendi  
conditio vna  
moriendi, cor-  
porum materia  
consimilis.

Ionah. 2. 4.

Psal. 51. 11.

Iob. 42. 6.

Matth. 26. 75.

serued him, but thou didst not, and that was thy heavy fault. Indeed it was his fault, as you haue heard oft before, and himselfe doth now confesse it. For he who giueth true honour to him that is his maker, should be obsequious to his will, and obseruant of his word, in all things great and small, much more in things important, as Niniue was to the Prophet. He that should withdraw from thee, that daily foode which thou puttest into thy belly, should be reputed of thee for an enemy: and can the Lord, thinkest thou, take it well, that thou shouldst withdraw from him, that obedience which thou owest vnto him? That speech which Saint Cyprian hath, is very excellent to this purpose: *Thou requirest a duty of thy seruant, and whereas thou art but a man, thou forcest another man to be obedient to thee. Yea whereas there is betweene thee and him but one sort of being borne, one condition and quality of dying, one substance of your bodies, yet thou beatest him with the vvhip, thou correctest him with the rod. And when thou wilt thus exercise dominion ouer another, wilt thou not acknowledge one, to be a Lord ouer thee, and do thy best seruice to him?* God doth expect this at thy hands: for saith he, *if I be a father, vvhether is mine honour? if I be a maister where is my feare?* If Ionas were now his seruant, it was but in name onely: he did in truth litle regard his maister. At this time then, he hath much more occasion, to stand in awe of his punishment, and in that sence he might well say, *that he feared the God of heauen.* He who looketh on the next Chapter, shall see this to be most likely.

15 The horreur of sinne is such, euen in the hearts of the best of Gods children, that if faith do sleepe but a little, and the resolu'd assurance of mercy in the Sauour, be eclipsed but for a moment, it maketh their soules to tremble in such sort, as if diffidence and despaire should swallow them vp by and by. How was Dauid dismaied, when he cried out, *Cast me not away from thy presence, and take not thine holy Spirit from me?* What did Iob imagine of his owne desert, when he thus professed, *I abhorre my selfe, and repent in dust and ashes?* In what an horrible anguish was Peter, when he went out and wept bitterly? But our Prophet of all other, fearing the dreadfull burthen of sinne vpon his

his shoulders, and gessing at the strange punishment, which should follow him immediatly, with some measure of seruile feare doth tremble at his Lord. His feare should haue bene before that he had not runne wilfully into sinne, for as it is noted in one of those Epistles, which are in the workes of Ambrose, although not thought to be his: *It is one thing to feare, because thou hast offended; another thing to feare least that thou shouldest offend. In the one is a dread of punishment, in the other is a carefulnesse that thou mayst obtaine the reward.* Saint Austen doth describe this slauiish quaking feare in one, and childees feare in another (as the schoolemen do call it) by a comparison drawne from a good wife, and a harlot. The adulterous wife, and the chaste wife, sayth he, do both feare, if the husband be away. *The one feareth and the other, but aske the reason of both, and you shall see an apparant difference. The bad vvife standeth in feare of her husband, least he should come to her, The good vvife is in feare, least her husband should go from her. This feareth least he should condemne her, because she hath deserued it, That feareth least he should forsake her, because she loueth him dearly. Remember these things, sayth Austen, and so thou shalt find a bad feare, whom charity driueth foorth, and another chaste feare, vvhich abideth for euer and euer.*

16 Ionas who was accustomed, in his cogitations of God, to ioyne a loue with his reuerence, as toward a father, now thinketh on him no otherwise, then as of a Lord, ready to take strong vengeance, vpon him as on a prisoner deputed to death. This is the best fruite of vngratefulnesse, and of negligence in our duties; to come as vnto a iudge, astonished and amased, and trembling to see his face, or almost to remember his name; whereas we might come as to a father, or as to a brother; with confidence and boldnesse, as to the throne of grace. Fye filthy sinne, that for thy sake we should thus disable our selues, we should so disgrace our soules, that when we might liue, euen in this world, with a dayly deaw of sweete influence, distilling vpon our hearts, from the holy Spirit of God, to reuiue vs and refresh vs; and whereas Paradise could not yeeld greater comfort to our eye, then the presence of the

Ambros. lib.  
10. Epistolar.  
Ep. 84.

*Aliud est timere quia peccaueris, aliud timere ne pecces.*

*Timor filialis & seruilis.*

August. in  
Psal. 119 &  
Epistol. 120.

*Illa dicet Timeo virum ne veniet. Ista Timeo virum ne discedet.*

*Illa, timeo virum ne damnet. Ista timeo virum, ne deserat.*

*Pone hec in animo, & inuenies timorem, quem foras mittit charitas, & alium timorem castum permanentem in secula seculi.*



Apoc. 3. 20.

Trinitie, dwelling & supping with vs would do vnto our minds; and wheras we might dye in rest, as hauing that ioy of consciēce, that perfect peace of God, which passeth all vnderstanding, resigning vp with gladnesse, our spirites vnto our maker; yea that whereas either liuing or dying, we may rest our selues on that rocke, that euermore we are the Lordes, belonging to his election, and sealed vp with his adoption; to that end, that we may enioy sinne for a season, and the wantonnesse of this flesh, the vanities of this earth, and the foolerie of this world, which are scant worth the naming, to a man that hath heard of wisedome; which leaue vs and liue not with vs, we should plunge our selues into that horror, which wayteth vpon the reprobates, and be perplexed in our thoughtes, in our vnderstanding dazeled, discouraged in our life, discomforted in our end, thinking of hell and iudgement, and wrath and fearefull vengeance, which maketh men liue in miserie, with sobs and many a sigh, and dye without hope of mercie. Let vs raise vp our selues at length, and with sober meditation contemplate vpon this matter. Let our soule be dearer to vs, euen that soule, which Christ hath bought with his blood, with his precious heart blood, then sinne with his tayle of a scorpion, who departeth not without stinging. Better to loue God as Jonas should, then to quake at God as Jonas did.

*The God of heauen who made the sea and the drie land.*

17 But here I must not forget the last wordes of my text, because they yeeld a speciall doctrine, most fit for these present times. In this speech, Jonas doth entitle his maister to all the world: he is first the God of the heauen; and then he did create the sea, and the drie land. Heauen oftentimes by a generall name, containeth all things aboue vs, be they elements, or be they other bodies: so then God did make this whole frame. The heauen is as his seate: the earth he made from which, the sea he made to which the Prophet did here flie. Be it wet, or be it dry, be it passable, be it nauigable, be it aboue or below, this maker

Nehem. 9. 6.

did create it. So Nehemiah witnesseth: *Thou art Lord alone: thou hast made heauē and the heauen of all heauens with all their host, the earth and all things that are therein, the seas and all that are*

are in them, and thou preservest them all, and the host of the hea-  
 uen vvorshippeth thee. So Iob speaketh, so Dauid testifieth. So  
 the Articles of our faith do teach vs to beleue *on the maker of*  
*heauen and earth.* Whereby it is plaine, that he doth renounce  
 the groundes of Christianitie, who doth deny this doctrine. Yet  
 the world hath hatched such monsters, euen of the seed of Chri-  
 stiās, as who make no bones therof. But young ones abash not at  
 it, nor abash not at it old ones, for it is no more thē we looke for.  
 S. Peter long ago foretold it, that in the last dayes there should  
 come such deriders, as should laugh at the speech of Christes co-  
 ming, and at the day of iudgement, maintaining that there shall  
 be an eternal continuance, of all things in such sort, as now they  
 are. *Where is the promise of his coming? for since the fathers dyed,*  
*all things continue alike from the beginning of the creation.* These  
 will not beleue, that euer the heauen & earth were not, but they  
 receiue it, that they haue stood from all eternitie, and shall so  
 continue. They see no reason for the contrarie, and they will  
 not beleue the Scripture.

Iob. 26. 7.  
 Psal. 33. 6.  
 In symbolo  
 Apostolorū.

2. Pet. 3. 1.

18 Lodouicus Viues hath well obserued, that Iudaisme  
 and Mahometisme, and all other whatsoeuer superstitions or  
 deuotions, are, but like to the glasse; but on the other side the  
 Christian faith, by vs may be compared to the gold. The glasse  
 is bright, but brittle: it cannot endure the hammer. The gold  
 is another kinde of mettall; do you melt it, or do you rubbe it,  
 or do you beate it, and it shineth still the more orient. So it is  
 with our faith: so it is with this doctrine, of the creation of the  
 world. It doth not feare the touchstone. We are taught in the ve-  
 ry first words of Genesis, that *in the beginning God made the hea-*  
*uen & the earth,* that all before was as nothing, vnfigured & vn-  
 formed. This is affirmed by Moses, & it may be a Machiauel doth  
 deny this. Now whether of these two shall we beleue? Either  
 Machiauel an Italian, and therefore by the abundance of his  
 wit, most fit for euill, if God do withdraw his grace; a Secretary  
 to the state of Florence, a professed politician, whose preceptes  
 closely couched, haue filled the world with the deuill; who  
 made no kinde of conscience of any thing which he taught, who  
 liued in this present age, within one hundred yeares: or

Viues de ve-  
 ritate fidei.  
 lib. 1.  
*Ne attingatis*  
*vitru, tenuissi-*  
*mum, falsum,*  
*inane, leuissi-*  
*mo contactu*  
*statim friatur.*  
*Nostri religio*  
*intus est quam*  
*extra formosi-*  
*or, solidior, fir-*  
*mior.*  
 Gen. 1. 1.



Iustin Hist.  
lib. 36.  
Iuuenalis  
Saryr. 14.

Moses, who is of the standing of three thousand, and in all that time hath bene famous, among both Iewes and Gentiles: of whom Iustine giueth testimony, although it be obscured with some heathen minglings, and Iuuenal the Poet when he sayth of the Iewes,

*Romanas autem soliti contemnere leges,  
Iudaicum ediscunt ac servant ac metuant ius,  
Tradidit arcano quodcunque volumine Moses.*

Iustin. Mar-  
tyr. in co-  
hortatione  
ad Græcos.

They being accustomed to neglect the Romane lawes, do learne and keepe the Iewish, and stand in feare of that law which Moses hath deliuered downe in his secret bookes. And Iustinus Martyr nameth many Echnicke mens workes, which being extant in his time, did mention both that Moses, and the bringing of the children of Israel out of Egypt by him, as was to be seene in the writings of Polemon, and of Apion the sonne of Possidonius, of Ptolomæus Mendesius, of Hellanicus and Philochorus, who wrote the Athenien story, as also of Castor and Thallus, and Alexander Polyhistor, besides the two renoumed Iewes, Iosephus and Philo. This Moses was he, whose bookes were so accompted of by Ptolomee, the great king of Egypt, a man of so much antiquity, a man of such loue to learning, who to his mighty charges, did cause those volumes to be translated, by seauenty and two of the Israelites, into the Greeke, and layd vp in his famous library. This was he whose sacrifices to the true Lord,

Ioseph. An-  
tiquit. lib.  
11. 2.

πρωτότυπος  
exemplar ex  
quo simili fa-  
cimur.

Hominibus  
contra Deum  
credunt, qui  
contra homi-  
nes Deo non  
credunt.  
Cypr. serm.  
de Lapsis.

were the sole and onely πρωτότυπος, that is, first pattern to all the seruices of the heathen, toward their idoll Gods, whose books haue bene preserued, through so many generatiōs; whose writings are brought to vs, not by our friends, but by our enemies, the Iewes who do detest vs. To compare these two together, this Moses and that Machiauel, will seeme to men that be indifferent, a very vnequall match. But what equality or equity should we looke for, of such men as these be, who are so farre from all reason, that as Cyprian writeth of the like, *they vwill beleeeue men against God, vho vwill not beleeeue God against men*, so they would haue vs to beleeeue them speaking against the Lord, but we must not beleeeue the Lord, though with such power and euidence of the spirit, he demonstrate against them.

them. But let vs come to the issue.

19 Set aside the Hebrew stories, and the writers of holie Scripture, and what reason can they assigne (for these men do all by reason) sauing that euermore, the truth shall, and must, and will preuaile, that such as knew not God, were haters of the Iewes, and neuer heard of the Christians, yet by an vniforme consent, and by a good conspiracie, should acknowledge the creation of the world? How is it that Hesiodus, so ancient a Poet doth lay it so plainly downe? Looke on the beginning of Ouids Metamorphosis where he hath the very wordes, *Primæque ab origine mundi, from the first beginning of the world*, and see whether that his chaos, (which I thinke he boroweth from Hesiode) be not like to that in Genesis: his forging vnto Gods framing. They do agree in substance. Yet remember that those are Poets, and that the drift of their booke, is but a friuolous fable. Plato was a Philosopher, and therefore of more iudgement: and he in a tale describeth the making of mankind. Lucretius is accounted both a Philosopher and a Poet, yet a Philosopher of the Epicures, and therefore so much the worse, and yet he impugne the perpetuity of the world, giuing this reason of his opinion,

*Præterea si nulla fuit generalis origo  
Terrarum & cali, semperque aterna fuere,  
Cur supra bellum Thebanum & funera Troia  
Non alias aliquoqueres cecinere Poeta?*

Plato in  
Protagora.  
Lucretius  
lib. 5.

If there were no general beginning of the earth and heauen, but that they haue bene from euermore, why then haue not the Poets mentioned any thing more ancient, then the warre of Thebes, and the sacking of Troye? The world did begin in time, because nothing is recorded in the writings of any authors, but for a little time. The same argument is vsed by Macrobius, a graue heathen man, who speaketh in this sort, who may not hereupon thinke, that the world once did begin, & that the antiquity of it is not very great, since there is no story in the Greeke, of the admirable memory of things beyond two thousand yeares. For beyond Ninus, of whō some thinke that Semiramis was borne, there is no excellent thing set downe in writing. And as these haue aimed at the beginning

Macrobius in  
Somn. Scip.  
lib. 2. 10.

*Quis non hinc  
existimet mū-  
dum quando-  
que capisse, nec  
longam retrō  
eius aetatem.*



of the world, so there haue bene other, who haue spoken of the end. One of the Sibyls (for I take the words to be hers) doth foretell the dissolution of all things, and that they shall perish with the fire; both heauen and earth and all; which while Ouide in the middle of his ignorance, did not truly vnderstand, he applieth it to the fire of Phaeton.

Ouid. Metamorph. 1.

*Esse quoque in fatiis remiscitur affore tempus,  
Quo mare, quo tellus, connexaque regia cali  
Ardeat, & mundi moles operosa laboret.*

He remembreth that by destiny it is appointed, that there shall come a time, wherein both sea and earth and heauen shall burne, and the whole frame of the world shall be indangered. The Poet Lucane did more then gesse at this, when speaking of those, whom Cæsar left vnburied, at the battell of Pharsalia, he bringeth in this,

Lucanus lib. 7.

---- *Placido Natura receptat  
Cuncta sinu, finemque sui sibi corpora debent.  
Hos Cæsar populos si nunc non vsserit ignis,  
Vret cum terris, vret cum gurgite ponti.  
Communis mundo superest rogos, ossibus astra  
Nisurus.*

Nature receiveth all things into her owne lap, and bodies do owe to themselves the end of themselves. O Cæsar, if fire do not now consume these slaine men, yet it shall hereafter burne them up, together with the earth and the sea. For there remaineth to come, one bone-fire which shall be common to all the world, and shall mingle the starres in heauen, with their bones on earth.ouer and aboue these men of learning, Peru the South part of America, doth yeeld to vs an ignorant people, who by the light of nature, and by a generall apprehension (for God knoweth they had nothing else) do beleue that the world shall end, and that there shall be then a reward, for the good and for the euill, according to their desert. An end doth suppose a beginning, as the learned do well know. A marring intendeth a making. He who drowned the earth by water, can dissolue the heauen by fire. But the deluge of Deucaliō, so much song of by the Poets, doth witnesse that there was such a floud, in the dayes of Noe, and that all things

Surius in  
commentar.  
Anno. 1558.

Ouid. Metamorph. 1.

things were spilled by the water; which could not haue bene, but by him who made both the earth and the water. Thus the Poets do roaue at that, in their fables, which Moses teacheth vs, in our most sacred Bible.

20 Adde some reasons to authority. If the world were not created, & man had not once a beginning, how cometh it about that all things, which make vs liue like men, appeare to haue their originall, in time and place, we know where an when, and that but as yesterday to eternity? I must not here speake of Moses, which telleth vs who first made tents, who made the Harpe and the Organ, who first did worke in brasse; because he is now in question. But I bid you rather looke on Polidore Virgil, who hath written a large tract, of purpose to shew by whom, the most matters which be of excellencie were inuented. There is no greater grace to a man, then knowledge and the artes of learning. But Mercurie as some say, as some other, the Phœnicians are reported by the Gentiles to haue inuented the first letters, and others are sayd afterward to haue added to them. But we know that the Hebrew letters were before their time, euen in the dayes of Moses, who as Eusebius saith, in that admirable worke of his, *De præparatione Euāgelica*, was more ancient the the Gods of the Greekes, for that they began but after the daies of Cadmus, who came much short of Moses. Notwithstanding allow it to the Gentiles, that there men were the authors of letters: it must follow thereupon, that before the birth of those persons, there was no kind of Grammer. How are we beholding to Zeno, and Socrates and Aristotle for the vse of Logicke? We know well when these liued. Aristotle was schoolemaister to Alexander, and Plato vnto Aristotle, and Socrates vnto Plato, some 400 yeares before Christ. Zeno was litle beyond the. For Philosophy, Pythagoras is thought to be one of the most ancient. Yet he came into Italy, after that Rome was built. Astronomy should be supposed to be as old as any. Yet how lately were the Eclipses of the Moone, which are things so well knowne in nature, most feareful to the armies of the Græcians, and the Romanes, as in the war against Perseus? Was not the yeare brought to the orderly course of the Sun, by Iulius Cæsar? How long haue kings bene on

Genes. 4. 20.

Polydor.  
Virgil. de In-  
uentoribus  
rerum.

August. de  
Doctr. chri-  
stiana. lib. 2.  
Vide Polyd.  
Virgil. de In-  
uentor. lib.  
1. 6.  
Euseb. de  
Præpar. E-  
uangelica.  
2. 1.

Pol. Virg. lib.  
1. 16.

Liuius lib. 1.  
Lib. 44.

Plutarch. in  
vita Cæsaris.



Gen. 10. 8.

Ioseph. cōtra  
Apionē. lib. 2

Gen. 9. 20.

Basil. in He-  
xæmero. Ho-  
mil. 4.Leuius in na-  
uigatione in  
Bresiliā. ca. 2.

Psal. 04. 9.

Iob. 38. 8.

earth, when Nimrod as Moses calleth him, or Ninus as other terme him (for these two are thought to be one) was one of the first among all nations? What lawes were among the Greekes, before the dayes of Lycurgus? Iosephus against Apion writeth, that in the time of Homere, the name of law was not so much as knowne, and that in all the workes of Homere, there is not, the word *νομός*, but that they were thē ruled, by the speech & commaundement of Princes. Nay what do I speake of these things, when the very foode of men, in any ciuill sort, had his beginning but of late? for among the Ethnicks is not Bacchus sayd, first to haue found out the vine, (we know that Noe was the man) & of the vine cometh the wine. How cometh it about, that Ceres is canonized among them for a Goddesse, but for shewing their forefathers the first vse of corne? All these and a thousand more imply, that as things with vs are in good perfection, so not long since they were rude, and not long before that they were nothing, because all things were nothing. For the world had his beginning: and these in the world their beginning.

21 My text speaketh of the sea. I would know of this proud disputer, what reason he can assigne, that the sea in diuerse places, should be higher then the land, and yet not overflow the bankes? Saint Sasile in his Hexæmeron, doth excellently shew it, and confirmeth it to be so. This may be founde to be thus, by instruments Geometricall, or otherwise by the eye, as Leuius hath obserued, and that of his owne knowledge, sensibly discerning it in the Atlantike sea, neare the coast of Mauritania. Nature can yeelde no reason for this: their best is but a cauill. But diuinitie endeth this doubt. God hath tyed it within his limites, as a Lyon fastened in a chayne. *Thou* saith Dauid speaking of the waters in the sea, *hast set them a bound which they shall not passe: they shall not returne to couer the earth.* So God saith to Iob: *Who hath shut vp the sea with dores, whē it issued and came forth as out of the wombe, when I made the clouds as a couering thereof, and darknesse in the swadling bandes thereof. When I stablished my commaundement vpon it, and set barres and dores, and said hitherto shalt thou come, and no farther, and here shall it stay thy proude waues.* My text speaketh of the land,  
and

and that hath so great alterations, as in time will bring a ruine. Heare the iudgement of a Gentile vpon this. *Ælian* in the eighth booke of his historie telleth vs, that not onely the mountaine in Sicilia *Ætna*, (for thereof may be giuen some reason, because of the wasting and consuming of it by fire) but *Parnassus* and *Olympus*, did appeare to be lesse and lesse, to such as sayled at sea, the height thereof sinking as it seemed. Whereupon he doth giue that note, that men most skilfull in the secrets of nature did say, that the world it selfe should perish, and haue an end. I know to whom I do speake, that is, to men of great vnderstanding: As therefore I name but a few things, so you see, I dwell not on them.

*Ælian. Hist. lib. 8. 11. Ætnam aiunt q̄ qui mare nauigant, multo minori parte videri, quā antea conspicifolita sit. Idē et in Parnasso & Olympo accidere. Itēque qui se totius vniuersi naturā tenere profitetur, aiunt mundum etiā ipsum peritūrum.*

22 To that position of those who oppugne this doctrine, of the creating and continuing of all by God, by saying that it is Nature, who produceth euery thing, I might answer that there is no such matter as Nature, taking it in that sense which they foolishly do imagine: but onely it is a course, proportioned out by the will of God, to runne and hold on, in the creatures. And so much can a naturall man informe vnto them, I meane *Seneca*, who with a better spirite speaketh on this manner. *Thou sayest, Nature doth yeld these things vnto me. Vnderstandest thou not, that when thou speakest this, thou doest but chaunge the name of God? for what other thing is Nature then God, and an order from his Godhead, inserted into the vworld, and all the parts of the same?* Now that there is such a Godhead, although they do not see it, I may answer them in this manner. His substance is inuisible; his nature is insensible, because he is a spirite. And yet we see him and feele him, & know him by his effects. If we looke on the heauen aboue vs, or behold the earth below vs, the standing fast of the one, the running round of the other, the concord of things in discord, their orderly interruption, & interrupted order, euery creature doth cry & proclaime that there is a God. That worthy mā *Athanasius* doth very well vrge this argument: *As if thou shouldst see a citie consisting of many & senerall men, great & small, & rich & poore, & old & young, & male and female, to be gouerned with good order & straight discipline, and those who liue there, although they be differēt amōg theselues, yet*

*Seneca de beneficijs. l. 4. Natura inquit hac mihi prestat. Non intelligis te cum hac dicis, mutare nomen Deo? quid enim aliud est natura quā Deus & diuinatio toti mundo & partibus eius inserta?* Iohn. 4. 24.

*Athanas. oratione contra idola.*



to agree in minde, so that neither the richer do bend against the poore, nor the great against the small: nor the yong against the old, but all of them do maintaine peace with an equality of right: If we should see these things it cannot be but we must imagine that by the presence of the Prince there, this concord is cherished, although he do not come abroad to be seene, because disorderlinesse is a signe that the common wealth is without an head, but order on the other side doth shew the care and gouernement of the Prince. And as when we see in the bodie an agreement of the members among themselves, and that the eyes do not wrangle with the eares, nor the handes make a mutinie against the fete, but euery one doth his owne businesse without brawling, we do immediately thereupon conceiue, that there is a soule in that bodie, which doth so direct and dispose all things, although that soule be not visible to the eye. So in this order and harmonie of the whole world, it must needs be that we consider that there is a God, who is the Prince and gouernour of all, and that but one God and no more. Now if thou be such a one, as that this do not suffice thee, by reason of the stubburnesse of thy heart, but thou must be like Saint Thomas, that is, see or else thou wilt not beleue, then let me aske of thee as Austē doth of one. Hast thou a soule or no? and by a consequent art thou aliue? Canst thou see thy soule, or feele it? If not, then by thine own reason thou hast no soule, & therefore thou art dead; & I pray thee why art thou not buried? If because thou wouldst not be buried, thou wilt say, that by signes & tokens thou conceiuest, that there is a soule in thee, because thou seest & speakest, and mouest vp & downe, which a dead corps cannot do; then hast thou answered for me: for so it is with thy Creator: the heauens declare his glorie, the firmament sheweth his worke: thou seest him in his creatures. Many arguments might be drawne, from the bowels of very reason, to shew this point in question: as that euery thing which moueth must haue something to moue it, which is *verus primus motor*, but the heauen is euer in motion: as that lesser things haue a gouernour, the bees and herds of cattaille, and fishes in the sea, therefore there must much more be a gouernour, to this mighty frame of the world. But who so doubteth of these things, or of any such

Iohn. 20. 25.

August. in

Psal. 73.

*Animam tuam*

*quis videt? cum*

*ergo corpus tuū*

*solum vides.*

*tu, quare non*

*sepeliris?*

Psal. 19. 1.

such matter now in question, let him either reade Saint Austen De ciuitate Dei, or Lodouicus Viues de veritate fidei, or Philip Mornay that noble Frenchman discussing those points largely. And vnto those may be added; the workes of some of our owne countrey men, who also are not to be defrauded of their due commendation.

D. Georgius Morus, in Demonstratione Dei ex operibus eius. R. Per- sonius in 2. editione Resolutionis.

23 If I should farther say any thing, it should be in this briefe manner. If now any do rule all things, it intendeth that he is Almighty: if Almighty then a Creator. But many things are so done, as whereof no reason can be giuen, saue onely the providence of a God, Almighty, and our maker. For first I would demaund, what reason can be assigned, that vpon so weake a foundation, as it seemeth to flesh and bloud, Christianitie is so growne, that all the coastes of the earth, haue heard the fame of that doctrine? If honour or wealth or pleasure, had by the Sauiour bene promised, to those which should be his followers, it might haue allured men after him, yea if he had bene but a de- ceiuer, although perhaps this would haue held but for a while. But the lesson that he teacheth is, *If any man will folow me, let him forsake himselfe, and take vp his crosse, and folow me.* And, *all that will liue godly in Christ Iesus, shall suffer persecution.* In this case what reason can be giuen, why men of great vnderstan- ding, not blockes and fooles, like the Saracens and Turkes, who haue no learning, and may not so much as dispute of any point of their Religion, and so do beleue on their Mahomet, most grossely and stupidiously, but Philosophers and rare scholers, men completed with all good knowledge, should put their trust in one who was crucified, yea should dye for him, who was be- fore dead, and put into a graue? Secondly what reason is there, that Luther no great man, helped onely with the bare counte- nance of the Saxon, should in the time of deepe ignoraunce, be able by preaching alone and writing, to reuiue againe the Gos- pell, in despite of Priestes and Princes, and so to set it on foote, as that all Christendome now ringeth of it. Thirdly I would demaunde, what naturall reason there is, that our most graci- ous Queene, whom God euermore preferue, a woman, in a small countrey, at her first comming to the crowne, should dare

Matth. 16. 24.  
2 Tim. 3. 12.

Viues de ve-  
ritate fidei.  
lib. 1.

2

3



to reforme Religion, and professe so farre for the truth, things being as they then were, when she came first to her scepter: verie little sound at home: verie much amisse abroad; in the knowne hate of the Pope, in the secret hate of the Spaniard: in the neutralitie of the French, to speake most mildly of it: in the ticklenesse of the Scot, in the ficklenesse of the Irish. Yet that still she should go forward, and maintaine her Church and estate, in great pompe and high maiestie, verie louely to her friends, verie dreadfull to her foes. I might vrge her perpetuall happinesse, and those many daungers, which by Gods blessing she hath escaped. Fourthly what may be the reason, that whereas within the yeare, each seuennight cut off a thousand, yea sometimes a great many more, in one Citie of our land, by the infection of the plague; since that time the note hath returned not one, or so few that it is as if it were nothing? Remember that the spring was verie vnkinde, by meanes of the abundance of rayne which fell: our Iulie hath bene like to a Februarie, our Iune euen as an Aprill, so that the ayre must needs be corrupted: God amend it in his mercie, and stay this plague of waters. But yet the pestilence is now ceased. I hold it a thing impossible, out of the groundes of Machiauell, to aunswere to these questions in simplicitie and synceritie, as becometh reasonable men, and not with cauilling and quarrelling, which is for boyes and brabblers. But out of the groundes of true diuinitie, these and a thousand more are aunswered in one word, *This was the Lordes doing, and it is marvellous in our eyes*. He who (as Ionas saith) is God of heauen aboue, and made the sea and the dry land, he decreeth it, he continueth it. Then let vs carie this minde toward him, what we know in him, to loue: what we know not, to admire, as men amased with his Maiestie: rather to thinke our selues most weake and base in vnderstanding, then once to suspect his power in creating, or his prouidence in gouerning. To him be praise and honour, and maiestie now and euer.

4  
Anno. 1593.  
Anno. 1594.

Psal. 118. 23.

THE



## THE VI. LECTVRE.

*The chiefe points.*

3. Confession of a fact satisfieth men that are doubtfull. 4. Idolaters scoffe at their Idols. 5. We should informe, and reforme our selues by the suffering of others. 9 Sinne is most greuous in them who haue had most teaching. 10. Blind guides displayed. 11. It is a shame to be iustly reprobued by a multitude of inferiours. 13. The mariners are vnwilling to shed bloud. 15. Malefactours are to yeeld themselves to death with patience. 16. Good men would not haue other punished with them. 17. The question is handled whether any man may lawfully kill himselfe.

Jonah. 1. 10. 11. 12.

*Then were the men exceedingly afrayd, and sayd vnto him, vvhy hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them.) Then said they vnto him, vvhat shall vve do vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous.) And he sayd vnto them, Take me and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.*



He aunswere of the Prophet to those manifold questions, which were proposed by the mariners, doth include a confession of errour, and wilfull disobedience in himselfe, whereof if there should be made a doubt by any man, it is put out of controuersie, by that which now followeth, that *the men knew he fled from the presence of the Lord, because himselfe had told them*. This telling was confessing: this affirming to them, was informing against himselfe. These wordes although they be not so placed, yet by order of the narration, are the first wordes of my text, that being set before by an *Hysteron Proteron*, which should follow after, and that comming



Verf.9.

10

after, which should be before. He said that he was *an Hebrew, and feared the God of heauen*, as it is in the ninth verse, but yet notwithstanding that *he was fled from his presence*, as it is in this tenth verse, *which when the men had knowne, because himselfe told them, they were exceedingly afrayd, and asked him, why didst thou so?* And this I propose, as the order of connexion in these wordes. To shew that he did confesse, were now a needlesse labour. The violence of the tempest, the discouerie by a lot, the examination of the mariners, did wring it out from the Prophet. I haue opened that already. And to tell what he did confesse, may in as few wordes be ended, that *he fled away from Gods presence*, that is, did neglect his seruice, of going to preach at Ninie. I haue also handled that, in the third verse of this chapter. The mariners they giue credit, to the tale which they had heard, and accordingly do proceed. And so also must I.

Esay 28.10.

Seneca Epi-  
stol. 27.

*Quibusdam re-  
media mon-  
stranda, qui-  
busdam incu-  
canda sunt.*

2 Some things, are verie slightly attended by men: some things hardly beleeued: therefore precept vpon precept, and line after line, here a little and there a little, must be doubled and ingeminated, to an obstinate people, that as drop after drop doth pierce the hardest stone, so teaching after teaching may found the hardest heart, euen of the most flintie nature. *To some men* saith Seneca *remedies are onely to be shewed*, it is inough to point them out, *to some other they are to be inculcated*, and many times repeated. The ignorant do yeeld apparant prooffe of this, when they can verie hardly, be reclaimed from their customs: no perswasions can remoue them. So, although not euer, yet oftentimes the children of such who liue in Popish darkenesse do confirme this doctrine to vs, who heare and will not heare, who giue no kinde of credit, to oft repeated truthes, out of the booke of God. Besides, a supine carelesnesse is generall in all men, so that many things wisely vttered, do breed but small effect, becausethey are little regarded. But here is such a seale set, vpon the companie of Ionas, as which taketh such impression, that it needeth not to be oft doubled. The wind which blew aboue, the sea which wrought below, did put them past peraduenture, that some thing was amisse: that some great sinne waams ong them. The lot shewed Ionas to be the man, whom  
iudgement

judgement did pursue, and vengeance did so follow. It needed not to be told them oft, that this party had offended.

3 But when the words of the Prophet, had passed against himselfe, and aboue all other signes which might affoord coniecture, his confession was come forth, to accuse and condemne himselfe, then his hearers had great reason, to know what the matter was. For in such cases as are doubtfull, if any one do speake for himselfe, and vrge his owne condemnation; wisdom and sound aduise, biddeth the auditour make a pause, before that lightly he do beleue it. For who is he, whom nature hath not taught that lesson, to say the best for himselfe? Againe, in cases of complaint, if another man should accuse, iustice and Christian charity biddeth the hearer make a stay, and not giue credit hastily. For if euery thing should be true, which euery one reporteth, what man should not be a diuell? shall not Christ himselfe be a Beelzebub? But when presumptions great and many shall go before, and withall, the offending person shall open himselfe, then sence and reason do teach, that of likelihood he is guilty. When Micah brought the siluer, which was stolen away from his mother, and sayd plainly that he had taken it, his mother had great reason to thinke that he was the man. When Rechab and Baanah, brought the head of Isboseth the sonne of Saule to Dauid, and professed that they two had slaine him, he tooke it for a truth, and rewarded them thereafter; that is, he destroyed them with the sword. The idle and carelesse seruant, of whom we reade in the Gospell, that he folded vp his talent in a napkin, and hid it in the ground, had this doome for his labour, afterward that he had confessed it, *Of thine owne mouth I will iudge thee, o euill seruant*. The Iewes did roaue at this, although they failed in their ground (for Christ did not speake blasphemy) when they could reply vpon him, *vwhat need we any farther vvitnesse? for we our selues haue heard it of his owne mouth*. The commonnesse of which argument, doth so enter the heart of all, that these mariners enquired no farther, when Ionas had once made his declaration against himselfe. Vpon a firme perswasion of the truth of all his tale, they fall into great feare, they grow to farther counsell. So that

Matth. 10. 25.

Iudic. 17. 1.

2. Sam. 4. 8.

Luc. 19. 22.

Luc. 22. 71.



1. this beleeuing of the Prophet, is the foundation of all that fol-  
 2. loweth after, which may it please you for order sake, to reduce  
 1. to these two heads. First, the behauour of the mariners, and  
 2. 3. secondly the aunswere of the Prophet. In the former are three  
 1. circumstances: the great feare wherein they were: their rebuke  
 2. which they vsed toward him; and their question proposed to  
 3. him: all which by the Lords permission, I do purpose to touch  
 in order.

*Then were the men exceedingly afraid.*

4 These idolatrous heathen, are here taught oue lesson more, then they euer learned before, and that is, that there was a God, who in fearefull maner could take vengeance on offenders, and did vse to follow after them as well by sea as by land, in a wonderfull sort: and therefore if their heart did now ake, if all their ioynts did quiuier, if their limmes did shake for feare, and their knees beate together, it was not to be maruelled at, since at this time, they were in triall of wrath aboue them, and wrath vnder them, and wrath euery way about them. Before, they had bene vsed to vaine and idoll Gods, whose threatens did little mooue them. The knowledge was so light, and the certainty so vncertaine, which the heathen generally had of their Gods, either for their power, or for their bounty, that they feared not to bestow iestes vpon them, as vpon their fellowes. Timæus as Tully sayth, is to be commended for his wit, that whereas he had sayd in his history, that the selfe same night wherein Alexander was borne, the Temple of Diana at Ephesus was on fire, he added withall, that it was no maruell, for the mistresse thereof was a great way from home, in Macedonia with Olympias, as a mid-wife attending her, who then was in trauell: for that was sayd to be the charge of Diana. The adulteries which we reade in the bookes of Homer, and Ouid, that Iupiter and his fellowes, are sayd to haue committed, do shew the high conceipt, and the goodly reuerence, which the Gentiles in old time, did beare to their Painim Gods. *They did not onely*, saith Saint Augustin, *write such matters in their fables, but represented them in their threaters, and played them on their stages, vwhere many times vvere to be seene, plura crimina quam numina, more great faulcs*

Tullius de  
Natura Deo-  
rum. lib. 2.  
*Adiunxit, mi-  
nime id esse  
mirandum,  
quod Diana  
cum in partu  
Olympiadis  
adesse volu-  
isset, abscesset  
domo.*

Augustin.  
Epistol. 5.

*faulcs then good Gods.* Yet bewitching superstition had so possessed their soules, that they would after a sort adore somewhat, although they adored it but at their pleasure: no true feare, no due reuerence.

5 The case is altered here: they see that the God of Israel doth cary another sway: no iesting with his Maiesty, no playing with his power: if his seruant do run from him, he can fetch him backe again: if he sleep soundly, he can waken him: if he will not returne in time, he can send such a tempest after him, as will make his bones to shake, and his very marrow to tremble. The lightning and the thunder, the wind and haile and storme, are all at his commandement. Then it is a fearefull matter to fall into his hands, to vndergo his wrath. How then must the conscience of these poore sinners needs worke? If a Prophet were so punished, how should a priuate man be lashed? If it were thus in the greene wood, how should it be in the dry? If one who had that place of honor with his God, as to be employed frō him as a messenger, to so worthy a place as Niniue, yet should for one sin, be endangered with so great a waight of displeasure, what should become of them, who in all likelyhood were polluted with many enormous crimes? If God should meate to them such measure, as he did to Ionas, how doleful & lamentable wold their state be? This is a true effect of the iust consideration of Gods punishments vpon others. First to know them to be terrible, & with a kind of amasednesse to take full notice of them. *Behold* saith the Lord to Samuel, *I will do a thing in Israel, whereof whosoener shall heare,* 2. Sam. 3. 11. *his two eares shall tingle.* Next to apply it to our selues & make a benefit of it, by descending into our soules, & sifting of our harts, acknowledging that if God shold deale with vs in iudgemēt, verily that should be our reward, which is now befallē vnto others.

6 It is a perpetual fault, euer more annexed vnto flesh & bloud, that if any punishment in strange sort, do befall to our brother, or neighbor, by and by with a precipitate headlong iudgement, we condēne him, as a sinner, if not notorious, yet in some secret manner more grieuous then other mē. Hierome obserueth this (if that worke be S. Hieromes) on the 93. Psalm. *Some vse to say, he who is killed had not bene slaine, vntesse he had bene a fornicator, or*

Hieron, in  
Psal. 93.  
*Solent aliqui  
dicere, ille qui  
occisus est, non  
occidere iurā  
si fornicator  
esset, aut ali-  
quod peccatū  
habuisset.*



Psal. 94. 21.

Luc. 13. 1.

2. Sam. 24. 17.

*stayned with some grosse sin. He had not bene quelled with the ruine or falling downe of a house, vnlesse he had bene wicked: he had not suffered ship-wracke, vnlesse he had bene profane or a mighty malefactor. But what sayth the Scripture? They shall condemne innocent bloud. The innocent they shall suffer such deaths as well as other.* The Sauior of the world doth reprove this rash conceipt, when he biddeth, that men should not thinke, that those Galileans whose bloud Pilate had mingled with their owne sacrifices, were greater sinners then all other Galileans, or those eigheteene, on whom the Tower in Siloam fell, and flue them, were sinners aboue all men that were in Hierusalem: but sayth he vnto them, *I tell you, except ye amend your lines ye shall all likewise perish.* Whereas they and we are ready to exorbitate, by looking on other men, he sendeth vs backe to our selues, that by scanning of our owne wayes, and viewing our owne pathes, we may see that vnto vs belongeth shame and confusion. The hand of God vpon other, should be a glasse to vs, to see our owne deformity. When the Angell destroyed so many of the Israelites with the pestilence, Dauid cryed out, *Behold I haue sinned, yea I haue done wickedly: but these sheepe what haue they done? let thine hand I pray thee be against me, and against my fathers house.* Dauid tooke all to himselfe, because all the fault was his. We are not free from all, and therefore if we suffer any thing, let vs beare it with patience. If nothing, let vs acknowledge that it is the mercy of God, and not the merite of man, that we all are not consumed.

7 And by the smart of other, let vs feare to offend the Lord. Euery action which was in Christ, should be to vs an instruction: euery passion which is in other, should bring to vs information. The Iewes once were the spouse and beloued of the Lord, the people whom he embraced, the nation whom he singled out from all the men on earth. Sion was his delight, and Hierusalem was vnto him, as the apple of his eye. When they began to be wanton, and as the vntamed heyfer, to refuse the yoke of all piety and seruice toward God, his loue was turned to hatred, and as before he had magnified them beyond all other nations, so afterward he made them vile, and abiect  
below

below all other. Their Temple was ruinated, and not one stone left vpon another; their City was ransacked, their old men died with famine, their young were slaine with the sword, the remnant as accursed, do wander on all the face of the earth, without a king, without Priest, without Prophet. Thus the naturall Oliue branches were broken and cropped off, and we wild ones were grafted in. When we reade this, and feele the sweetnesse of it, are we to presume, and puffed vp our selues by and by? Saint Paule hath taught vs otherwise, *Be not high minded, but feare.* And in another place, *Let him that thinketh he standeth, take heede least he fall.* As these mariners were fearefull, at our Ionas his example, so ought we in these Iewes to be afraid, and dread Gods iustice. Those seauen Churches to which Iohn wrote his Epistles, mentioned in the beginning of the Reuelation, and those Cities to which Paule preached, being sometimes great lights and lampes of the East, are now the residence of the Turke, and a sincke of filthy Maumetry. Let vs stand in awe, least our sinnes plucke on vs such a iudgement.

Roman. 11.

17.

20

1. Cor. 10. 12.

Apoc. 2. 1. &amp;

3. 1.

8 We aske of newes in France, and enquire of the alterations, which the Low countreyes yeeld. Curiosity for the most part is the cause why we demand such questions. Perhaps we thinke vpon them, and their troubles sometimes, with a little pity. But there is a farther vse, if our dimme and darke eyes could see it. When for two and thirty yeares, Fraunce hath bene the very cock-pit, for all Christendome to fight in: when with so many ciuill furies, the inhabitants sheath their swordes one in the bowels of another: when for twenty yeares since and more (for so long it is since the States, and the Prince of Orenge with them, did put forth their supplication, vnto the king of Spaine Philip the second, which is a declaration to other Christian Princes, of the reasons wherefore they tooke vp armes) an army hath bene continued by the Spaniard, against those Prouinces which now tearme themselves Vnited, so that there is little safety, but what standeth in the sword, or in their walled townes: we might remember our selues, and that with much feare and trembling, that our sinnes haue

Ab anno.

1562.

Anno. 1573.



Bernard. de  
considerat.  
ad Eugenium.  
lib. 2.

*Vide regiones  
si non sint ma-  
gis sicca ad ig-  
nem, quam al-  
ba ad messem.*

cried for vengeance, as loud as theirs did euer; that our fields are fit for the sickle, *not so white vnto the haruest, as ready dry to the fire,* as Bernard speaketh to Eugenius: that it is but a little labor, for God to reach his hand ouer our narrow seas, and to giue vs a tast of that here in this small Iland, which the Continent hath long felt, and sowerly hath smarted for it. And if he haue held his hand, it is his exceeding mercy, whereof we are able to make no recompence: onely our thankfulness from the bottome of our hearts, is the best. Such a sober meditation vpon the afflictions of our neighbours, or those with whom we liue, would put vs from that iolity, wherein we too much take delight, from the flaunting of this world, and our vnbridled appetites. The losses of others should be our terrour: what is theirs may be ours; if other smart let vs quake: when Ionas is to be punished, the ship-men are afraid.

*And they sayd vnto him, wherefore hast thou done this?*

2.

9 This is the second circumstance, to be thought vpon here, in the fellow-trauellers of our Prophet, which (as some do vnderstand it) sheweth a kind of wondring, that a man who was an Hebrew, & brought vp in Gods seruice, so familiar with the mysteries, & secrets of such a maister, put in trust with such a charge, as to go and preach at Niniue, should transgresse in so high a degree. If the fault had bene of ignorance, it had bene so much the lighter, and he deserued fewer stripes. But to whom much is committed, of him much is required: he might the more be wondred at. God reprocheth it to Eli, that whereas himselfe had appeared vnto his fathers house, and chose both them and him, to stand before his Altar, & offer vp incense vnto him, he had kicked against his sacrifice, and honoured his children, more then he did that God who made him. If any men, then the Ministers & Prophets of the Lord, shold respect their solemne dutie. A City set on an hil, is in the sight of al. The Priest is the eye of the body, to guide the steps of other. If darknesse be on the hill, what darknesse is in the vale? if dimnesse be in the eye, how darke is all the body? In the Minister, each knowne fault is reputed for a crime, because he is so conspicuous, and visible to all; euen as a small wound in the face is eminent, and therefore noted. In the countenance of a

man,

Luc. 12. 48.

1. Sam. 2. 27.

Matth. 5. 14.

men, if one eyebrow should be shaven, how little is taken away from the body, but how much from the beauty? They are the words of Saint Austen. Then we should be very carefull, to passe the dayes of our pilgrimage in sincerity and integrity, that we may not be wondered at, by mariners and meane men, why we should do this or that, when we do grossely offend.

10 Among the vnlearned Pastors, & blind guides of the Papacy, transgressio or iniquity needeth no such wōdring at. Their ignorance answereth for them: for how shold they do any thing but ill, who neuer learned to do otherwise? If they decline from their duty, and be scandalous vnto other, and any man should come vpon the, as these his companions did vpon Ionas, Wherefore haue you done this? Can you, whose life is spent in reading of the Scriptures, in expounding them to other, in informing the peoples consciences, forget your selues in such manner, as to be notorious sinners? They may put this wōdring frō the, and answer it in a word: you mistake your selfe in vs: we are not men so expert; the law & the testimony is vnto vs as a scaled booke. You should rather maruell at vs, if we should do any thing otherwise then ill. I shold iudge that this answer, wold well fit those Priests & Prelates, of whom Iohannes Auentinus speaketh, that they are so base and rude, *that if they had bene lay men, they should scant haue bene counted fit to keepe swine*, which notwithstanding in his time, both throughout Germany and all Christendome, *had Churches and soules of men committed to their charge and custody*. I am sure it had very well agreed to those Scottish Priests, who as Buchanan their owne countrey man reporteth of them, in the late reformation of religion in that kingdome, were so blockish & so blind, *that the very name of the New Testament was much offensive to them: they thought it to be new deuised, and inuented by Martin Luther, and asked for the old againe*. Which is the more likely in their ordinary Curates, when we reade of a Bishop of theirs, called the Bishop of Dunkelden, who replied on a Minister, which sayd that he had read the Old and New Testament, *I thanke God I neuer knew what the Old and the New Testament was*. The very selfe same doth Robert Stephanus auouch of the Sorbonistes in Paris, who take vpon them to be men

*Si vnum radatur supercilium quā pro-*  
*femodum nihil*  
*corpori, &*  
*quam multum*  
*destrabitur*  
*pulchritudini?*  
Aug. de Ciu.  
Dei. li. 11. 22.

Auēt. de reb.  
Turcicis,  
parte. 3.

*Si prelati isti*  
*plebey essent*  
*homines, nemo*  
*facile ipsis ha-*  
*ram committe-*  
*ret: in isto ve-*  
*ro statu, &*  
*are & anime*  
*hominum ipso-*  
*rum fidei cre-*  
*duntur.*

Buch. Hist.  
Scotic. lib. 15.

*Novitatis no-*  
*mine offensi cō-*  
*tenderunt no-*  
*uū Testamē-*  
*tum nuper à*  
*Martino Lu-*  
*thero fuisse*  
*scrip. ū ac ve-*  
*tus Testamētū*  
*reposcerent.*

Ioh. Foxus in  
Histor. Sco-  
tic. inter an-  
nos. 1540.

& 1543.

Robert. Step.  
resp. ad cen-  
sur. Theolog.  
Paris. in Prę-  
fat.



of more admirable learning, and to be Diuines of the deepest. He aduoucheth, that when himselfe had many conflicts and disputations with them, they would tell him that they knew not, what the new Testament was. It is no sin to imagine, that the life of such was like their learning. And if in their often ouersights, it should haue bene asked of them, And why do you this, being teachers & disputers, or at least Pastors ouer others, & therefore men of knowledge? of likelihood these good creatures, would haue shaped some worthy answer. I hope that we haue none in England, so buried in filthy ignorance: yet my heart oft times doth ake, and my very soule doth tremble, to thinke what guides be ouer soules yet in many places; I say ouer the soules of men, which are the most precious substances, that God hath made vnder the heauen, & for the ransoming of which, Christ Iesus came downe from his glory. Sinne hath not yet worne out that vnkind brood, which the Papacy did hatch vp to our nation, and since those dayes Ieroboams Priests, the basest of the people (so contrary to our good lawes) haue filled not their heads with knowledge, but their hâds with mony, & so haue crept into Gods tēple.

1. Reg. 13. 33.

Genes. 20.  
16.

11 But I will not pursue this argument. These words here of the sea-men, which to some do seeme a maruell, how a Prophet could fall so fowly, seeme to other to be an increpation or rebuke vnto our Ionas. *Wherefore hast thou done this?* an Hebrew, and a Prophet, and flye away from thy maister? what maruell if vengeance follow thee? what wonder if wrath pursue thee? If it were no more but so, this were a gawling speech to an ingenuous mind, that men of so base behauour, should come ouer him in this manner, with a true and iust rebuke. It was a shame to Sara (the text sayth *that she was reprooued*) and no great praise to Abraham, when Abimelech king of Gerar, a man that knew not the Lord, did iustly blame the cōcealing of Sara to be his wife, by which meanes he had like ignorantly to haue fallen into adultery. But when sin apparantly is committed, how impudent is that person, which blusheth not to be reproched for it by a multitude? Those in whom the loue of vertue, and the sound feare of the Lord is, will neuer cease to pray, that God will so guide, and direct their steppes perpetually,

petually, that they may not giue a iust occasion, to the enemies of the Gospell, or to the haters of their persons, to insult ouer their falles: for the malice of spitefull hearts, would be glad to see the slippes of them, whome God doth blesse. Therefore the faithfull do pray so much the more against it, as Dauid doth many times. But the carelesse and disobedient, because they litle feare it, do suddenly fall into it, and so by open wickednesse, draw vpon themselves open shame: not onely to haue as Ionas had, his companions to checke him, but passengers to deride them, and children to nodde their heades at them; yea sometimes taunting Rimes, and broken Ballads on them, peradventure the executioner, the vilest amongsten thousands, with his Rhetoricke for to scorne them.

12 God appoynteth this, as a iudgment for such as are ouer-growne, with a hard skinne ouer their hearts, so that they feare not the pricke of sinne. Yea sometimes he suffereth this rod to fall on his owne children, to whippe them here with shame, so to saue their soules by the bargain. Perhaps the Iudge, hee shaketh them, and ratleth them vp in austeritie: it may be that penance is done, and the wicked triumph vpon them. At least they with whome they liue, (or else they are exceeding happie men) will haue this one cast at them, which these ship-men had at Ionas, Why haue you done such a deeде? what carelesnesse or forgetfulnesse, or vnthankesfulnesse brought you to it? But a greater wo then this, doth oftentimes fall on the wilfull sort of sinners, which indeede feare not the Lord, as vpon great persecutours, or rebellious bloody traytours. Their fame is turned into infamie, and they are registred to posterity, as a by-word of the people. The iudgement which doth follow them, euen after they be in graue is, that songs of defamation be as Epitaphes on their deathes. Let Bonner and Story and Parrhy, be witnesses in this cause. A good conscience which doth walke with sinceritie, in that calling wherein the Lord hath placed him, doth litle feare these matters. And if slaunders should arise, yet to him this is the comfort of it, that as fire without wood doth dye, so doth ill speech without iust matter. I note this from the reproofe vsed by these mariners.

Hieron. in  
Marc. 14.  
*Ignis sine materia deficit.*



*What shall we do vnto thee that the sea may be calme?*

13 The third thing which now followeth, is the question which they put to him, or the counsell which they aske of him. The raging of the sea, is not flaked all this time: while the Prophet both slept and waked, while the lot was throwne vpon him, while that he was examined, and made all his confession, the sea wrought and was troublous. *The sea wrought and was troublous.* Those words because they be againe in the thirteenth verse, I do deferre them thither. But these persons which were in danger, and had their mind on the poynt, that is, to saue their liues, would willingly know the way, how to escape the perill.

Hieron. in  
hunc locum.  
*Interficiemus  
te? sed cultu-  
rum Domini.  
Seruabimus?  
sed Deum fu-  
gis. Exposuisti  
causam morbi,  
indica sanita-  
tu.*

*What shall we do vnto thee?* This is the doubt saith Hierome. *Shall we kill thee? but thou art the seruaunt of the Lord. Shall we saue thee? but thou art a runne-away from thy maister. Thou hast shewed vs thy disease, shew the remedie how to cure it.* A little before he hath this also, *That great was he who fled: but greater was he that followed. They dare not deliuer him, they know not how to conceale him.* So there is as it seemeth a great wrastling in the minds of these poore men, what they should do, or should not do. They now know that he was a Prophet; a man reuerend in his calling, and therefore they were loath to lay any violent hands vpon him. They would rather suppose, that he who was so contrite, and had made such an acknowledgement of the fault which he committed, would proceede to let them know the meanes, to escape from drowning.

14 Many gracelesse ones in our dayes, would haue taken another course. A runne-away so pursued: a fugitiue so made after: we will soone ease our selues of the feare; we will quickly free our shippe from the daunger: what should so vile a person be roosting in our vessell? Perhaps without many wordes, he might haue gone ouer boord; he might haue diued vnder water: they would neuer haue stood to aske, what they should do vnto him. So much doth the inciuitie, and barbarous behauour of our age, passe the manners of rude men in old time. But they had a good remembrancer, to keepe them in moderation, euen their reuerence vnto God, whose hand they did find vpon them, as knocking at the doore. On the one side  
how

how could they tell, least by sufferance and impunitie toward Ionas, they should incur the displeasure of the Almighty? And on the other side, how could they tell, least in punishing and taking away his life, the reward which belonged to murderers, might be layd vpon them? Ionas for his refusing to go to preach at Niniue, was chased with wrath from heauen. Then what vengeance might befall them, in a greater fault, as in crueltie, and in shedding of his blood, who neuer had offended them? Thus they feare to spill his life, although they see shew of very fit occasion. They aske aduise of him. The maine note from this place, is the care which men should haue, to destroy the life of none, that they should be auerse from blood, which because it is the full subiect of those verses, which follow next after my text, I do deferre it thither. And so I come to the aunswere of Ionas, which is my second part.

*And he sayd vnto them, Take me and cast me into the sea, &c.*

15 It seemeth that the Prophet, is now as farre in his penance, as possibly he can go. He knew that he had sinned, and Gods wrath must be satisfied with some temporall punishment, and therefore he yceldeth himselfe with patience, to the very death. Better drowne then dye eternally, better loose his life here, then loose his life elsewhere. He is therefore content, to sustaine the vttermost extremitie. He knew that God was glorified, in the execution of iustice, as well as in mercie. A lesson which Iosuah did once teach Achan, when he willed him to confesse, and giue God the glorie: and by a consequent, endure his death with patience. An instruction which we can neuer too much teach to prisoners, and such as are to suffer, by iudgement of law, that they should beare with mildnesse, and quietnesse of behauiour, that which they wilfully haue deserved. The conscience of their sinne, the astonishment at their iudgement, the feare of violent death, the shame of such a suffering, is inough to amaze their thoughtes, and ouerwhelme resolution. Whereas on the other side, the putting of them in remembrance, that at one time or another, they must be content to dy, and the vrging that God doth lay such temporall punishments vpon malefactors, for the sauing of their soules, & the



recounting of that benefite, which ariseth from Christs passion, to wit, a pleading before his father, to get pardon for all that be repentaunt, doth settle the disquieted and affrighted mind right well. I would to God that our English were as backward to transgresse, as in this case they are forward, to satisfie euen with their liues, the extremitie of the lawe, and that in a peaceable & resolued sort. I impute it to nothing, but to the ordinarie passage of the word of God among vs, which is euerie way able to quiet and settle the penitent sinners heart. Other nations do admire it in our men, as the Italians most of all, and the French, as we may see it obserued, in the defence of Henry Stephanus for Herodotus. It sheweth a right firme constancie, and sure hope in Christ Iesus. And as those two brought the theefe, which dyed with Christ into Paradise, so no doubt but that many with vs, go by execution into heauen, who if they were not recalled by violence and by lawe, would prooue firebrands of hell.

Héricus Stephan. in Apologia pro Herodoto Gallicè edita Luc. 23. 43.

16 I remember the patience of our countrey-men, by the quietnesse of Ionas here, who alone desireth to dye, because he alone had offended in the sinne which now is in question. He would not that other innocent men, should perish by his means. This is the course of Gods children, to haue remorse vpon other, and not to intangle them in their plagues. *It is I saith Dauid, that haue offended, not these sheepe, alas what haue they done?* But contrariwise the reprobate, if destruction must befall them, would haue all other to take part in that their iudgement, that themselues might not be singular. They would haue company to hell. If they needes must from hence, they care not if all the world come to ruine, together with their fall. They earnestly desire, that other men should be partakers of their smart. The name of Herode the great, is very odious in this respect, who layd a plot, that when he dyed, many other might dye with him. And gaue expresse commaundement, that one of euery noble family in his kingdome, should be slaine, that by that meanes, his death might of necessitie be lamented, if not for loue of him, which the tyrant had no reason to expect, yet for the losse of others. Such are the vnnaturall passions, of cruell and bloudie miscreants. But the blessed sons of God, be of another spirit: they

2. Sam. 24. 17

Ioseph Antiquit. 17. 8.

they would rather purchase peace to others, by their losses, then hurt others by their errors. Ionas would dye alone, because he alone had offended.

17 Here now is it worth the discoursing, why the Prophet in this manner should vrge, and hasten himselfe to death. Was it, as Arias Montanus thinketh, because yet he is so obstinate, that in no case he will to Niniue, but rather dye in a frowardnesse, then teach them, who afterward should worke harme to his people? No: his confession before handled, doth keepe me from that opinion. I hold him now very carefull to commit no farther sinne. He feeleth the weight of the former, inough & too much on him. Is it then for a fretting indignation, which he beareth vnto himself, or for hatred of his life, because his conscience did now pricke him, as the conscience of the wicked vseth to do, when some villanie is committed, as Iudas was pricked in his heart, after his treason practised on our Sauour, whē he went out male-contented, and hanged himselfe in despaire? No: I hold the reason of it to be another matter, as anon I shall shew vnto you. This had bene a sinne, more fearefull then any that went before. For murdering of himselfe, whereof hē had bene guiltie (if for that intent he had spoken it) though other mens hands had done it, is a sin so grievous, that scāt any is more hainous vnto the Lord. This sheweth a graund & solemne possession, which Satan hath in a man, a distrust of all Gods loue, when a man groweth to the summitie of such malice against himselfe, as that naturall affection, and the account to be giuē, of all our deedes vpon the earth, is quite exiled out of memory. A doctrine which I take to be nothing besides the purpose, if largely it be discoursed of, in the iniquitie of these times, wherein wretchednesse hath so fearefully preuailed in some persons, and almost daily doth preuaile, that they dare to plunge themselves, into this pit of terrible destruction.

18 Our God in his ten commandements, hath set this down for one, *thou shalt commit no murther*. He is so precise vpon bloud, that he not onely hath sayd, *at the hand of a man, euen at the hand of a mans brother, will I require the life of man. And who so sheddeth mans bloud, by man shall his blond be shed.* And, *ye shall take no recompence for the life of the murtherer,* Exod. 20. 13. Genes. 9. 5. 6. Numer. 35.



- which is worthy to dye, but he shall be put to death:* But the verie  
 Exod. 21. 28. *Oxe, that goreth a man or woman that he dye, this ox shall be  
 stoned to death, and his flesh shall not be eaten.* He that slue a man  
 Deut. 19. 5. vnwillingly at the wood, with an axe flying out of his hand,  
 should loose his life for his labour, if the pursuer did so follow  
 him, as that he ouertooke him, before he came to the city of re-  
 fuge. This was to make men the more vigilant, that they did no  
 such mischaunces, as we commonly do terme them. But if it  
 were wilfull murther, the offender was to be taken, from the  
 1. Reg. 2. 29 very hornes of the altar, and slaine, as Ioab was serued, a man  
 of so noble birth, a man of such seruice before. These are the  
 lawes which were made, concerning the murthering of other  
 men. And doth not the law of God, and the explication of it by  
 Iesus Christ his sonne, originally require of vs, that all fit things  
 which we owe to other men, should be done by our selues to  
 our selues? Thou oughtest to loue thy neighbour, but as thou lo-  
 uest thy selfe. The example of thy charitie, is drawne from thy  
 Mat. 22. 39. selfe at home. Thy soule, thy preservation, the good wished to  
 thy selfe, should be the true direction of thy deedes vnto thy  
 neighbour. But thou must not lay any bloody and murthering  
 hands vpon another, therefore much lesse on thy selfe.

19 God hath placed thee in this world, as in a watch or a  
 standing, from whence thou must not stirre thy foote, till he bid  
 thee to remooue. He hath imprinted a most passionate loue, be-  
 tweene thy soule and thy body, that they grieue to leaue one  
 another. The mind will haue many inuentions, the body will  
 beare many stripes, before that either from other of them, do  
 willingly depart and be dissolued. Wise men haue no greater  
 reason of perswasion to induce, that the parting with any friend,  
 or the loosing of the nearest and dearest, must be borne with pa-  
 tience, then that a dearer couple, the nearest that this world  
 hath, that is our soules and our bodies, must depart and flye a  
 sunder. The affection is so entire, the coniunction is so inward,  
 which the one of these hath to the other. God would haue our  
 natiuitie to be bitter to our mothers, that they might loue vs the  
 dearer, but he would haue our death to be soure vnto our selues,  
 that we might the more feare to hasten it. And therefore although  
 the

the spirite may be willing in any man, yet surely the flesh is weake, in the laying downe of the life, for a good conscience, and the Gospell. What one is he, whome Gods spirite hath not in great measure mortified, that feeleth not in himselfe oftentimes, an horror and a quaking, to thinke of this dissolution, that he who in some sort may yet be called the image of God, should become dust and clay; that the goodliest of those creatures, whome the Almighty hath framed vnder the heauen, should prooue a rotten carcassee: that he who hath seene the starres, and beheld the heauen in his beauty, yea hath meditated on the highest, and contemplated on the Trinitie, should be put into a graue, and tumbled into the earth, to be amongst worms and vermin, in darkenesse and corruption: all which a naturall man doth loath, he could wish that it might not be. Now, when our owne hand shall hasten that, which nature doth so far hate, which our heart doth so dislike, which God doth so detest, how wicked is our wickednesse?

20 Egesippus in his third booke of the destruction of Hierusalem, rehearseth a worthy Oration (although in some other words, then I find it in Iosephus himselfe) which Iosephus that great and learned Iewe, made to his souldiers in a caue, where they lay hid, after the losse of the citie Iotapata, which Vespasian the Romane Generall tooke. There his owne men would take no naye, but that they must murder downe one another, whereupon he vseth a speech, which in my iudgement is most patheticall. *The Almighty God hath giuen vnto vs our life as a most precious treasure: he hath shut it and sealed it vp, in this earthen vessell, and giuen it vs to be kept, till that himselfe do aske for it againe. And were it not a fault now, as on the one side to deny it when he shall require it againe: so on the other side to spill and cast this treasure forth, which was thus committed to vs, before he do demaund it? And after a few other words he goeth thus forward: If we should kill our selues, who is he that should aduent vs into the company of good soules? Shall it not be sayd to vs, as once it was sayd to Adam, Where art thou? so where are yee, who contrary to my precept are come where you should not be, because I haue not yet loosed you from the bonds of your bodies.*

Egesippus  
de excidio  
Hierosol.  
lib. 3.

Ioseph. de  
bello Iudai-  
co. lib. 3.  
*Theaurum  
nobis optimum  
dedit, atque  
inclusum in hoc  
vase fictili, &  
consignatum  
commisit nobis  
custodiendum.  
Quis nos ad-  
mitteret ad illa  
sanctuarum a-  
nimarum con-  
sortia?*



This is a Christian speech out of the mouth of a Iewe, which caryeth such matter with it, as is worthy to be reuolued. It was not well with Adam, when he who should haue bene in the plaine, was crept into the bushes: his misery then began. And without Gods exceeding mercie, whereof no man can presume, nay great and mightie preiudice is to the contrary, it wil be most ill with them, who do aduenture vpon such deedes: they do rush themselves into torments.

21 Let heathen men be famous for such factes if they will.

Curt. lib. 10.

Tul. Tusc.

quæst. lib. 1.

Tit. Lilius

lib. 26.

Plutarch. in  
Catone mi-  
nore.

Cornel. Tac.

Annal. l. 15.

Senec. epist.

24. & 71. &

82.

Virgil. Ænei.

4.

Liul. lib. 1.

Augustin. de  
ciuitate Dei.  
19.4.

Let Calanus and his wife Indians, hate to dye a naturall death, but end their dayes by burning themselves in the fire. Let the scholars of that Philosopher Egesias Cyrenaicus, so far beleue their maister, disputing of the immortality of the soule, that to the end that they might be depriued of life, and enioy that spoken of immortality, they go home and kill themselves. Let Vibius Virius in Capua, professe that he hath poyson for himselfe, and all his friends, which is able to free the from the Romanes, from punishment and from shame: and let him drinke and dye. Yea let the younger Cato a man held to be admirably wise, be a butcher to himselfe, rather then endure to see Cæsar, who was then become a Conquerer. Yea let Seneca himselfe, try the manner of Cato his death, although in another sort; after that himself, a Philosopher, a mirrour of heathen wisdom, had so often and so highly commended that deed of Cato, that it was not bloud, but honour which gushed out of his side. Yea let ten thousand more, with Dido and Lucretia, be recorded in Gentile stories: yet all these are no warrants for Christians: we haue a better maister, who hath taught vs a better lesson. That aduersity and bitter affliction, must be born with patience: that we must expect Gods end, in misery & calamity, and not hasten the issue in our selues; that true fortitude is in bearing the sorrowes, which are assigned & allotted out for our portion, & that to fly from the fearefully, is cowardise. Where is valure, but in sustaining the greatest crosses with constancie? and where is timiditie, but in this, to kill thy selfe, that thou mayest be freed from that which doth not like thee? *What daunting force, saith S. Austen, had those evils which constrained Cato, a wise man as they accounted of him, to take that away*

away from himselfe, that he was a man, whereas men say, & that truly, that it is after a sort, the first and greatest speech of nature, that a man should be reconciled to himselfe, and therefore naturally flye death: so be a friend to himselfe, as that earnestly he should desire to be a living creature, and to continue in this conjunction of the body and soule. He did not resist, and stand strong against his euils, but indeede fainted as a coward: he sunke vnder his burthen. I may conclude of him, and of all that do treade his steps, with that learned man, who wrote the treatise *De duplici Martyrio*, which is commonly called Cyprians. If we reade that any haue killed themselves valiantly, it was either weaknesse which by death did seeke an end of sorrowes, or ambition or madnesse. So farre, in truth, are they off from any iust commendation in Christianitie and Diuinitie.

22 Nay, what if it were held a thing vnlawfull among the very Gentiles? See the Poet Virgils iudgement of it. When Æneas came downe to hell, as the Poet there doth deuise, he seeth in a seuerall and disiunct place, such as had made away themselves. He maketh their estate to bee so wofull, as that gladly they would do any thing, to be aliue againe.

—*quàm vellent atherē in alio*

*Nunc & pauperiem, & duros perferre labores?*

How gladly now would they be content to endure pouertie, and take hard paines in the world? See the iudgement of Tully concerning this, in his *Somnium Scipionis*. When Scipio vpon the tale of his father, being growne into admiration, of the glorie of men which are dead, asked, What do I then vpon earth, why hasten I not to dye? his father maketh him answere, with a very diuine speech, although he were but a heathen man: No son, thou mayest not haue any passage hither, but when that God whose temple all that thou seest, is, shall free thee out of this body. For men are borne to that purpose, and haue soules giuen them to that end, (to rest themselves on this earth) which soules they must keepe safely within the ward of their bodies. And they are not to flie from this life without his commaundement, least they should seeme to flye that dutye of a man, which is assigned them by God. I might adde to these, the iudgement of Aristotle in

*Sibi met auferre quod homo est.*

*Ita sibi esse amicus, vt esse se animal, & in hac coniunctione corporis & animæ viuere velis.*

*Cyprian de duplici martyrio.*

*Aut infirmitas erat mortem querens dolorum finem, aut ambitio aut dementia.*

*Virgil. Æneid. 6.*

*Tullius in Somnio Scipionis.*

*Nisi enim cum Deus is, cuius est templum hoc omne quod conspicis, istius te corporis cuiuslibet liberauerit, tibi aditus patere non potest.*



Aristotel. E-  
thic. lib. 3. 7.

Hieron. in  
hunc locum.

Rom. 3. 8.  
Vide infra in  
lonæ. 4. 3.

2. Sam. 13. 1.  
August de  
ciuitate Dei.  
lib. 1. 19.

*Tarquinius &  
Lucretia duo  
fuerunt & a-  
dulteri vnus  
admisit.*

August. lib. 3.  
contra Cres-  
coniū Grā-  
maticum.  
Theodoret.  
in compēdio  
hæreticarum  
fabularum.

2. Mach. 14. 41

his Ethicks, where he saith, *that to kill a mans selfe for the auoyding of infamie or pouertie, is not the part of a valiant man, but of a coward.* But I leue these forraine testimonies.

23 Some among the Christians, haue thought that maydens, for sauing and preseruing their virginitie inuiolate, might kill themselues. An opinion voyde of any shadow of warrant, out of Gods word. For ought we to do euill, that good may come thereby? Shall we aduenture the greater sinne, for the auoyding of a lesse euill? Nay is it a fault in a virgin at all, that she is defloured by force? Was Tamar to be condemned, because Amnon did defile her? It is consent that maketh iniquitie. *Tarquinius and Lucretia were two bodies*, saith Saint Austen, *but there vvas but one adulterer.* I adde no more of that matter. The Donatistes and furious Circumcellions in old time, because they were restrained by the ciuill sword of the Magistrate, from the exercise of their heresies, and keeping of their Conuenticles, would cast themselues from the rockes, and breake their neckes, by the fall, they would drowne and kill themselues. Thereupon Theodoret hath a very pretie narration, concerning them. Many of them on a time, met a young man on the way, and giuing him a sword, commaunded him to wound them, and threatned him that if he would not, they would kill him for refusing. The young man being put vnto his shifts, told them that he durst not do it, because he had iust cause to feare, that whē some of thē should see their fellowes slaine, the rest would turne on him for doing it, and murther him. But if they would first suffer him, to bind thē all fast and sure, he would tell thē another tale. They liked well of this motion, & in their sencelesse stupiditie, yeelding to be bound, the yong man got good store of rods, & shrewdly swinged them all, & so went his wayes and left them. They imagined, that God did well accept of their murtherings, in this or the like kind, & caried an opinion, that now they were become martyrs of Iesus Christ. Gaudentius their Bishop, writeth in defence of the deedes of these Donatistes, & in behalfe therof, vrgeth the exāple of Razias in the Machabees, who when he should be slaine, in maintenance of the religiō of the Iewes, to saue himself frō the infidels, first ran vpō his sword. And whē that would not serue the turne, he

he threw himselfe from a wall, and when all this could not kill him, he ranne to the top of a rocke, and there plucked out his bowels, and threw them among the people. That holy man Saint Austen, the most iudicious of all the fathers comming to answer these things, first disclaimeth them from being Martyrs, *They who live not the lives of Christians, cannot dye the death of Martyrs.* And he also useth that maxime of Cyprian, *Not the punishment, but the cause doth make the Martyr.* Secondly he sheweth out of the Scripture, that a man in no case should kill himselfe. Thirdly he doth so handle the example of this Razias, that he maketh it to be no warrant, to attempt any such like deede. Heare his reasons.

August. contra secūdam Gaudētij Epistol.

Cyprian. de duplici Martyrio.

Non supplicium sed causa facit Martyrem.

24. First the Iewes do giue no credit vnto the bookes of the Machabees: they expugne them out of their Canon. Thus Austen himselfe can say, who for want of the Hebrew tounge, is sometimes more then an ordinarie friend to the Apocriphall Scripture. Secondly the authour there giueth such testimonie to that deede, as is not sufficient to allow it for currant. *He was a lover of the Citie, and a man of good report, and therefore was commonly called a father of the Iewes. But heathen men, saith Saint Austen, haue gone as farre as this. He offered to spend his bodie for the Religion of the Iewes. So would other, saith Saint Austen, who had a zeale as Saint Paule speaketh, but not according to knowledge. Such men as were earnest holders of the traditions of the Iewes, but did not accept the Messias. He desired that his bowels might be restored in the resurrection. But that shall be common to the wicked as well as to the iust. He dyed noble, saith the authour, but better, saith Saint Austen, if it had bene reported that he dyed humbly. He dyed manfully saith the authour, and I do not say, quoth Saint Austen, that he did dye womanly.* Thus he scanneth all the wordes of that narration. Thirdly he addeth, *If he had done well, he should haue done like the seuen brethren, of whom we reade in that booke. He should not haue thrust himselfe upon death, but whatsoener had bene imposed by the persecuting tyrant, he should haue endured that with patience and humilitie. Wherefore since he could not suffer his humbling amongst his enemies,*

I

2

Rom. 10. 1.

3

2. Mach. 7. 1.



Iudic. 16. 30.

*he shewed himselfe an example, not of wisdom but of folly, not to be imitated of Christs martyrs, but of Donatist circumcellions.* This is the round and apparant christian iudgement, of that most learned Father. He doth aunswere the place of Samson, as anon I shall shew vnto you. For he also killed himselfe. In the meane time, I may with him lay downe this generall doctrine, that none should spill the bloud, or destroy the life of himselfe, for any cause whatsoeuer, because that is a deed most vnchristian, most damnable, and most wicked.

Inter pontē  
& fontem.

25 I cannot deny, but Gods mercie wherein he is exceedingly rich, doth sometimes shew it selfe, in the very pangs of death. That betweene the bridge and the water, betweene the knife and the dying, betweene the rocke and the ground, repentaunce may be suggested to the heart, in a moment or twinckling of an eye, but especially where poyson being taken, doth not kill vpon the sudden, or where death doth not follow presently, there may be some remembrance. Notwithstanding, who is he that dareth to presume vpon such mercy? God is louing, but he is iust: he is kind, but he is dreadfull: he liketh not to be tempted. It were folly to breake thy necke, to trie the skill of a bone-setter, to trie the wil of a surgeon. It is monstrous in Diuinity, to preasse vpon such iniquitie, with hope of that, wherein thou hast such threatnings to the contrary. God would haue vs to lay downe our liues, if need be for his sake, if a tyrant will take them frō vs; but we must not leape out of thē, for any thing of our owne. Nay we should be so carefull, that we shold not rashly hazard them, or bring them into perill. In forbidding sinne, God vseth to forbid all the inducements, which leade vnto that sinne. I would that such could remember this, who think that they are not men, vnlesse they make a braule, or enter into a combat, for euery fond word or speech. By that meanes they prouoke the Lord, and if they happen to be slaine, they are accessaries to their owne deaths. That which S. Bernard speaketh of iniult warre, is not vnfit to be rehearsed in this place, *If in thy fighting, thou haue a mind to kill another man, and then art slayne thy selfe, thou dyest a murtherer: if thou preuaile and kill the other, then thou liuest a murtherer. But whether thou liue or dye,*  
be

Bernard. ad  
milites tem-  
pli.

*Si in voluntate  
alterum occi-  
dendi te potius  
ocidi contige-  
rit, moreris ho-  
micida.*

*be a conquerour or conquered, it is not good to be a murderer.*

Theodoret doth commend the good minde of Honorius, sometimes Emperour of Rome, because he tooke quite away out of that Citie, the fightes of the Gladiatores, or sword-players in Rome, wherein to shew sport to other men, and make triall of their manhood, oftentimes they killed one another. I pursue this matter no further, but onely adde this, that howsoever an opinion hath preuailed to the contrary, true manhood is not in quarrelling, and brabbling for priuate iniuries, but in maintenance of Gods honor, in preserving thy alleageance to thy Prince, in safeguarding of thy countrey, in defending thy selfe from theeues, and such other iust occasions.

Theodor Hist. Eccl. lib. 5. 26.

26 I forget not my Ionas here, from whom as the originall, this question of doing violence to our selues did arise. Neither do I forget Samson, whome I reserued to this place, because there is some similitude betweene him and our Prophet. In that place which I named before, Saint Austen briefly, but yet notably doth determine this deede of Samson. *When he plucked downe the house on himselfe, he slue himselfe and his enemies. But the reason of it was, that since he could not escape, because they meant to slay him, he would destroy them also with him, euen the Princes of the Philistines.* Neither did he this of himselfe, marke the words of the learned father, *but by direction of Gods spirite, which used him to do that which otherwise without the strength of that spirit, he could neuer haue bene able to do, that was plucke downe the house. The commaundement of that spirite, made this deede to be lawfull, as the offering vp of Isaac, was a lawfull deede in Abraham. That which had bene nothing else but madnesse, if God had not commaunded it, when God did bid it, was obedience.* So he holdeth this a particular deede, precisely commaunded to him, which we may imitate by no meanes, because we haue no such warrant. But Hierome in his Commentarie, on the sixe and fortieth of Ezechiel, doth go a little farther, saying that Samson in that deede, was a figure of Iesus Christ. As Samson slue more at his death, then he did in all his life time, so Christ although while he liued, he gaue many a wound to Satan, by his miracles and his doctrine, yet it was his death and his suffering, that broke

August. contra secūdam Gaudentij Epistolam.

Gen 22.1.

Hieron. in Ezech 46.

Iudic. 16.30.



the backe of hell, and the verie heart of Satan. These matters may in good sort be applyed to our Prophet. He was assured by that knowledge which he yet retained, notwithstanding his fall, that this punishment was assigned to him by the Lord. This must be the satisfaction, for his great disobedience. Now againe his faith reuiueth, by which he had some foresight, of all Gods purpose ouer him. This was peculiar to our Ionas, by his Prophetickall knowledge, and may not be followed by vs. It is not any protection for vs, to bid any other throw our selues into the sea.

27 Besides this, I do not doubt, but as Samson was a figure of the Sauour of the world, so Ionas also was, although not in euerie matter, (as once before I haue noted) yet in this his drowning here. Christ himselfe did expound the lying of the Prophet for three dayes in the whales bellye, to be a signe of his owne buriall, and lying in the earth. The death of the Sauour, was to him a meanes of his buriall: so here the casting out of Ionas, into the sea by the mariners, was the meanes whereby he lay three dayes and three nightes, in the bellye of the whale. Ionas is willingly drowned here: Christ also there dyeth willingly: he yeelded vp his Ghost; no man could take it from him. Ionas alone must suffer, to saue the rest of the ship: Christ alone did treade the wine-presse, and Christ doth dye alone, to stay his fathers wrath; to saue all his elect. You see that he is an excellent type of Iesus Christ the righteous. But as it is impossible, that comparisons should hold in all things, and there is none who in euerie matter may be likened vnto Christ, because he had no fellowes; he cannot be tryed by his peeres; so there is this one difference, that Ionas when he suffered, was alone in all the fault, and Iesus in his suffering, was onely without all fault, because he was that immaculate lambe, in whose mouth was found no guile. When I first looked into this text, which I haue now opened vnto you, I did thinke to haue said something farther, in or concerning the person of Christ, whom our Prophet doth represent, I meant to haue mentioned his readinesse to dye, that he might redeeme vs sinners, and so briefly out of the new Testament, to haue giuen some comfort amidst all these

Super. Ion. 1.

Matth. 12. 40.

Iohn. 19. 30.

1. Pet. 2. 22.

these threatens of Ionas. But in handling this last question, matter hath growne vpon me, and I loue not to be tedious. I will therefore deferre that, till I come to the fifteenth verse, where the like occasion is againe fitly offered vnto me. In the meane time, let vs meditate on the excellent loue of Christ, who would dye so willingly for vs, the iust for the vniust, to bring vs vnto his kingdome. To the attaining whereof he alwayes further vs, to whom in the perfection of the Trinitie, be glorie and prayse for euermore.



## THE VII. LECTVRE.

*The chiefe points.*

1. The vnwillingnesse of the mariners to put Ionas to death. 4. Great slownesse should be vsed in taking away life. 6. Against killing of men to offer to Idols, 7. and other cruell massacring: 9. As that of the Anabaptistes. 14. The force of the sea. 16. It is some sinne that maketh many not to prosper. 20. God reuengeth innocent blood. 22. Enforcement doth not excuse euill. 23. We must yeeld to Gods will.

Ionah. 1. 13. 14.

*Neuerthelesse the mē rowed to bring it to the land, but they could not, for the sea wrought and was troublous against thē. Wherefore they cried vnto the Lord, & said, We beseech thee, ô Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood, for thou ô Lord hast done as it pleased thee.*

**I**onas being of a Prophet become a sinner, of a sinner a prisoner, as oft times you haue heard, is examined by his companie, but condēned by himselfe, as a grievous malefactor, worthy to be drowned in the sea. So much did his sinne crie for vengeance; so vehemently did his



1 Sam. 31-4.

Aurelius Vi-  
ctor in Ne-  
rone.

God make after him. But the miserie of his miserie is, that since he must needs suffer, for otherwise the fault which his owne mouth hath acknowledged, cannot be satisfied for, he wanteth some man that may do the deed. The place is ready, and the person, who thinketh euerie thought of time to be verie long, before the matter be dispatched: but there wanteth an executioner. He might not do as Saule did, fall on his owne sword point himselfe, when his harnessse-bearer would not depriue him of his life. This had argued too great dispaire. But he might wish with Nero, that in the course of iustice, he might haue some friend or enemy, to helpe him vnto his end. But among these blustering mariners, he could not finde that fauour. Although himselfe accuse himselfe, and lay his fault plaine before them; although windes and waues did confirme it, although the lot throwne did assure it, although in wordes he did desire to be cast into the water, yet those who should haue done it, do so ill like of the matter, that if sayles or oares can serue, they will backe againe to the land, rather leaue their intended journey, then vse any violence toward him.

*They rowed to bring the ship backe vnto the land.*

חתר  
ויהמר

Seneca in A-  
gamemnon.  
*Sulcata vibrat  
aquora & lace-  
ra increpant.*  
Virgil. Æ-  
neid. 3.  
*Nullum marin  
aquor arandū.*

2 The word which is vsed here, comming of *Chathar* in the Hebrew, doth signifie they *did digge*, either because men do thrust into the water with oares, as in digging they do, with other instruments on the land, like as in Latin Poetry the bottome of the ship is sayd to plow the water, *sulcare*, to make things like furrows in it: or because as men in digging, do turn this way, and that way, & stir & moue the ground, so they stirred vp their wits, & did beate their brayns and thoughts, to free him from the danger. For his sake, they vsed all such helps as they had at sea. We know that they be not many: either sayling by the wind, or rowing by the oare: tall ships do know the one, the galleys goe with the other. But as it may be iudged out of the monuments of antiquitie, and partly may be seene in some at this day, euerie ship in old time, had both the one & the other. When the wind wanted for their sayling, their armes did vse to fall a rowing. In this place I doubt not, but that the storme had so overlayd them, that their tackling in generall did serue them to little purpose. The shift

shift which then remained, was to see if by cleane strength, against both wind and water, they might winne the land, by their rowing backward. Forward they could not get, & therefore they wil retire, rather then drown the Prophet. Their businesse is forgotten: their haft shall stay a while, rather then destroy his life.

3 When aduisedly I consider, how many things here should vrge those mariners, to hasten him vnto death, their disturbance in their iourney, the casting foorth of their wares, which goeth against the soule of a wordly minded creature, the indangering of their liues, the discovery by a lot, the confession of himself, & his willingnes to dy, besides such stubburne qualities, as of likelyhood were fast rooted in mariners and idolaters, and yet how by no meanes they would take his life away from him, I cannot but obserue their maruellous of-wardnesse, and vnwillingnesse in very high sort, to the shedding of bloud, which affection of theirs is amplified in all my text. Because he should not dy, they wold go back to land: and when they see that there must be no nay, but God would haue them to throw him into the sea, they cry forth with great vehemency, that in as much as it was the Lords owne doing, and not any desire of theirs, (they were but as his instruments, & ministers of his iustice) the bloud of this dying passenger, might not be imputed to the. Although I be not before Iudges and Iurours, who haue to do with mens deaths, nor before any Martiall warriours, whose speare sometimes eateth flesh, and whose sword oftentimes drinketh bloud: yet because I speake to men, whome this cannot but concerne, (for life belongeth vnto all) & because my text doth inforce it, giue me leaue, men & brethren, to discourse this argument vnto you in the first place, that afterward I may go forward to some other doctrine.

4 Then I feare not to say, that the lawes of God and men, of nature and of nations, of Gentiles and of Iewes, of ciuill men and Barbarians, haue commaunded that a great regard should be borne to the life of a man, the most excellent of all Gods creatures that go vpon the ground, the beauty of the world, the glory of the workman, the cōfluence of all honor which mortality can afford, the resemblāce of the Sauour, while he liued vpo



the earth, the image of God himselfe, vntill that time that Adam lost it: to whose absolute frame nothing wanteth, but onely a consideration, that God hath so graced him, as that nothing is wanting to him. I neede not speake to all these, but vrge that which is the greatest. The Lord hath said, *I wil require your blood wherein your liues are, at the hand of enery beast will I require it, and at the hand of man, euen at the hand of a mans brother, will I require the life of man. Who so sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.* The often ingemination of requiring and requiring, doth inforce the greater charge. *He that smiteth a mā & he dye, shal dye the death.*

Genes. 9.5.6. Doth not the blood of Abell cry for vengeance vnto the Lord?

Exod. 21.12. How doth God take the shedding of Vriah his blood at Dauids

Genes. 4.10. hand? How doth he threaten a punishment, and that in bitter

2.Sam. 12.9. fort vnto the men of Babylon, for their murthering of many per-

Habac. 2.17. sons? The killing of a mā, the murthering of thy neighbor, is such a matter, as for the which can be made no satisfaction. A kingdome can make no ransome for it, the whole world cannot make a recompence, if we will take things aright. It is in one to marre it, but it is not in all Gods creatures, to make the life of a man. The Creatour himselfe doth giue it; he willeth vs to preserue it, that none should dare to destroy it, either in our selues or other.

5 How doth he seeme to tender it, when he expressely commandeth the Israelies, to set battelmēts vpon the roofes of their houses (whereupon they vsed oftentimes to walke, because they were flat) least if any should fall downe from thence, blood should lye vpon the house? In like sort, when he giueth charge else-where, that the beast which killeth any, should be stoned to death with stones? How doth he detest blood-spilling in wilfull sort, when Christ giueth to the diuell, the title of a murtherer, as being most fit for him? So that they who are killers and man-quellers, do seeme to fight vnder the diuels banner; to haue put off humane nature, which should excell for mildnesse, and to be turned into beasts, nay to grow into the quality of foule and loathsome spirites. The impression of this thought, both that it is vnseemely among men, and odious before God, as it hath possessed

possessed the heart of Scythians, and Barbarians, of Egyptians, Greekes and Romanes, so these ship-men doubt not of it, but with all their power they do flye from it, as frō the gates of hell. They row, they cry, they pray: rather any thing then be guilty of the sheading of Ionas his bloud. Nay the more they see him yeeld, the more their heart doth melt, their affection giueth vpon him. They know it to be naturall, to spare the life of a suppliant, to saue the life of a man. No custome against that ground: no prescription against that principle. Life should be deare if any thing: It neuer can be recovered.

6 They then are monsters in nature, and not only irreligious, and impious toward God, but verily inhumane, who do cut off the life of other, either in superstition, or in any bloud-thirsty humour. Be they the Carthaginians, who did vse to offer men in sacrifice to their Gods. Or be it the king of Moab, who being distressed in battell, did take his eldest son, who should haue raigned in his stead, and made a burnt offering of him, vpon the top of the wal, before the face of the Israelites, by that meanes thinking to appease the wrath of his idols. For thus some vnderstand it, although there be that take it, of the son of the king of Edom: which is also bad inough. Or be they among other, or aboue other if you will, the people of God himselfe, who as Dauid doth say of them, if that be Dauids Psalme, were so besotted on their follies, and so doated on their idolatry, that they offered vp their sonnes and daughters vnto diuels. This was it, which the Scripture calleth the making of their children to go through the fire, as did Ahaz the king of Israel. Vnto this the story of Iosias alludeth, where he speaketh of the valley of Hinnom, in which their little ones were enforced, as the Hebrewes themselues do write, to walke betweene great fires, vntil that they sunke down dead with the heate: their parents, or the consecrators looking on, but not hearing the pitifull skreeches, and squealings of their children, by reason of the great noyse of tabrets, and other instruments of musicke, which did dull their eares, that they might not heare the sound. Blind men, who supposed that they had done great seruice to the Lord, when in truth they did that, which was execrable and abominable in his eyes. So farre off they were,

Oros. Histor.  
lib. 4. 6.

2 Reg. 3. 27.

Annotatio  
Geneuensis  
in eum lo-  
cum in Bib-  
lijs Anglicæ.

Tremelius  
habet de fi-  
lio regis E-  
dom.

Psal. 106. 35.

2. Reg. 16. 3.

Cap. 23. 10.



from the rules of religion, that they also slipped from the very grounds of common reason.

Est. 3. 8.

Dion. lib. 59.

Anno. 1572.  
Comment.  
Religi. &  
Reip. in Gal-  
lia. lib. 10.

7 The like may be said of such, who not for any superstitious deuotion, or idolatrous opinion, but in a woollish rauennousnesse, would see the bloud of many shed. Be it Haman, who to ease his stomacke vpon Mardocheus, did cast plots and deuises how to haue the whole people of the Iewes murdered vpon one day. Or be it Caligula that foule and foolish tyrant, who wished that all the people of Rome had but one necke, that whensoever it should stand with his good liking, he might cut it off at one blow. A man worthy to be branded, with a perpetuall note of infamie, and to be registred for such a villaine, as scant euer had any fellowe. His heart was soaked thorough: his bowels were steeped in bloud, when he caryed so vile a mind to his owne citizens and subiects. Good God, how far is sence, and all humanitie extinguished in men, when thou withdrawest thy grace? How doth beast-like rage preuaile? This maketh me to remember, the cruell and bloudie speech of her, who being resolu'd vpon that fearefull slaughter, which Fraunce saw and felt at Bartlemewtide, in the yeare seuentie and two, did vse to say of the Protestants, and Papists in that land, that there was no way, but one of the sides must dye for it, else the other could not stand safe. The thousands which were on either side, the young innocents and the children, who by her accompt must dye, did not moue her flintie heart. She had her will afterward, and now although she be in her graue, yet the obloquie and cōtumelious reproch of that action, remayneth for euer on her.

8 Shall not those auncient Romanes, who appointed by speciall lawes, rewards of honour and glorie, to such as did rescue the liues, of any of their citizens, stand vp in the day of iudgement, and condemne such bloudie Christians? Shall not these sily mariners here conuince them in that day, who wrought as many meanes to saue the life of one, and of that one a stranger, and of that one an offender, as the other did to destroy the liues of many thousands, and those of their owne countrey men, and many of them questionlesse innocents. poore harmelesse hurtlesse soules. Eternized be the infamy of Sathans and Antiehrists  
practise

practise in it, that bloudie harlot of Babylon; for it sauoured not of Christ the Saviour. It is for cruell wolues, and not for tender and simple lambes, to haue their teeth in that manner defiled. No priuiledge or dispensation from any Pope, no warrant from the Councell of Constance, that faith giuen or promise made to heretikes, may be broken at pleasure, can excuse that horrible act. All humanity hath disclaimed it: Diuinity doth condemne it. We giue the like sentence also, although somewhat in a milder sort, against the murthuring hand of them, who for their rebaptizing were iustly called Anabaptists.

9 A little more then seuentie yeares agone, these did arise in Germany, professing that by the Spirite, they had such illuminations, and reuelations from aboue, that they freely might performe whatsoeuer came in their minds, as a matter suggested from heauen. Their opinions did quickly multiply, and so did their followers also: for it was a very pleasing doctrine, to a licentious Libertine-like mind, vntill it grew too farre. Besides that all things were in common among them, and their wiues were not very priuate, when some of them had three or foure, besides also their rebaptizing of such, as had receiued the Sacrament of Baptisme before, besides their plucking downe of magistrates, and many other things which I ouerpasse, they had the gift of killing as many as they would. Iohn of Leyden their vsurping king at Munster, did fetch off the heads of diuerse, with a very great facility. At Sangallum a towne in Switzerland, one of this gentle crew, did cut off the head of his owne naturall brother, the father to them both standing by, and the mother looking on. And the reason which he had for the doing of it, was because it was so commaunded to him from God aboue. This sect could say that it was the spirite, which moued them to such deedes, and they were aduertised from him by secret inspiration; but indeede it was the Spirite which vrged them, some infernall vgly fiend. For the holy Ghost, that sacred, immaculate and vndefiled being, doth not stir men against the law of God, or to breake the bonds of nature, so, as to defile mens selues with such crimes, as were odious to the very heathen. Luther

Anno. 1512.

Sleidan. cō-  
mentar. lib.  
10. lib. 6.  
Surius in  
commentar.  
Anno 1527.

Sleidan.  
lib. 10.



*Est hæc rudis  
etiamnum ca-  
codæmonis  
teclina.  
Inueniuntur  
Gemæ.*

tenance too, those proceedings. He imputed all that stirre to Satan, and the immediate worke of the diuell. And as he was a man, euery way of most inuincible courage in Gods businesse, so he feared not to say, that it was but a blockish spirit, a grosse diuell and a rude, who did broach such vntoward heresies, as the Anabaptistes held. Yet in the Popish spirit, was more close and fine conueyance.

10 The condemning of such deedes, by the sentence of God and man, and the generall doctrine which hath bene taught, concerning sauing of life in all, by the example of these seamen, may be a good remembrance to Magistrates and Iudges, that they proceed to punishment of offenders, as men with leaden or woolly, that is slow feete, not reioycing in that sentence, which themselves giue, of purpose to send other men to death: not as persons without remorse, but in heart heavy to see, that reasonable men should be so retchlesse, as to bring themselves to their end. Although iustice must be done, and clemency to some few may be cruelty vnto many, yet it is but an inhumane part, to delight in spilling blood. Volesus who vnder the Emperour Augustus, was one Proconsul of Asia, is recorded for a famous tyrant, in that when he had beheaded three hundred in one day, with a proud and lofty countenance he walked amongst the dead carcasses, as if he had done some deed worthy the looking on: and then at last out he cried, *Oh an act fit for a king*. Another might well haue answered him: No, this doth not beecome a king, who being the head of his people, should greeue that any of them should grow to that extremity, even as the head in the naturall body should be sory, that the least ioynt of the hand, or foote should so rot, that it must needs be cut off. And as in such a case, the surgeon is neuer admitted but with aduise, so should hasty iudgement neuer depriue men of their breath. The fault of Theodosius, otherwise a good Christian Emperour, was the more grieuous the while, when so rashly he gaue leaue to a garrison of his souldiers, to ouer-runne the City of Thessalonica, where old and young were slaine, to the number of seauen thousands; and all this done, to take vengeance on that people, for abusing some of his officers: as Ambrose very plainly

Seneca de  
Ira. 2. 5.

*O rem regiam.*

Theodoret.  
Eccles. Hi-  
stor. lib. 5. 17.

plainly did tell him, when he stepped betweene the Emperour and the Church, being most vnwilling that he should come in that sacred place, till he had made some satisfaction: A Christian Prince should neuer haue spoken such a bloudy word, to giue so cruell and hard a sentence, against so many thousands of his owne subiects, as well innocent as nocent. He afterward grieved for it vnfaignedly, and in earnest, but his griefe should haue bene before. Yet better late then neuer: but the best sorrow which men can haue, is that they grieve to do euill.

II There should be a fellow-feeling, and sympathy in mens minds, a compassion in a ruler, wishing that there were no cause of punishment to be suffered. And this not for a fashion, and because they are words of course, but in sincerity and simplicity; not with the teares of a Crocodile, or with the sighs of an hypocrite, but truly and in heart. Else it is but a Pontius Pilates Iohan. 18. 38. trick; who pronounced that Christ was innocent, and that he was loath to giue sentence, but yet he did condemne him. Although the Iewes were not Iudges, yet they had learned that lesson, when they would not come into the iudgement hall, least they should be defiled with blood: and yet they neuer ceased to cry out, that Christ might be crucified. The Euangelistes do all declare, that Annas and Cayphas who were the Priestes, had a finger also in that worke. As it seemeth they left a patterne, for Popish Bishops their succesours, to follow when they were dead. For they are not behind their old maisters, in hypocriticall carying of things, as they do most liuely shew in their Degradations of heretikes, as they call them. For when the Ordinary or Deputy of the Bishop, doth take off such attire, as Priestes or Bishops, or men of degree in schooles were clothed with, in their formality, and committeth them to the secular power as they tearme it, they seeme to make an earnest request, that no violence may be offered to their bodies or liues, when their full purpose and intent is no otherwise, but that they should be burnt at a stake. This is filthy dissimulation, and not unfit for them, who being wolues and foxes, yet will shrowd themselves in sheepes cloathing. Blood-thirstinesse would gladly couer it selfe with mildnesse: but it is but a rotten cloake.

28.

Sleidan. cō-  
mentar. lib. 4.



Linus.lib.1.

1 Chr.28.3.

Euseb. de vi-  
ta Constan-  
tini.lib.2.13.  
August.de  
ciuitate Dei  
5.21.  
Ioseph. de  
bello iudaic.  
lib.6.14.

Lib.7.20.  
2500. in die  
natali Domi-  
tiani.

Ierem.48.10.  
*Vt ingulent  
homines sur-  
gunt de nocte  
latrones.*

12 If I should adde any thing farther, by occasion of this de-  
fire to saue Ionahs life, it might be to warriours, who should not  
be preassing into the field for euery light cause. The old Hea-  
then men had that care, that their warres should be iust, as the  
lawes and orders of the Feçiales, those Romane Heralds shew.  
Christians should be more carefull that they offer not to draw  
the sword in battell, vnlesse it be for God, or for religion, or in  
their owne defence, or for some important reason. And when  
the Lord shall send a victory in the iustest cause, mercy besee-  
meth a man, and the sparing of all that may be spared. It carieth  
some meaning with it, that God would not giue Dauid leaue,  
to build a Temple vnto him, although he fought not but the  
Lords battels, and earnestly did desire to accomplish that worke  
himselſe. The reason thereof is assigned to be, because he was a  
warriour, and consequently had shed much bloud. Which conceit,  
or the like as it should seeme, was in the mind of Constantine  
that blessed Emperour, who being enforced to fight against  
infidels, and idolaters, the enemies of his God, yet gaue charge,  
that as few as might be should be slaine in the warres; nay did  
propose rewards to those that tooke men aliue. His predecessor  
Titus the Romane Emperour, was so gentle of disposition, that  
Saint Austen thinketh it not vnfit, to call him a most sweete  
Prince, and Iosephus doth acknowledge, that he sorowed most  
bitterly, when he saw the great store of dead carcasses which pe-  
rished at Hierusalem. It is therefore likely, that he would haue  
caried a milder hand vpon the Iewes his prisoners, after the sac-  
king of that City, then to cast so many thousands of them to the  
Lions, and other beasts to be deuoured, as he did on the birth-  
day of his brother Domitian, and some other times besides: but  
that the heauy curse of God, which boyled against that nation,  
did vrge his gentle and calme nature, to bring them to destru-  
ction. But this is no example for other men: they haue no such  
commission. It is not in our time, as it was in the dayes of Iere-  
my, that *Cursed is he that keepeth backe his sword from bloud,*  
but blessed is he that spareth, and blessed is he that saueſh.

13 If the curse now light on any, it is on the murthering  
hand, which I would that they in our dayes, would remember  
out

out of warre, who either as wicked robbers destroy life for a pray, or else as brauing minds (for so they esteeme themselves) do make no kind of conscience, to destroy the liues of others, vnder pretence of reuengement of indignities, & disgraces offered to them. Is hell prepared for murtherers, and is it sayd that such shall be *without*, that is, seclused from heauen, and from the new Hierusalem, and wilt thou for shewing of thy manhood, thrust thy selfe into this hell? The reuenge which is taken, is more vpon thy soule, then on the body of thine enemy. Let not piety be so dead, nor nature so extinguished, nor thy conscience be so seared, and burnt euery whit away, as to kill any wilfully. Rather learne of these mariners, to beare losse, and suffer danger, to spare where might be spilling, then to spill where should be sparing. Jonas had done them wrong, by comming into their ship, & putting them to that trouble, and a verdict was gone out ~~frō~~ God against him, that he must be drowned; & yet notwithstanding, if it were in their power to do it, they wold returne him good for euill: they euen quake and tremble at it, that they were wished to drowne him. And thus haue you their auersenesse, and vnwillingnesse to shed blood. Now let vs go a little farther.

Apoc. 22. 15.

*They rowed to bring it to the land, but they could not.*

14 Since they may not be at sea, they striue and they labor, to returne to the land: but this may not be neither. Here is more against them, then if all the world were for them. Man will, but God will not: man roweth and God bloweth, the armes go for the one, but the winds go for the other. Whether of these is like to speed? God would not haue the Prophet escape away so with the shot. Since his fault is so great, it shall not be vnpunished, least the creature should learne to insult ouer the Creator, and flesh and blood should counterpoise his will against the Almighty. Therefore to teach obedience, and that nothing on earth, must be ballanced with his ordinance, for the execution of iustice, he stirreth vp the sea, to resist the rowing of these silly men. *The sea vvrought and vvas troublous.* How much is here against how little? The Ocean with his fury, against one wooden vessell. Great waues against small strokes. This is it, whereof Dauid can say, that they who make triall of it,



Psal. 107. 24.

Psal. 104. 9.

*do see the workes of the Lord, and his wonders in the deepe.*  
 This is it which if it were not restrained, would returne to couer the face of the earth, whose waues do roare lowder then all the Lions of the Forrest, whose gulfes do sup vp some, whose sandes do sinke downe other, whose rockes haue splitted in peeces the hugest mightiest Carickes, that euer came on the water. Here is Scylla and Charybdis, and those Symplegades which are so much feared. This is it, in which one short tempest, hath dashed whole fleetes and nauies, the one ship against the other: which sometimes by inundation hath ouer-runne whole countreyes, as might be shewed at large. This is one of those two vnbridled elements, with whom there is no mercy: for so we say of fire and water.

Exod. 14. 28.

Herodot. in  
Polymnia.  
lib. 7.Exod. 8. 1. 17.  
24.

15 This worketh against our Prophet, and what helpe can there be against the fury of it? If the multitudes of mankind were assembled vpon the land, if the whole world were put together, yet these are not able to abate this violence. If Pharaoh and all the horsemen which belong vnto him, although he be the great king of Egypt, come but into a corner of it (for so the red sea may well be named) they are licked vp, as if they had beene no better then the grasshoppers, and throwne dead on the shore. Xerxes the king of Persia, was a man of passing wit in the meane while, who, as Herodotus writeth of him, vnderstanding that the bridge which he had made ouer the Hellespont, was broken by the great violence of the waues and water, caused three hundred stripes to be giuen to the Ocean sea, in reuengement of the wrong done vnto him, and to teach it a better lesson, against another time. There is no wrastling for sober men, with the sea, and for drunken men much lesse. If he with all his army, had bene close at hand to helpe the poore Prophet, now in this storme, he must haue bene contented, to haue left him in that case as he found him. Gods charge was vpon the waues, not to giue ouer from pursuing, vntill they had drowned him. And he who could plague all Egypt, with flies and frogges and lice, the basest kinde of vermine, could easily giue ability, to the sea to drench on Ionas.

16 Then

16 Then it is no maruell, if they could not bring him backe vnto the land, since they had both windes and waues and God himselfe against them. And against them he will be, so long as that party, who is the offending sinner, shall rest with them. In mine opinion, a most excellent point of doctrine is here afforded. Men oftentimes do strue and vehemently labour, with oares and sailes and euery thing, euen with all the powers of their mind, and with all the strength of their bodie, to attaine to their desire, of riches and contentednesse, and the more they do beate their braines, the farther they are still from it. Early rising, faring hard, much deuising and contriuing, counsell and helpe from others: and yet it will not be. Some other with halfe the labour, do attaine to greater happinesse. But as these mariners strue, and cannot come at the land, they can neither get forward nor backward, so it is with the desires of the other. God bloweth vpon their money; it is put into a broken bagge, or as the Prouerbe is, Ocnus he wreatheth a rope, and an asse standeth by and croppeeth it off. Their best meanes come to nothing: the good intent of their friends proueth, as if there were no such matter. Now what shall be sayd in this case? Surely we must not rashly censure this state of other men. For God many times doth crosse the actions of such as be decre vnto him, eitherto trye their patience, or to confirme their faith, or to teach them obedience, or to make them loath the world, or for some other reason best knowne vnto himselfe. So that we may not proudly or peremptorily iudge. Then the conscience of each man, who will not be wilfully blinded, is the best triall in this behalfe. Descend thou then into thy soule, and sift thy selfe thoroughly, what may be the reason of it.

Agg. 1. 6.

Ocnus tor-

quet.

17 If thou be not as other men, and very little do prosper with thee, yea although diligence be not wanting, see whether that some Ionas be not within thy house, some leud or vngodly man, some drunkard or some Atheist, that draweth a curse vpon thee. See whether that some Ionas be not within thy heart, who lyeth heavy vpon thee as the lead, that thou canst not arise. The Ionas of disobedience, the Ionas of discontentednesse, the



Gellius, lib.  
3.9.

Jonas of want of faith, or perhaps some more noted sinne. As long as he hath his abode with thee, do thou rowe and thy mariners, do thou striue and thy friends, but thou shalt not come to the land. But cast once this Jonas out, the Jonas of adultery, the Jonas of fornication, vpon whom beggery waiteth many a time, the sinne of a wanton mind, the fault of a railing tongue, against God and his Ministers, the sinne of an enuious eye, against those whom the Lord blesseth, the roore of cruell bitterness in inuenting lies and slaunders. Let the Jonas of these faults, be once throwne ouer ship-boord, and thy ship shall go like other: the Lord will blesse thy studies, he will prosper thy endeuors, and it shall appeare vnto thee, how much he doth respect thee. Otherwise the sea shall be troublesome, and saile thou till thy heart do ake, thou shalt not come to the shore. Aulus Gellius in the third booke of his *Noctes Atticæ*, doth tell of a goodly horse, which belonged to one Seius, and thereof had his name to be called *Equus Seianus*. This horse was neuer possessed by any one, but both himselfe and his family did come to vtter ruine. So Seius his first maister did speede, and then Dola-bella who bought the horse for much money, dranke of the selfe same cup. Then Cassius was his owner, and after that Antonius, and the end of both these was destruction. Vnderstand that sin and wickednesse, oftentimes doth carry this fortune with it, that it fretteth the goods of the owner, and maketh little or nothing to prooue. Therefore if it be as pleasant to the flesh, and to thy fancy, as the horse of Seius was comely to the eye, better it is to leaue it, then to haue it: he is best that is farthest from it. And so now I come to the second verse.

*Wherefore they cried vnto the Lord and sayd.*

18 When these men see by al meanes, that the Prophet must go out, & that there was no striuing against so strong a streame, although it went against the haire, nay although heart, soule and all, did go against the deede, yet they resolue to do it: but it is with feare and trembling. It cannot be auoided: necessity hath no law: they must do it or do worse. Then since God ruled the rost, and all was at his pleasure, they runne poore soules to him. It is sayd *they cried vnto him*, which noteth their earnest

earnest vehemency in vttering of their prayers . They whisper not, but so loud as their best breath can reach, they cry vnto the Lord . They had seene the immediate power of the Israelites God vpon them: that maketh them pray vnto him, and that with doubled cries, *We beseech thee, we beseech thee*. So important is affliction, and sight of present danger, to stirre vp. euen idolaters, and wicked ones to deuotion . If Pharao once feeles the smart of the rod vpon him, he can be well content, if not himselfe, yet that Moses should pray vnto his God, to free him from the plague. If Ahab by the speech of Elias, do heare of desolation about to fall vpon himselfe and his family, he will humble himselfe in sackcloth . This is an argument worth the handling, as be many other things in this verse: but because I haue still desired, to go forward without confusion, and if I be not deceiued, it is the distinctest teaching, to put euery thing in his proper place, giue me leaue to touch that here, which is not handled else-where, and which hath most affinity with that, which already I haue sayd: and to referre other matters vnto their peculiar places . Then what *crying is*, I handled, when I opened the second verse . And for that matter, that here they make choise of Iehoua, the true God of the world, as also to dispute, whether they were conuerted vnto the truth or no, iust occasion shall be offered, when I come to the sixteenth verse, where it is sayd that *the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord and made vows* . Moreouer what force affliction hath, to bring men vnto piety and deuotion, I declared in the fifth verse, where these mariners by the violence of the tempest, were vrged vnto their praers . And againe, I shall haue reason to touch it farther, if God do send me ability to come to the second Chapter, where the Prophet lying in the belly of the whale, maketh his praier to the Lord.

Exod. 10. 17.

1. Reg. 21. 27.

Suprà ver.  
su 2.

Infra ver. 16.

Suprà ver. 5.

19 Then the matter which now remaineth for me, is the substance of their prayer: the scope at which they do aime: which is, that sith a necessity of drowning him lieth vpon them, which they held as well to be vnnaturall, as inhumane and impious, they would gladly be excused for it, that his death



and bloud which was innocent vnto them, might not be layd vpon them. They do professe themselves, to be but instruments of Gods good will, they had no quarrell to him. And they in plain termes say, that his was *innocent bloud*, howsoever otherwise, whereunto they were not priuy, yet in respect of them. In their company he had not any way deserued to dye: his bloud therefore to them was innocent, and not gulty. See the abundant store of wisdom, which is in the word of God: how many notes do hence arise. First that the Lord doth take vengeance, on innocent bloud which is shed, for this is that which they feared; and this may rightly be ioyned with that which goeth before, that is mans fearefulnesse in the one place, and Gods iudgements in the other. Secondly, although they were inforced, yet they hold not that sufficient, to do a thing vnlawful, without Gods will expressely. Thirdly that Gods direction was their full resolution. The multitude of these things shal not make me forget my selfe. I will touch them all very briefly.

1. 20. It is very likely, that these men were afraid, that they might iustly perish, for spilling innocent bloud, for God hath threatned vengeance to that sinne, in some places that he will detect it and disclose it, and in some other, that he will seuerely recompence it. By the Prophet Esay: *Lo the Lord cometh out of his place, to visite the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her bloud, and shall no more hide her slaine.* By Moses: *Bloud defileth the land, and the land cannot be cleansed, of the bloud that is shed therein, but by the bloud of him that shed it.* The sentence which fell vpon Ioab was, that his head should not go downe into his graue in peace, because he had spilled the bloud of two iust men, of two innocents. It is a great comfort to all men, that their liues are so farre within the Lords protection, that if any shall offer to take them away, God will require them of him. But there is a woe to the murtherer. All the righteous bloud which was shed vpon the earth, from the bloud of righteous Abel, to the bloud of Zacharias, the sonne of Barachias, who was slaine betweene the Temple and the Altar, shall come vpon the Iewes, who were killers of the Prophets. And if any one

Esay. 26. 21.

Numer. 35.  
33.

1. Reg. 3. 5.

Math 23. 35.

one thing, it was blood that brought them to destruction. For as when blood touched blood, the whole land was polluted, so if we will beleue Iosephus, who liued in that time, the temple was razed downe, for the murders which were committed in it. The strangling of young infants, begotten by fornication in our Abbeyes and Nunries, which since that time their bones haue discovered, in more places then one, may be very well supposed, among many other sinnes, to haue ouerturned those great buildings. Let the houses of pious men take heede by their example.

21 The descryings of this fault, which are both by fame, and by bookes remembred to vs, may be a good token, that in this behalfe vengeance doth not sleepe. As that the very birds of the ayre, and the very beastes of the field, haue helped to lay that open. But among Gods secret workes, shewed for the repressing of that sinne, there is none more straunge, then the bleeding of the person slaine at the presence of the murtherer. Which although it be not Scripture, yet that many times it falleth out, I feare not to beleue, by reason of a good consent of nations, some later some more auncient, whom experience as it seemeth did teach that lesson. For besides a generall opinion in our own land, long deriued by descent from hand to hand, the low-coutrey men do so hold it, as by Leuinus Lemnius in the second of his Naturall secrets, is made plaine, and that by a collection from the tryall of their magistrates: where accepting the thing, as vndoubtedly true, and without all kind of controuersie, he inquireth the reason of it. So doth Andreas Libavius another learned man, who hath also made a treatise vpon that arguement. In Buchanans Scottish storie, we find an example of this. When by the procurement of one Donaldus, king Duffus had bene slaine, the worker of the mischiese, caused those who had done it, in no case to come in sight, least the doers should be disclosed by the blood of the corse. That is a testification also, that this is an ancient conceit among the Scottish people. Howsoeuer that be, much experience hath taught, that this cruelty is very strangely detected, & many times reuenged too, by courses extraordinary. Sometimes where man forbearth, there God doth

Vide Andre-  
am Libaviu.  
De cruenta-  
tione cada-  
uerum.

Leuinus Lē-  
nius de oc-  
cultis natu-  
ræ miraculis  
2. 7.

Buchanan.  
Hist. Scot.  
lib. 6.



Procopius  
de bello Go-  
thico. 1.

Euagrius  
Hist. Eccl.  
lib. 5. 3.

shew his hand in a more immediate sort, as Procopius sayth that he did on Theodoricke king of the Gothes, who slue Boëtius and Symmachus, two both noble and innocent persons. But afterward, the guilt of that sinne sticking fast in his conscience, he grew to an imagination, that the head of a certaine fish that was set vpon his table, was the head of Symmachus, which gaped & yawned vpon him. Vpon which conceit he trembling and quaking, fell into a sharpe sicknesse, and quickly thereof dyed. Some other times it is deferred, but yet the punishment neuer resting, commeth tumbling on at last, as Euagrius in the fifth of his Ecclesiasticall storie, doth tell of one Addæus, which in his time was reputed one of the speciall friends of the Emperour Iustinian. This man when he had escaped the law for one murther, yet was afterward put to death, for a fact wherewith he was charged, but in truth had neuer done it. So the Lord did change the matter, and the Lord did change the time, but the punishment was not changed. He escaped for that which he did, and dyed for that which he did not. Sometime God doth punish the fathers sinne vpon the children, as he did Dauids murther vpon Vriah, on his owne sonnes Absolon and Ammon. These mariners might heare of such examples among the Gentiles. For Gods finger is euery where: he is Lord ouer all the earth; and therefore they might well feare, least that themselues should perish, for the blood of this dying Prophet.

22 The second thing which I note is, that although they were enforced against their will, to destroy him, yet because the deed it self was in his own quality vnlawful, they cannot satisfie themselues, but still make scruple of it. Although there were a kind of commandement from God, that it should be done (for they had signes to that purpose) yet they doubt at it, & grieve to do it. Oh how far doth the conscience of these weake ones, exceed the mindes of many now, who thinke that they may do vnlawfull things, if they be enforced to it, by any temporall reason, not hauing for their warrant a notice from God, as these men here had, but all piety cleane against them. Such are they, who wil not refuse to go to the seruice of an idoll, if their Prince shold comānd them. This was the great perswasio, which was vsed by Magnus  
a noble

a noble man, toward diuerse Christiā; that they shold embrace the faith, & opinions of the Arrians, because Valens the Emperour, had made lawes to that purpose. Suppose faith he to them, that your religion be very good, yet if you be enforced to turne vnto another, your God will forgie it to you. And much more of that matter. Such are they, who being vrged by nothing, but the concupiscence of their own affections, will do things most vngodly. Steale to maintaine their brauerie: they cannot else liue like men. Ly, for to match their enemy, they may reach him so in pollicie. In like sort, wrastle against their cōscience, in oppugning of the righteous, in slaundering of the innocent, because he is not for thē, he standeth somtimes in their light, although they know that they do amisse, & that they shall answer for it. This is a small necessity, my idlenesse or my wantonnesse, my engrocing of filthie gaine, to make me do that, which mine owne hart knoweth, that Gods booke daily forbiddeth to me. Although they were deeply perswaded, that it was the Lords determinatiō, yet what doubting is in these seamen, to do a thing vnlawfull? for so it is in it self, but Gods wil doth make it lawful. To this wil they thē yeld

23 And this is the third point, which I obserued in them, *thou hast done as it pleaseth thee*. They do not accuse God here, and lay the fault on him, as men commonly vse to do. We all haue learned that of Adā, *The woman which thou gauest me, she gaue me of the tree, and I did eat*. Not the womā simply saith S. Austē, *but the woman which thou didst giue me*. For nothing is so familiar as for sinners to lay vpon God, that whereof they be accused. These do not so in this place, but assume that to be righteous, which God will haue to be done, & because they see him will it, & that he will take no nay, therefore they know it is iust, & accordingly yeeld vnto it. This is a sound direction, for man to submit his will, to the will of his maker, that as we are taught to pray, O Lord *thy vwill be done*, so we yeeld vnto it in mildnesse. He is wiser then wee be, and therefore let him leade. Not *my vwill* in my manhoode, but *thy vwill* in thy Godheade, *be done* saith Christ our Sauour. Let the Lord saith old Eli, doe as seemeth good in his owne eyes. Although therefore any thing be vnlawfull, & seem vnto vs to be vnnaturall, yet if God do cōmand it, we

Genes. 3. 12.  
August. de  
Genesi con-  
tra Mani-  
cheos. lib. 2.

Matth. 6. 10.  
cap. 26. 39.

1. Sam. 3. 18.



ought not to resist. It was vnlawfull for Abraham to kill, but more vnnaturall to kill his onely sonne, and that with his owne hands, yet when the Lord commanded, he was ready to do the both. Let other learne this lesson thence, that if their friends or children, be as deare to them, as Isaac was vnto his father Abraham, yet if God take them hence, they say in all obedience, the will of the Lord be done, or with these shipmen here, *thou hast done as it pleaseth thee*. The like we shold say of sicknesse, banishment, losse of goods, or whatsoever else in this world. Although it go as much against vs, as it did against these men, to drown the Prophet Ionas, yet if God do require it, let vs do as it pleaseth him. And so let vs pray vnto him, first that he will keepe vs alwaies from bloud-guiltinesse, and from murther; and then that he will giue vs grace, to make conscience of such deedes, as are against his word; but that euermore we may learne, to submit our selues to his pleasure, that walking here as deare children, we may be brought along to the inheritance of his glorie. Vnto the which ô Father bring vs, for thine owne sonne Christ his sake, to whome with thee and the holy Spirit, be laud and praise for euer.

THE



## THE VIII. LECTURE.

*The chiefe poynts.*

2. Reuerence to the Prophet euen in his death. 4. Such reuerēce is not borne to our Preachers. 8. Gods creatures are all at his becke. 9. The magistrate punishing sinne turneth away Gods plagues. 10. Christs death appeaseth the Fathers wrath. 11. Comfort to vs by Christs death. 13. The punishment of others should make vs tremble. 16. The vowes of seamen. 17. The temporary faith of the mariners. 19. Hypocrites can make shew of religion. 20. We must perseuere in good things.

Ionah. 1. 15. 16.

*So they tooke vp Ionah, and cast him into the sea, and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice to the Lord, and made vows.*



Ye haue oftentimes heard of our Prophet on the sea, now his turne is to be in the sea. Ionah flying is past, and now cometh Ionah dying, for in his drowning he could expect nothing else but death. He who would needes to the water, shall haue inough of the water, if he

know what is inough. His disobedient negligence may not be slipped ouer, but God who was fled from, will find him: God offended will strike him: he must be made an example to all that come after him, to performe with faithfulness, what so euer the Lord shall commaund them. The poore mariners his ship-fellowes, will they, nill they, are the men that must do execution. Their humanity must yeeld to the purpose of the Deity, their good nature to necessitie. Eleazar an old Iewe, who liued about the time of our Saviour Christ, doth say that these mariners, to shew their aduisednesse in proceeding to his death, before they drowned him, diued the Prophet vp to the chinne oftentimes in the water, and still the sea was quiet: but when



they lifted him vp againe to take him out, it fell to his raging againe, so that being euery way assured, that he must suffer, they resolute for his drowning. Howsoever this be true, or not, for I cannot aduouch it, it is a case vndoubted, that they had maine presumptions, & inducements inough, to throw him over ship-board, and yet they most vnwillingly layd violent hands vpon him. Besides all that which is gone before, the first words of my text including the manner of their deed, will make that plaine vnto vs. *They tooke vp Ionas.*

Hieronim.

in Ion. I.

*Non dixit ar-  
ripuerunt non  
aut inuaserunt,  
sed tulerunt  
quasi cum ob-  
sequio & ho-  
nore portan-  
tes.*

נשא

והיו

אתיונה.

Psal. 105. 15.

1. Reg. 18. 19.

Numer. 22. 5.

Philo Iudæ-  
us delegatio-  
ne ad Caiū.

2 It is Hieromes obseruation in his Commentary on this text, that they did take vp Ionas, not hastily did snatch him, not rudely fall vpon him, not offer outrage violently vnto him, but they lifted him vp with honor, which the word *Nasa* will well beare, being both *to lift* and *to honour*. They lifted him with an honor, they vsed reuerence to his person, in the midst of that extremity, which was to befall him. Such was the strong impression of his calling in their minds, as if they had read that verse of the Psalmist, *Touch not mine anointed, and do my Prophets no harme.* Which opinion in all ages hath obtained that force, I say not with the Iewes onely, nor I say not with the Christians, of whom a Leuite and a Priest haue bene accounted fathers; but with infidels and idolaters, as not only Church-men haue bene preserved from ill vsage, but haue also bene entertained in an honorable maner. Iezabel was an idolater, and a woman of much euil, yet she so plentifully extended her bounty to those, whom she reputed as Prophets to her God, although it were but that blocke Baal, that foure hundred of them were maintained at her owne table. Balaam had but a name to belong to the Lord, and how honorable an Embassage did king Balac send vnto him? Our mariners in this lesson are not at all to seeke. How wold they haue esteemed Ionas leading an innocent life, who so highly did respect him, when he was ready for his sinne to endure a death? They touch him with a loue, they handle him with a reuerence; they lift him vs with an honor, and all these things in earnest.

3 Caligula that infamous Emperour of Rome, as Philo Iudæus writeth of him, had a nephew of Tiberius his predecessour, appointed by the same Tiberius, to raigne ioyntly with him,

him. The incompatible nature of Caligula, could endure no such companion. Therefore as tyrants vse to do, this young Prince must needs dye. But marke the manner of it, how cleanly it was caried. He must do the murther vpon himselfe, with his owne hands. Although there were diuerse Nobles, and great Captaines, which stood by and looked on, yet they might not helpe to rid the poore creature out of his paine, because that was a most vnlawfull deed: yea a thing wicked and vnseemely, that the posterity of great Emperours, should dye by the hands of other. Whereupon Philo concludeth of him, that in committing a high iniury, he would seeme to remember an equity, and to professe a sanctity and solemnity in his villany. Such vntoward hypocrisie is not in these men here, but in truth and iust dealing, they would not spill his bloud: and since that he must by their hands receiue a doome, they performe what they are enforced with honour vnto him, but with horror in themselves. They rather may be compared to the men of Taprobana, of whom Solinus telleth, that they did vse to choose their kings by election, and not to deriue them downe by an hereditary line, from the father to the sonne. When they had made choise of their king, they honoured and obeyed him in all good sort, while he remained iust and carefull ouer them. But if once he grew intollerable in his regiment by iniustice and tyrannie, they tooke away from him, both his kingdome and his life. Herein (as I must confesse) they tooke no pleasure, but cleane contrariwise, they did it with a reuerence, and regard to his person. Not any one layd hands vpon his sacred body, but by a common consent, the vse of all necessary things, was interdicted to him, yea verie speech with his nearest friends, and in that sort he died. So the verie heathens did beare respect to some sorts of men, for the dignity of their calling; but to none more then to their Priests, to none more then to their Prophets.

4 They had euermore an opinion, that the persons of such men, were acceptable to God, that they were such as were singled out, from the common condition of other: that they were richly adorned with good gifts frō aboue, & those to whom the supreme power was accustomed to impart his will, by inspira-

*Nolebat iuris  
videri oblitus,  
in patrandā  
summa iniu-  
ria & sancti-  
tatis in scelere  
meminerat.*

*Solinus cap.  
66.*



tion or secret reuelation. And in brieft they thought these the Oracles of his voyce, and remembrancers to other, of such things as were to be done or auoided. Then in tumults and seditions, although otherwise tempestuous furie did rage, yet the lewdest sort of tumultuous people did hold their hands from these, as may be shewed in Antiquitie, no lesse quaking to touch them, then did Iether the sonne of Gedeon, in the eight of the booke of Iudges, to slay Zeba and Zalmana, a boy two mightie warriors. Of this our Ionas had good experience euen to the full, who did find that speciall fauour, among men inhumane and barbarous in comparison, that although the sea did descry him, and the wind made strongly after him; although the lorcast had discovered him, nay his owne mouth had condemned him; although his desire was to dye, so to appeale the fury conceiued by the Lord, yet notwithstanding they refuse to destroy him, and when they cannot auoid it, with no despise to his person, but with reuerence they performe it.

When I looke into the world, and this age wherein wee liue, and compare with these heathen men, the vsage of our Christians, toward those who in their places, do beare the roome of Ionas, may in very deepe do bring a message, farre better and farre sweeter then euer Ionas did, because his word was wrath, but theirs is reconcilment in the blood of Christ our Sauiour, I find a very great difference. I speake it with some grief, euen for the Gospels sake, which by this meanes is reproched, I find a very great difference. For in the countries abroad, it is a matter not straunge, that painefull and carefull pastours, who labour in the word and doctrine, and therefore by the testimony of Saint Paule, are worthy of double honour: who studie to frame themselves to the rule of the Apostle, to shew themselves examples of patience, of long suffering, of mildnesse, of sound doctrine, of industrie in Gods business; are vilefied and contemned, are slandered and reproched, being made as the filth of the world, the off-scouring of all things. Whereof there needeth no farther witnesse, then the libellings which in some places haue bene made against the Preachers, for rebuking of sinne, the rimes and meters which elsewhere haue bene song and resounded

Iudic. 8. 20.

1. Tim. 5. 17.

Cap 6. 11.

Tit. 2. 7.

1 Cor. 4. 13.

ded out: the manifold cauillations, and false exceptions taken to that which they teach, yea sometimes reports most constantly auouched, of this or that point of doctrine deliuered openly, which is both absurd and monstrous. These things partly arise by ignorance, & want of iudgement in discerning causes aright: but the truest and most ordinary cause, is the lacke of zeale to God, and of charity toward man, and of dutifull regard to those who should not be wilfully grieued, but esteemed as such who waite for mens soules, and must giue an account, which they Heb. 13. 17. would be glad to do with ioy. Hereunto may be ioyned, the pulling and renting away of the maintenance of the minister: that whereas Ethnicke people, yea and our forefathers too in the dayes of superstition, did thinke that they could neuer be too prodigall, in heaping much of their substance, on those who were no better then blind guides, now cleane contrarie he is held the most wise and prudent man, who either by cunning deuise, can steale something secretly from the portion of the Leuite, or with strong hand will maintaine, his open and grosse oppression.

6 And if the iniured person taking knowledge of the wrong, which is smartingly done vnto him, seeme but to thinke how he may procure due satisfaction, although it be by intreaty, his actions are straight pryed into, his fame is called in question, he is generally reproched for a hard man, and a couetous, for a peace-breaker and contentious. Now see whether this be the regardfull cariage, which should for his maisters sake be borne to him, who standeth betweene God and the people, whose handes do reach forth that sacrament, which is the representation, not onely of the Communion of the Saints each with other, but of the vnion also of them with Christ their head. For the office which he beareth, for the message which he bringeth, let him haue that immunity, that if thou wilt not honour him, and regard him as thou oughtest, yet do no ill vnto him, nay say to him nothing euill. When Saint Cyprian once was enformed, that a Deacon Cyprian. Epist. lib. 3. 9. had giuen ill and railing speeches, against Rogatianus who was of eminent place in the Church, his spirite could not endure it, but he writeth back againe, that the Deacon should be enforced



to do some penance for that his foule abuse. And yet this man was by vocation a kind of spirituall person, who therefore had some more prerogatiue then a common body, to rebuke sharply if he saw any thing amisse. But in these daies men go farther, then to vse vnseemely speeches, when they are ready in bitterness of heart, not to stay till occasion be offered, but to waite opportunity, and spie, nay seeke meanes true or false, of turning the Prophets of the Lord out of their liuings and houses. As Ionas might not rest and be harboured in the ship, so they shall be remoued: as he was throwne into the sea, where in the reason of man nothing was to be expected, but that he should drowne & perish, so these shall be cast out into the wide world, as men without a place, wherein to rest their heade, so that for ought which their aduersaries intend, they may furnish for want of foode. But whereas all was done to Ionas vnwillingly and forced, and at the last cast, they honoured him; men of our age do take their victories ouer their Pastours, as things to be triumphed on: they hold those acts as their crowne, their glorie and commendation much to be boasted of. When in truth there is no one thing, more infamous in the eyes of all good men, or more to be shamed at, then for sheepe to arise against the carefull shepheard, the children and congregation, against their spirituall Father.

1-Sam. 22. 17

7 We do find in the booke of God, that an euerlasting blot is layd on wicked Doeg, for one part which he played, although he were an Edomite and no Israelite, and therefore the more likely to commit any such outrage. When Saul in his malicious humour, picked a quarrell against Ahimelech and the Priestes, for giuing foode to Dauid in his necessitie, and commaunded such as attended vpon him, to run on them and slay them, not one man of all the Israelites, dared to lay hands vpon them, but Doeg the Edomite was he, who spilt their innocent bloud. This as an euerlasting spot, is registred of him to all posterities. It is for infidels and Edomites to do such deedes as these. But Christian men should submit them selues, with patience and mildnesse, to the moderate reproofs of their wise & carefull Pastors, and not to be offended with them, who labor to do them good,  
by

by the word and by their prayers. It is a good memorandum, which Saint Cyprian hath in this case: *Thou art angry with that man who laboureth to turne away the wrath of God from thee, he speaketh of the Minister, thou threatnest him who desireth the mercie of God upon thee: who feeleth that wound of thine which thou thy selfe doest not feele, who shedderth those teares for thee, which thou thy selfe doest not shed.* And God knoweth that the good Pastor doth most diligently perfourme these duties, that is, grieue to see ought amisse, and pray that all may be well, & take pleasure in the true and spirituall welfare of his charge, as well as in his owne. Let him therefore be esteemed as a friend, and reuerenced as a father: I will presse this note no farther.

*They cast him into the sea, and the sea ceased from her raging.*

8 Saint Chrysostome in that one Homily, which he hath vpon this Prophet, doth note that by the curtesie which these mariners shewed to Ionas, and their very great vnwillingnesse, that he should come to destruction, God would teach the Prophet to haue mercie vpon the Niniuites, as these men had on him: that he should by his preaching, reclaime them from their sins, & so saue them from ruine: which because God more at large laieth downe in the fourth chapter, in the parable of the gourd, I do deferre it thither. But the mercie of these men here, is enforced to turne to iustice. They are compelled to leaue him whome they willingly would keepe. Ionas goeth ouer shipboord, where behold appeareth a miracle, the sea ceaseth from her furie. That which roared so before, & was so disquieted with winds, which wrought and was so troublous, which so becalmed them with a storm, that forward they might not get, & backward they could not go, that ceaseth vpon the sudden. The disturbance was not naturall, nor the quieting is not naturall, because it commeth in a moment. It was not by degrees, not one step after another, as in tempests which are ordinarie, but in that very instant when he was throwne into the water. So miraculous is Gods power, to haue the mightiest creatures, to mooue and rest at his becke. If he commaund the world to be drowned with water, the Ocean shall breake forth, the fresh springs shall gush out, the very floud-gates of heauen, shall be opened with a word,

Cyprian.  
Serm. de  
Lapsis.

*Ira sceris ei qui  
abs te auertera  
iram Dei miti-  
tur, ei minaris  
qui pro te Dei  
misericordiam  
deprecatur.*

Chrysost.  
Homil. in  
Ionam.

Jonah. 4. 6.

Genes 7. 11.



Exod. 14. 16. and so all the earth shall perish. If he bid his seruant Moses but stretchfoorth his hand, the red sea shall part in two, and stand vp as a wall on the right side, and as a wall on the left. This is a great comfort to the faithfull, that they serue such a maister, who so commaundeth all the frame of heauenly and earthly bodies, that he turneth them and windeth them, as with a hooke in their nostrils, and leadeth them so vp and downe, that nothing shall assault them without Gods speciall pleasure. It is he that made the sea here to cease from her raging, and boyling with such violence.

9 But the reason why it then stayed, was because it had effected the thing which it desired. The fugitiue being taken, the pursuer is now quiet. It is punishment inflicted on the sinner, which in temporall causes allayeth the Lords anger. Iosua. 7. 25. When Achan had his hire, the Israelites did proceede in their conquest as before. & 8. 1. Saules crueltie to the Gibeonites, did procure 2. Sam. 21. 14 three yeares of dearth, to be sent vpon the land, in the time of Dauid: but when once the posteritie of the offending sinner, was hanged vp by the wronged parties, Gods indignation toward the land was appeased. Princes and Iudges haue here a pathway laid out readie to them, wherein they ought to walke. If God do awaken a land, with a rod of his displeasure, be it famine, or be it pestilence, or be it the sword of the enemy, after a view taken of the actions, and ouersights of their people, let the purge their land from iniquitie, by cutting off malefactors, and breaking the backe of sinne, and wilfull transgression. There is no sacrifice more pleasing in the eyes of the Lord of hostes, then that those who dishonour him, should be suppressed by iustice. He did whippe vs not long since with a rod of pestilent sicknesse: this yeare he threateneth otherwise, with some feare of a pinching famine. Very likely it is, that if grosse faultes were remooued from amongst our nation, his wrath would cease with the cleansing, as the sea did with receiuing our Ionas. If the vsurie of the citie, the oppression of the Landlord, the symonie of the Cleargie, the extortion of the Patrone, the idlenesse in the Minister, the want of loue in the Communalitie, and securitie in all sortes, did but so much decay,

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cay, or so fast diminish, as it hath increased lately, Gods wrath would turne to fauour, and we should more feeble his blessings.

10 But here in the ceassing of the tempest, by the drowning of the Prophet, we are notably put in mind of him, of whome our Ionas is a figure in this case. It hath bene mentioned before, out of the twelfth of Mathew, that his lying in the whales belly, was a signe of the death of Christ, by the witnessse of Christ himselfe; as his casting vp againe, was a signe of his resurrection. The dying of Ionas alone for all, doth signifie the same thing, as was taught out of the twelfth verse, of this present chapter which I now handle. But nothing in plainer sorte doth expresse vnto vs, the force of the suffering of our Sauour, then the ceassing of the storme, at the drowning of the Prophet: euen as Gods wrath was appeased, by the death of the vnspotted lambe. By the fall of our first parents, wee all were fallen from grace. Wee had chaunged not a Ninie for a Tharsus, but a Paradise for a torment, and a heauen for a hell. The coldnesse of our disobedience, was followed with heate of iustice; not windes and waues did make after vs, to take vengeance on our bodies, but a waight of angry furie, of purpose to destroy our soules. Not one shippe but a world was endangered in this hazard. The Gentile and the Iewe, the ciuill man and Barbarian, were euerie moment readie to be drowned in desperation. In this state of extremitie, God pitieth forlorne man, and sendeth a better ghest then Ionas was, among those who are passengers thorough this vale of miserie. And although this ghest was clothed with humanity, like an ordinarie passenger, yet in this he differed from Ionas, that our Prophet alone had sinned, when all his fellowes were free, but Christ alone was innocent, when all his fellowes pleaded guiltie.

Matth. 12.40

Ionah. 1. 12.

Iohan. 11.50

Iust. lib. 2.

11 We can neuer sufficiently admire the effectuall force of him, who quieted this great rage. Iustice called for a death, take my death quoth the Sauour: let one dye for the people, the head for all his members. An Oracle had once answered, that either the king of the Atheniens, or else their army must



Iſa. 53. 5.

Iohan. 1. 29.

August. in  
Ioh. Tract. 9.  
Dormit Adam  
vt fiat Eva:  
moritur Chri-  
ſtus vt fiat Ec-  
cleſia.  
Leuit. 16. 8.

Augustin. in  
Meditatio-  
nibus.  
Peccat iniquus  
& puniur in-  
ſtus: delinquit  
reus, & rapu-  
lat innocens.

Ambroſ. in  
Pſalm. 36.  
Chriſti mors  
vita eſt: ipſius  
vulnus vita eſt  
ipſius ſanguis  
vita eſt: ipſius  
ſepultura vita  
eſt.

perish. Codrus who was then king, neuer ſtoode or ſtaggered at it, but gaue his life for his citizens, to ſaue them from deſtru-  
ction. The king of men and Angels, had this choiſe put vnto him,  
that either himſelfe or his, the myſticall head or bodie, ſhould  
vndergo a death. He tooke the turne on himſelfe, & ſo wrought  
a reconcilement, from his Father toward his Church. So, *by his  
ſtripes we are healed. The chaſtiſement of our peace was vpon  
him.* So he being *the Lambe of God, hath taken away the ſinnes  
of the world.* He hath freed vs and deliuered vs from the wrath  
to come. His bloud ſpeaketh better things, then that crying bloud  
of Abell, that cryed vengeance from the earth: this from the  
croſſe cryeth redemption, reconcilement and atonement. So he  
hath by his bloud bought a ſpouſe vnto himſelfe, whome elſe he  
had not had. By the dying of Chriſt, the Church is made, as  
Eue was made by Adams ſleeping, which is Saint Auſtens com-  
pariſon. The Adamant is ſo hard a ſtone, that it can be ſoftened  
with nothing, but the bloud of a goate. Mans heart was grown  
ſo hard, mans caſe was growne ſo hard, that it could be lenified  
by nothing, but by the bloud of him, whome the ſcape-goate  
in Leuiticus, ſo liuely did repreſent.

12 But to procure our peace, he plucked warres on him-  
ſelfe; and what we ſhould haue borne, his humanity did ſuſtain  
with a louely chaunge of our parts. For the vnrighteous ſin-  
neth, and the righteous man is puniſhed: *the guiltie man did of-  
fend, and the innocent one is beaten, the vngodly had tranſgreſſed,  
and the godly was condemned: what the wicked man had deſerued,  
that did the good one ſuffer, what the ſervant had endamaged,  
that did the maſter pay: and what man had committed, that he  
a God tooke vpon him.* This bringeth a way to the wandring,  
this bringeth life to the dying, and ſafetie to the periſhing. For  
his loſſe was our gaine, his impoueriſhing our enriching. The  
worſt which was on Chriſt, was the beſt helpe vnto vs: for  
*his death was our life, his wounding was our life, his bleeding  
was our life, his burying was our life, his riſing againe our  
life,* as Saint Ambroſe truely noteth. This is the aſſured  
comfort, which the wounded conſcience hath: although he  
be fallen in Adam, yet he is riſen in Chriſt: although the  
lawe

lawe do condemne him, yet the Gospell doth acquite him: although generation doth kill him, yet regeneration saueh him: although the tempest of Gods wrath be ready to swallow him, yet notwithstanding the casting in of this Ionas, procureth a calme vnto him. And so hauing Satan maistered, and hell gates shut against him, he dareth to present himselfe before the throne of grace, with chearefulnesse and boldnesse, in the confidence of his passion, who hath entred into the heauen, and made way to his father. This is it which holdeth vs when we are liuing: this is it which helpeth vs, when we are dying. A God become a man: the celestiall made terrestriall: our iudge become our Iesus, to cease the rage of the sea, to stoppe the wrath of the Father. We find this accomplished in our Iesus: but we may learne it in Ionas, whose mariners found their best ease, by putting him to paine. For the casting foorth of him, did put them from their perill: when the sea once had him for whome it looked, that immediatly was quiet. And now let vs see what effects all this wrought in the beholders.

*Then the men feared the Lord exceedingly, &c.*

13 No maruell if this miracle did make them quake: for what flesh can choose but tremble, to see and feele his hand, who shaketh the mightie ceders? It is written of the Israelites, that when they saw Gods power, which he shewed in drowning the Egyptians, and their king Pharaon, in the midst of the sea, they began to feare the Lord, & beleue his seruant Moses. They saw that God could serue them, as he had serued their pursuers, that all power is his owne, that vengeance and protection, are in euery place at his pleasure. So these mariners had experience, how grieuous in Gods sight iniquity was, euen in the who did peculiarly belong vnto him: how he could follow one to the sea: deprehend him with a tempest: discouer him with a lot: and would not rest, till his life had made amends for his folly. How must their heart needes quake? how must their conscience tremble, to think on their own transgressions? their commissions and omissions, the number whereof was great, the hugeness whereof was horrible? If it were thus with the greene wood, how should it be with the drie? If an Israelite had such

Psal. 29. 5.

Exod. 14. 31.

Luc 23. 31.



measure measured vnto him, how should a Gentile escape? If a Prophet were so punished, how should such a profane man as all they were, beare that burthen? Signes and wonders and straunge punishments, are of force and power, to make men looke backward into their own soules, and make application to their owne consciences.

14 In which respect, the dulnesse of our age is much to be deplored. We behold as in a glasse, the almightie power of Gods iustice. We reade it, and heare it read out of the booke of the Lord, which to those who are faithfull, is as present, as if their very eyes did behold it. For where faith maketh a doubt, there the sence is neuer satisfied; and those will not beleeue, no not if one should come from the dead, who haue Moyse & the Prophets, and giue no credit to them. The case was tryed in the Jewes of Chorazin and Bethsaida, who saw many of Christs miracles, and yet remained vnbeleeuers. Out of the holy Scriptures we haue heard of straunge examples, of Gods punishment toward sin, a whole world drowned for security: cities more then one, for their lusts sake, consumed with fire and brimstone from heauen: the Israelites stung with serpents, for their murmuring in the wildernesse. Nadab and Abihu blasted to death, for offering with strange fire. Vzzah stricken that he dyed, for touching of the Arke, which did not belong vnto him. Ionas drowned for refusing, to go and denounce Gods iudgements: a whole land cursed in the prophecie of Malachi, for sacriledge, and detaining the portion of the Leuite. These things are written for our example: for vs I say, on whome the ends of the world are come.

Luk. 16. 31.  
Matth. 11. 21.  
Genes. 7. 21.  
Cap. 19. 24.  
Numer. 21. 6.  
Leuit. 10. 2.  
2. Sam. 6. 7.  
Ionah. 1. 15.  
Malach. 3. 8.  
9.

15 These and the like things, are often sounded into our eares: but do we learne thereby to feare the Lord exceedingly? do we apply this plaister, by remembrance of our owne waies, that in such or such a deede, I and I haue sinned more then these; I transgressed in wilfulnesse, with such a prouocation, and with such a one in infirmitie. I were best to withdrawe my foote, from doubling of such leud crimes. I may preasse vpon God too farre, and ouerlay his patience, with mine incroaching boldnesse. Who is he that maketh such vse, of the feare-  
full

full and terrible workes of God? Who taketh these things to heart? The deede declareth the mind, as the fruite maketh the tree knowne. Doth the wanton leaue his wantonnesse, and the adulterer hate his lust? Doth the swearer of our age, remember that his blasphemies are written vp in a booke, and sealed vntill the day of vengeance? Doth Ionas go to Ninie, and rebuke the great and small, with that spirite wherewith he should? No: but either we will say nothing, like men who cannot speake; and so leauing it to younger persons, wee our selues growe to a desuetude, which afterward we peradventure would be willing to leaue and cannot: or if we speake at all, it is but a bare and cold narration, neither ayming to teach for faith, nor to informe for manners. Wee doe not cut at the roote of sinne: we seeke not to warme the conscience. Where is our feare of the Lord? our reuerence to his sanctitie? our submission to his maiestie? Yet well fare these silly mariners: one example could worke with them, to mooue them exceedingly for the time, and to cause them to *sacrifice to the Lord.*

16 In opening of which words, and by a consequent of this whole verse, I must professe vnto you, that here I find among the interpreters, more difference in opinions, then in any thing yet in this Prophecie of Ionas. The text saith, that they offered sacrifice, but what or where, it speaketh not. Some Gualther. in hunc locum. thinke not at Hierusalem, the place then onely appointed for sacrifice to the true God: but wheresoeuer they first landed. Arias Montanus thinketh that they offered it at Hierusalem, Ar. Montanus in hunc locum. which thing was sometimes done by the Gentiles, as by the Chamberlaine to Candace the Queene of Ethiopia. The Chalde Paraphrase hath, that they said they would offer sacrifice. Act. 8. 27. Hierome thinketh that what they did, was at sea and not at land. Hieron in hunc locum. They made such spirituall sacrifice, as the inner man could afford: thanks giuing, and supplication, and repentance and such like. The Prophet Osee doth call these the *values of* Osee. 14. 3. *our lippes.* And Dauid he speaketh of them saying, *the sacrifice of God is a troubled spirite.* Plal. 51. 17. Howsoeuer it is not much to the historie, whether it were the one or the other. The holy



Ghost doth let vs know, that the motiue which they saw in this action, was so mightie, that it wrought from them a remorse, and so possessed them for the time, that compunction and deuotion was within them, and without them, & as men thoroughly mortified, they refused to do nothing, which was any way religious. They either fell to their prayers, which is a spirituall sacrifice, or offered something else, when they came to the land, or at least they professed that they would do it. But it is a case without controuersie, that they made vowes to the Lord. A thing common among mariners, and passengers at the sea, when they feare any shipwracke. If they can ouer-stand that iourney, and escape well from that daunger, they will fast, or giue almes, or dedicate some great thing to the Lord. They spare not to speake in the fit, although they neuer meane it. Yea and it may be, that in the extremitie they resolute to persourne their vow, but the daunger being once past and gone, if they should be vrged to accomplish it, they would thinke themselves as il vsed, as those two were by Caligula; of whome Dion reporteth, that when the said Caligula was sicke, they thinking to get much mony, as a reward for their great loue to the Emperour, vowed that on condition he might liue, they themselves would dye to excuse him. When indeede he was recovered afterward, he tooke them at their word, and put them to death, least they should breake their vowe, and prooue periured persons. Of likelyhood, these thought themselves to be vsed but vnkindly, and so would these vowing shipmen, if they should be forced to performance. But he that will see more of this, let him reade Erasmus his Dialogue, which he calleth by the title of *Naufragium*. What the Scripture thinketh of vowes, and what our Church maintaineth, which is a better argument, to be handled against our Popish Votaries, I may touch hereafter, when I come to the ninth verse of the second Chapter. For at this time my meaning is to discourse another matter.

Dion. Hist.  
lib. 59.

Erasmus in  
Colloquio.

17 It is a great controuersie, whether this exceeding feare, do intend a true conuersion from Gentilisme to the Lord, from idolatrie to true pietie; and in this also, the best Expositors

tors do very much dissent. Some thinke them to be become earnest Prosclytes, and men turned to the Iewish faith: that their feare was sincere from the heart, and perseuerant in them vnto the end, and that their sacrifices were accepted, and all this so much the rather, because the text doth say, that they feared the Lord Iehouah: not an idole, but the true God. Some other put a condition, that if the heart were iustified with a purifying faith, then their voves and sacrifices, were acceptable and pleasing to the Lord. If otherwise, then it was but a vizard, put on for a little time, and so throwne off afterward. A third sort are of opinion, that their repentance was onely temporary, like the seed which is mentioned in the parable of Christ, to be sown on the stony ground, which tooke roote for a little time, and afterward did wither away. I do approue this last sentence, thinking that although they feared, and tooke vpon them some religion, yet this was not sufficient to apprehend true grace: for they had not heard by the Prophet, of the Messias Christ, in whom is all remission and washing away of sinne. Onely the wrath of God in punishing, is made knowne vnto them, which is inough to put the vnbeleeuers, into a trembling feare, as we know that Felix did quake, to heare Saint Paule speake of righteousness, of temperance, and of the iudgement to come: and yet Felix was an hypocrite. Neither is this opinion crossed by that, where it is said *that they feared Iehouah*, for the reprobates do quake at the true God, with a kind of seruility, as the diuels of hell do likewise. The awe wherein Pharao stood, when he let the people go, was to the God of Moses. Ahab hearing the threatning of Elias, did humble himselfe to the Lord, but it was not with due continuance. The feare of the God of Sidrach, of Misach and Abednego, was fallen on Nabuchodonosor, when beholding the deliuerance of those three children, out of the fiery fornace, he gaue forth a proclamation for the seruice of their Lord. And yet it is not to be doubted, but these men were reprobates.

18 These sea-people in like sort, might well thinke of the Lord, and yet not leaue their idolatry. The people placed in Samaria, were by the Lions which destroyed them, enforced to serue the Lord: yea the text doth say that they did feare him:

Ar. Montan.

Calvinus.

Danaus.

Matth. 13. 5.

Act. 4. 12.

Cap. 24. 26.

Iacob. 2. 19.

1. Reg. 21. 27.

Dan. 3. 32.

2. Reg. 17. 32.



Tertullian.  
in Apologet.

2. Pet. 2. 22.

Iud. 12.

I.

Act 8. 13.

Matth. 26. 25.

Cap. 22. 15.

Luc. 18. 12.

2. Cor. 11. 14.

Matth. 7. 15.

21. 23.

but they worshipped their idols also, and so it had bene as good not at all, as to be neuer the neerer to him. The Romanes would haue had Christ, to be in the number of their Gods, placed in their Pantheon: but they cannot away to leaue their old Gods, whom they had before. Such halfe-seruice could not profit these mariners in this place. This was an insufficient comprehension of the Lord, without sound application in particular, by a true faith, which teacheth, that God alone is to be adored by his creatures, and that with a single heart, and an vnderstanding knowledge, and perseuerance vnto the ende. Which because the wicked do want, howsoeuer vpon occasions of afflictions, and strange wonders, they seeme humbled for the time, yet afterward with the dogge they returne to their vomit, and with the sow which was washed, to their wallowing in the mire. And this reciduation is more dangerous then the sicknesse: this relapse then the first fall. For those to whom this happeneth, are they whom Iude calleth trees twise dead and rotten, and good for nothing else, but to be plucked vp by the rootes. The knowledge which such men haue, doth make against themselues: their thoughts against themselues: the motions of their owne mind, when they haue thought vpon goodnesse, shall witnesse hardly against them.

19 We do here out learne two lessons. First that hypocrites and dissemblers (besides their internall motions, which they haue oft times to goodnesse) in outward and externall points of religion, can go as farre as the faithfull, or the best child of God: as these here can offer sacrifice, and make vowes to the Lord. So Simon Magus will be baptised, and Iudas come to the supper, and heretikes can preach Christ, and Herodians heare his word, and Pharisees pay their tith, and Iesuites fast and pray, so that ceremonies and the shew which is outward, do not euer import verity of religion. Sathan transformeth himselfe into an Angell of light. Wolues come forth in sheepes clothing: There be that cry Lord, Lord, and yet Christ doth not know them. Whereupon that speech is true, that we may more easily know who is an vngodly man, then who is truly godly. For hypocrisie may with a shadow, make a disguised

guised shew of the one, but foule and wicked deeds will necessarily discouer the other. Where an irreligious life is lead, and grosse sinnes are committed, it is an euident prooffe, that the true feare of God, is not yet resident in that person. Therefore it concerneth vs to be wary, that we leane not on any one, but as he leaneth on Christ: for as we must take heed, that we iudge not other men, in particular without charity, so we must hold this in generall, that all is not gold that glistereth.

20 A second lesson is, that we all looke to our selues, that we satisfie not our soules, with any externall action, neither that we apprehend grace, by fits or feags, as we are vrged by any present thing, that hangeth on vs: but that we labour euermore, to retaine the good which is offered to vs; that we quench not the Spirite of God, but stirre it vp in our selues. It is a thing violent to our nature, to haue a minde vnto holinesse, we saile as if it were against the streame. As then in a violent water, if the boate-men slacke a few strokes, in a moment he is caried more downeward, then in a good time before he hath gained by his labour; so we must know, that in loosing the hold which we haue of Gods Spirite, we may loose more in one yeare, nay perhaps more in one houre, then we haue gained in many. It is not inough to weepe, when we feeble the rod vpon vs, to pray when we are in sicknesse: to cry when we are in danger: but in wel-fare and prosperity, God must be thought vpon, as well as in aduersity. We must not hold our duty to be then discharged to the full, when in a moment of some great matter, we feare the Lord exceedingly, and sacrifice and vowe, and do all that we can deuise, and straight way prooue like a feuer, haue a cold bowte for a heate, and so fall away from grace, but we must follow that veine, and pursue it to the end.

21 Saint Bernard in his time, found men rebukeable for this errour. For writing of the two Disciples, which went vnto Emaus, he speaketh fitly to this purpose: *You shall sometimes see a man verie deuout in his prayers, whose eyes vwill seeme to stand like the pooles of Hesbon, for the multitude of his teares,*

Bernard. de  
2. discipulis  
euntibus ad  
Emaus.

*Cuius oculi  
sunt sicut pisci-  
ne Hesbon  
pro multitudine  
lachrymarum.  
Hora compun-  
ctionis trans-  
acta ita su-  
perbus est  
sicut ante.*



Isay. 58. 5.

*and yet this man refuseth to beare the yoke of obedience. He bewaileth his pride, while he is at his prayers, but the houre of compunction being once past and gone, he is as proud as before.* I would that our age were free from this vnstayed repentance. But I feare that it is otherwise. When we sit and heare a Sermon, a word or two well set on, doth bruise vs much for a momēt. Vpō solemne dayes, as at our anniuersary thanksgiuing, for the loue of God, so farre extended to vs, in the enioying of her Maiesty, or vpon other the like occasions, our hearts and eyes and all, shall testifie our great feeling. So when we come to the Sacrament, we are very repentant persons; but is it not true of vs, that like vnto the bul rush we hang downe our heads for a day: that drinking with the serpent, we resume againe our poyson of malice and peruersenesse. When we are in the Church, we intend to leaue our bribe-taking: but with the Church we forget it: when our night-thoughts haue well troubled vs, we vow to leaue our vncharitablenesse, and to plucke vp the roote of bitternesse; but rising we returne vnto our ancient euill. In the fields we can protest, against our owne oppression, our slandering and reuiling, but when we come home, we yeeld our selues vnto the tempting Angell. This is to dally with God, and to heape wrath on our selues. The most wicked men and idolaters, as Ionas his fellowes here, canthinke on goodnesse for a little, and feare the Lord exceedingly, and yet not be the better for it. Sincerity and simplicity, and perseuerance and performance, be seeme the child of God. I haue troubled you ouer long. Lord enrich vs so with thy spirit, that as we haue begun, so we may end in thee, that thy true feare still possessing vs, we may be brought to thy kingdome, there to raigne by the merite of thy Sonne, to whom with thee and thy Spirite be laud and praise for euer.

THE



## THE IX. LECTURE

*The chiefe poynts.*

1. All creatures are at Gods becke: 3. either to punish the wicked, 4. or to preserve the good. 6. Of the greatnesse of fishes. 8. That Ionah might liue in the belly of the whale. 12. How the three dayes and three nights are to be taken in the lying of Christ in the graue. 13. Christ rose againe. 14. And so shall all other men. 16. Some deny the Resurrection. 17. Reasons and examples proouing it. 21. That we should prepare our selues against the time of Resurrection.

Ionah. 1. 17.

*Now the Lord had prepared a great fish to swallow up Ionah: and Ionah was in the belly of the fish three dayes and three nights.*



Y this time you may see a very great difference of the seuerall estates, wherein our Prophet hath bene: for first he was at land, and there he could not keep him: afterward he was on ship-board, and there he might not keepe him: but now he is in the sea, in the belly of a fish, and there he shall not chuse but keepe him, vntill that himselfe be most weary of it. God hath a certaine fish in a readinesse for to receiue him, which for the space of one three dayes must lodge him. In discoursing whereof, I thinke it not necessary to dispute that question, which hath bene mooued in this argument by very learned men, that is, whether that the preparing of this fish for the Prophet, were the new creating of that which was not before; which must intend, that at the same instant of time, a creature of purpose should be made, to swallow him and deuoure him. There needed no such matter: for there were in the sea fishes inough to serue the turne, and the Lord had one of those at hand, to fulfill his designement. Much rather the power of the

This Sermon was preached at Easter.

Ribera in hunc locum.



Iob. 41. 2.  
Psal. 115. 3.

Creator is here to be noted, whose authority ouer his creatures is such and so absolute, that in a moment of time he hath them very readily attending, wheresoeuer he pleaseth. It is he who alone may say, as he doth speake in Iob, *All vnder heauen is mine.* The people say of him truly, *Our God is in heauen; he doth whatsoever he will.* There is not any creature in the heauen, or earth, or sea, be it body, or be it spirit, which is not at his deuotion and waiteth not at his becke. The greatest do him homage, the smallest do him seruice. For he is greater then the mightiest, by whole millions of degrees: and his ouer-seeing prouidence taketh knowledge of the meaneft. Not a sparrow which lighteth on the ground; not an haire which falleth from the head, but he is interested in it.

Math. 10. 29.

Iosuah. 10. 12.

Psal. 19. 5.

2. Reg. 20. 11.

Agg. 2. 7.

Apoc. 9. 14.

Ester. 3. 15.

Psal. 147. 15.

2 What is greater then the heauen? yet if Iosuah pray vnto him, for one whole day this euer-wheeling body shal cease his swift diurnall motion. The Sunne shal stand still in Gibeon, and the Moone in the vale of Aialon. That which commeth forth as a Giant, and reioyceth to runne his course, yet to satisfie Ezechias, and to confirme his faith, shal flye backe as a coward for ten degrees at once, as then it appeared by the diall of Ahaz. What is ruder, or more vnfit to be dealt with, then the earth? Yet at his pleasure he shaketh both earth and sea. What is more excellent, or of a more pure and single nature then the Angels? Yet he hath bound vp foure of them in the riuer Euphrates: and although they be prepared *at an houre, and at a day, and at a moneth, & at a yere, to slay the third part of men*, yet these Angels cannot stirre, vntill that they be loosed by his precise commandement. And such is his soueraigne power, that when he findeth occasion, they are freed all in a moment. In like sort, to effect his purposes he needeth not the posts of Persia, whō Haman sometimes vsed, nor the dromedaries of Egypt, nor the swift runners of other nations, to go from place to place, and giue notice of his will: but in the very instant, he either doth touch the mind of him who is to be the doer, or he raiseth vp some thing else which shal declare his meaning. *God sendeth forth his commandement: and his word runneth very swiftly.* The day is his and the night, the open place and the secret: fish and birdes, and beastes and all:

all: the very wings of the wind to cary his precept on them. Vnconceiuable is his Maiesty, vnestimable is his power: the highest things and the lowest, the greatest and the weakest, are euer at his commandement: he hath the keyes of heauen; nay of Apoc. I. 18. hell and of death. This his power so vncontrollable, most eminently appeareth in punishing the wicked, and preserving his owne children.

3 Ammianus Marcellinus reporteth, that in Mesopotamia among the reedes and bushes growing neare to the riuer Euphrates, are euermore great store of Lions, which vse to remaine there, being much delighted with the great calmenesse and pleasure of that climate. The danger arising from these, both vnto men and beasts, would be perpetuall, but that God hath prouided a remedy to slacke the fury of them; and that is in admirable maner. There are alwayes in that coast infinite swarmes of gnats, which gather much about those Lions, and to nothing in them so desirously as to their eyes, whom we know to be bright and shining members. But sitting fast on the eye-lids, they do so pricke and sting them, that the raging Lions are forced to scratch with their nailes, as if they would remooue the gnats; but indeede they claw out their owne eyes, so that many of them by this meanes growing blind, do drowne themselves in the great riuers, or otherwise become lesse terrible. This is an argument of Gods wisdom, who delighteth in such variety of these inferiour bodies. And yet withall, it is an argument of his puissance, who by so weake a matter can ouerthrow such a great one: a Lion by a gnat: and hath those little ones so attendant, as that euery man may see that they are *prepared* by their maker, to ouer-rule the other; to chase them and pursue them, and vex them vnto destruction. The tyrants of the earth are fearefull vnto the poore, as the Lion is to the lambe. Their might giueth them abilitie, and their minde doth yeeld them will to treade downe their inferiours. Now for the punishment of these bitter ones, God hath prepared as small things as the gnats, to maister them in their fury. Let Pharao be one man, and Herod be another who shall demonstrate this. The violence of the former and his cruell oppression toward the sonnes of God, was

Ammianus  
Marcellinus  
lib. 18.



Exod.8.6.

24.  
Exod.10.13.

Cap.8.17.

A&amp; 12.23.

insolent and outrageous. But how doth the graund ruler of the heauen trample vpon him, and make him cry *peccanti*, with the basest of those bodies which mankind euer seeth? The hand of his seruant Aaron was but stretched out on the waters, and frogs came in such store, as made him loath himselfe, and euery thing about him. So the swarmes of flies did force him to be humbled for a time. What hostes were there of grasshoppers, and of deuouring caterpillers, which came forth at one call, as if they had bene referued before by the Lord, to shew his mighty hand, and his power which is not limited? Nay to testifie Gods owne finger, there was an army of lice, then whom nothing is more vile; yet prepared they were at an instant, to plague where the Lord commanded. The other, that proud Herod who vpon a glosing flattering speech of the people, assumed to himselfe that glory, which of right appertained to his maker, was stricken with Gods Angell, and so died consumed with wormes. In such manner hath the Almighty euery creature for his messenger, and executing seruant, close standing at his elbow, to vexe and plague, and torture the enemies of his Maiesty, or the oppugners of his glory.

Apoc. 12. 13.

4 And is he strong to hurt, and is he not so to helpe? To defend and to offend, are they not alike vnto him? protection and correction? His sweete mercy triumpheth ouer his bitter iustice: and his power attendeth his mercy, and the world attendeth his power, and so doth euery thing which is in it. In the twelfth of the Reuelation this is well shadowed to vs. The woman which is the Church here militant vpon earth, is followed hard by the Dragon: there are found two Eagles wings, by the which she doth escape. Behold, there is one deliuerance, and one not looked for remedy. The Dragon yet doth not leaue her, but since he cannot come, he thinketh to send home after her: he casteth out of his mouth a water like to a riuer, thinking thereby to drowne her. See another helpe in a moment. The earth openeth herselfe, and swalloweth vp that water which the Dragon had cast forth. To the same effect with this parable or vision, were the Israelites reskued by the red sea, the waters flying a sunder, and yeelding them dry footing, as if it had bene on the land,  
when

Exod. 14. 22.

when they were so pursued and made after, by the chariots and horsemen of the Egyptians. How fitly vnto my purpose, was the daughter of king Pharaon brought forth, and put in mind to pity poore drowning Moses? How was the iaw-bone of the asse made ready, to be as a sword for Samson, wherewith he slue so many Philistines? and how was one of the teeth thereof prepared, to yeeld him drinke when he fainted? So admirable is the Lord, in the assistance of his Saints, that one thing or another, shall be borne to do them good in their bitter extremitie, as if it were made onely for that purpose. There be few, which haue liued many yeares, and in Christian meditation contemplated in themselves on the kindnesse of their God, who know not this ouer and ouer. Such comforts and such stayes arising by such meanes, as themselves could not conceiue of, vntill they see things done. Oh the loue of God inestimable, oh his straunge wayes for our good. The wicked on the one side may feare his hand, who can raise such meanes to perplexe them: and the faithfull on the other side may embrace his mercy, who hath such helps at need: and both of them may stand amased, and wonder at his power, who hath his instruments euermore so ready.

5 I know not whether in our Prophet, is more to be respected, Gods punishment or his protection. If we thinke vpon his drowning, he doth fauour him, since he had at hand a great fish to receiue him, so that he did not perish. If we thinke of the time and place, where he lay, and how long, that is, in the dungeon of that fishes belly, for three dayes and three nights, it doth double and often multiply Gods angry wrath vpon him. The euent doth giue this testimony, that since Ionas (how-soeuer at the first he fell) was appointed, and predestinated to good and not to euill, his deliuerance was as readie, as his chastisement was for him: one hand to cast him downe, another to helpe him vp: when the ship might not any longer containe him, the fishes bellie was in steede of a sea-vesse, to bring him on toward Niniue. But in the meane while his lying was such, in so many dreads and horrors, and anguishes for his life, nay for doubte of the life eternall,



(because wrath was vpon him, which endangered his best part, euen his inward man and his soule) that many deaths had bene easier then a languishing in that prison, where now he had his best repose. So sowre a thing is sinne, and disobedience to the Lord. It may be sweete in the mouth, but it is bitter in the belly, like a cup of deadly poyson. Certainly it is a daughter of those Locusts, which haue faces faire as men, but killing stings in their tailes. It is pleasure with too much paine: sweete meate with too sharpe sauce. And therefore it may well be likened to that herbe Sardonian in Sardinia, of the which Solinus writeth, that it maketh the eaters thereof, to looke as if they laughed, but in their laughing they dye. Thus Ionas is preserued; but to testifie Gods displeasure, in the meanes of his preseruatiō he endureth full many sorowes. Let vs now see if you please, what that was, whereby God so wrought for him.

Apoc. 9. 7. 10.

Solinus cap.  
10.

*The Lord prepared a great fish to swallow*

6 In the Hebrew it is a *great fish*, but it is not added of what kinde, or species this fish was. Our Sauour Christ doth briefly touch this storie, and there the Euangelist in the Greeke, doth vse the word *Keios*, which although sometimes (like to the Latine *Cete*) it be applied to diuerse sorts of great fishes, yet properly it noteth that one, who is the king of fishes, and ruler of the sea, *Balana* the great whale: and it is euer more so Englished in that text. A fish which in diuerse seas, is of seuerall shapes and fashions, as in the Indian Oceane, in the red sea neare Arabia, in the Northren waters toward Island, and in our English Oceane: but every where verie huge, and every where very mighty. And so this had neede to be, who had so wide a mouth, as to receiue the Prophet: who had so large a throate, as to swallow him and not hurt him: who had so vaste a paunch, as to lodge him there and not stiffe him. A matter to some men incredible, that among all liuing creatures should be any so capacious; but so vndoubtedly a knowne truth, to men that liue neare the sea, or that haue trauelled much by ship; and a verity so confirmed, so consented vpon by all, who haue read the writers either olde or new vpon

Matth 12. 40.

ἐν τῇ κοιλίᾳ  
τῆ κήτους.

vpon that argument, that he were a man much absurde, who would make question of it. They all agree that at sea there are fishes, farre exceeding the greatest beast on land. And thereof particularly Olaus Magnus doth assigne these reasons, *the abundance of the moyssure* which is fit to dilate and increase any liuing creature, *and the very great depth, vvhether is both store of fooode, and safe meanes to escape such other fishes, as are ready to hurt them.* They farther adde, that the Elephant is but little, when he is compared with these water-monsters. That the bellies and mouthes, and throtes of some fishes are so spacious, that a man may well be receiued in by them. Gulielmus Rondeletius who hath taken great paines, in displaying the proportions and qualities of fishes, as appeareth in that excellent worke of Gesner *De Aquatilibus* (for those two are oft ioyned together) reporteth of a little small fish (in comparison of a whale) which he calleth by the name of *Lamia*, that in the Mediterrane sea, some of those haue oftentimes bene found, hauing a whole man swallowed into each of their bellies. Yea he telleth that neare vnto Marseilles, an auncient city of Fraunce, there haue bene found of them, which haue had within them *virum loricatedum*, a man in some kind of armour. So huge-bellied is this fish, which commeth not neare to the great ones.

Olaus Magnus. lib. 21.8.

Gesnerus lib. 4. de Aquatilibus.

7 But for the whale it selfe, if any list to reade of the bignesse of it, and should esteeme that too much, which Pliny speaketh positiuely, that in the Indian seas there are some of two hundred cubites in length: and the same Pliny out of the bookes of Iuba, that in the seas neare Arabia, haue bene scene some of foure hundred cubites (for so much is sixe hundred feete) which also Munster deliuereth to vs, in the fifth of his Cosmography; then let him heare what Dion a good Historien, doth lay downe of certainty in his fifty and fourth booke, and that is, that in the dayes of Augustus sometimes Emperour of Rome, a whale leaped to the land, out of the Germane Ocean, full twenty foote in breadth, and threescore foote in length. This was so bigge a body, as might well receiue the Prophet. But adde to this what I find in Gesner, taken

Plinius. lib. 9. 3. Natural. Histor. lib. 32. 1.

Munster. Cosmograp. lib. 5. Dion. lib. 54.

Gesner. lib. 4.



out of an Epistle, which was written to Polydore Virgil, and is auouched there as most true, that in the yeare of our Lord 1532, in the Northren coastes of our owne land, not farre from Tinmouth hauen, was a mighty whale cast on land, who was ninety foote in length, which ariseth to thirty English yeards. The very breadth of his mouth, was sixe yeards and a halfe, and the belly so vaste in compasse, that one standing on the fish, of purpose to cut a ribbe off from him, and slipping into his bellie, was very likely there to be drowned, with the moy-sture then remaining. The hollownesse of this paunch, might containe much more then Ionas; such a mouth might well receiue him, and such a throte might well swallow him. The stories and the Chronicles of our owne land let vs know, that quantities like to these, among fishes are not to be held for miracles. This question concerning our Prophet lying in the belly of the whale, was once proposed to Saint Austen. In aunswer whereunto, he maketh no doubt, but that a whale is great inough, to receiue a farre bigger matter into his belly. He appealeth vnto certaine ribbes, which at Carthage were hanged vp, for euery man to behold: and from the compasse of their hugenessse, which were taken from a whale, he bid-deth them imagine, how mighty that mouth was, which was but as a dore or gate, to that caue or vile dungeon, intending the fishes belly. But he concludeth it to be neither impossible, nor yet vnlikely, that a whale might swallow Ionas. If any should be desirous, to heare or see more concerning this matter, let him reade in Iob, Gods owne testimony of Leuiathan, which intendeth the great whale.

Augustin E.  
pistola. 49.

Iob. 40. & 41.

8 But there is another and that a greater difficulty, in that place proposed to Austen, by the meanes of a pagane person: how the Prophet could be able, for the space of three dayes and three nights, to endure the concocting vapor, & strong heate of that belly, which digesteth and resolueth some substances of strong quality. The infidels of that time, did hold this to be ver-ry ridiculous, and as fabulous a thing as might be: and he that wrote to Saint Austen, seemeth to make doubt of this matter, although

although otherwise he were a Christian. The learned father making aunswere, doth not labour to satisfie the scoffes and scornes of any Paganes, because they do contemne the Scriptures, and all grounds of Christianity, and do call into question not onely this, but many other matters. Yet he sayth, that they would haue beleueed this, which they iudge so straunge in our Prophet Ionas, if it had bene reported by their owne fond Apuleius, or Apollonius Tyaneus, two notable Magicians. But he speaketh home, vnto those who professe the name of Christ Iesus. Why should they, who do beleue other miracles of Gods booke, make scruple of this matter? It is not so that one part of the Scripture is true, and another otherwise; but all is of vndoubted verity. Could the belly of the whale be hoter to the Prophet, then the fiery fornace was to the three children in Daniel? God saued them in the one, and he saued him in the other. Is it more to bring a liuing man, after three daies from a fish, then it was to raise a dead man, after foure dayes from his graue? Yet we beleue that this was done to Lazarus. In like sort Christ Iesus being dead for so long time, as Ionas lay in this fish, did come aliue from his sepulcher, which miracle sayth Saint Austen, *we should not beleene, if the faith of the Christians, did feare the scornes and taunts of the Paganes.* For we know that they do deride that. Thus Saint Austen doth resoluē it, acknowledging it to be a miracle, wrought by the hand of the Almighty. Saint Hierome in his Commentary, which he wrote on the Prophet Ionas, doth iumpe in the selfe same iudgement. Those who make question here, sayth he, are either faithfull, or infidels, Christians or vnbeleeuers. If Christians, then the truth of that word which is inspired by God, must preuaile here, as well as elsewhere, and this by faith must be embraced, as much as other things which are written. If infidels, then no maruell, for they deny both the Old and New Testament. Yet they would beleue any fable in Ouids Metamorphosis, as that Daphne was turned into a bay-tree, or some other thing of that forging. So he reflecteth himselfe, on the power of God all-disposing.

Epistol. 49.

Vide Apuleium de Asino aureo. Et Philostrat. de vita Apollon.

Daniel 3. 25.

Iohan. 11. 44.

Hieronym. in Ionæ. 1.

Ouid Metamorphos. lib. 1.

9 These answers may suffice, for all those who feare God



Genes. 1. 1.

Cap. 7. 17.

Daniel. 6. 22.

2. Reg. 13. 21.

Act. 5. 15.

Cap. 19. 12.

O vox impia.

in our time; that he who out of nothing, did make the heaven and the earth, and the armies of them both, and spread the one in circumference, and layd fast the other as the center, which hangeth vpon nothing: who drowned the whole world with water: who in the midst of the Lions, preserued his seruant Daniel: who by the bones of Elizæus, restored a dead man to life: who graunted to the Apostles, that their shadowes healed many, and so did clothes brought from their bodies; could as easily, and with as ready a facility, maintaine one longer, or lesse while, within a fishes belly. For graunt him to be Almighty; lay that once downe for a ground, and euery thing will follow, which he shall be pleased to will. This is the faith of the Christians: this belongeth to all Gods children. But the Atheists of our age, who are risen out of the ashes of Libanius the great Sophister, or of that scorning Porphiry, or of that derider Lucian, or of Iulian the Apostata, do insult ouer this position, of the omnipotency of God, with impiety more then monstrous. They iest at the name of faith, as a toye made to delude men: and Reason onely must cary it. This may liuely be notified, by that one of their Axiomes, which I once did find written, in the beginning of a new Testament, *Ratio suadet, fides saluit: Credere quàm fidere prudens mallet*. Almightyesse they approoue not, and miracles they allow not, and holy writte they regard not. But bring reason or experience, from the bowels of very nature, and then we go with you while you will. And who is he that by these shall be euer able to iustifie, first that a fish could liue for three dayes and three nights, with such a one in his bellye, with his clothes and apparell on (for that must be imagined) and this fish should neither be choaked with his cariage, nor killed with the moouing, and tumbling of him within; and secondly that for so long a time, a man liuing and not hurt, should be lodged in such a prison. For how could he endure the vapour of a stomake so hote-boyling? Where should he haue breath to feede him, and aire to liue vpon? Thus with an audacious fore-head, they call him to a reason, who doth things beyond reason, and will not tye himselfe to that sifting and that scanning, which the thin-

thinnesse, and the basenesse of mans wit can affoord him. He sheweth this very plainly, when he will haue a virgin to become a mother, a sonne without mans seede, mortall and yet immortal, a creator and yet a creature, most infinite and yet finite, euer liuing and yet once dying.

10 Notwithstanding euen for this purpose, in his wisdom he doth not leaue himselfe without a witnesse: for as impossible things as these, are done euery day amongst vs. This perhaps may seeme a paradoxe, and not to be beleeued: but I say it againe, as impossible things as this is, are done euery day amongst vs: but that our custome is to contemne, and passe by the strangest matter, if it once grow common amongst vs; yea when it is so straunge, that our vnderstanding is able to yeeld no reason of it. Such actions do mooue vs most, which are most rare, and fewest times do fall out. It is no maruell to see the Sunne, and the starres in their daily order, because daily we may do it, but to see a new starre appearing, as not long since there was one in the signe Cassiopæa, is a matter to mooue amazednesse: whereas any other starre might raise as much admiration, if we would but call to mind, that it had bene new in the creation, although in these dayes it be old. Heare Seneca speaking to this: *The vvhole company of those starres vvhether with the beauty of the huge heauen is distinguished, neuer calleth people together to gaze vpon them. But vvhhen anything is chaunged from ordinary, then euery mans eyes be on heauen. The Sunne hath not any to looke at him, vnlesse he be in the Eclipse. No man marketh the Moone, but vvhhen she hath lost her light.* He concludeth: *So naturall it is to vs rather to wonder at new things, then at great things.* To speake then to these disputers: I will not say of them, as I find in Athenæus, that Stratonicus a mad fellow sayd of Satyrus a bad Sophister, that he reputed it for a miracle, how his mother should euer be able to beare him in her wombe, for ten whole monethes together, whom no Citie could beare, that is, endure but ten whole dayes together: so bad was he and vntoward. I will take that *pro concesso*, that they were borne of their mothers, yea perhaps of vertuous mothers; who loue God with their

Anno. 1572.

Seneca Naturalium  
quæstion.  
lib. 7. 1.  
Sol spectato-  
rem nisi cum  
deficit non ha-  
bet.  
Nemo obser-  
uat Lunam ni-  
si laborantem.  
Ad eò naturale  
est magis no-  
ua quam mag-  
na mirari.  
Athen. Dip-  
nosophist.  
lib. 8. 7.



soule, and tremble at his iudgements; and withall, do much grieve to see their children to degenerate, in such sort from their mothers, or rather from their maker. Yet this I may adde concerning them, that so farre they are like that Sophister, that if they had their demerites, no reformed place, or Citie, no Christian common-wealth, should beare them and re-taine them, who are monsters and not men, being of impudent hearts and faces.

II Let that then be agreed betweene vs (because it cannot be denied) that they were borne of their mothers, and after the course of common children. Then they cannot vtterly be ignorant what belongeth to a little infant. It abideth for some whole moneths together, in the wombe of the mother, vnformed and vnperfect, but yet a living creature. When Mary came to Elizabeth, that child which was afterward Iohn the Baptist, is sayd to spring in her wombe. This example and common experience which cannot be denied, doth argue life to be in the little ones. Now then tell me thou wicked Atheist, how can this be maintained? If there be no breath, how a life? If breath, whence doth he draw it? Thou art taken in thine owne net: the scruples of this question, cannot be resolved by thee. Thou art proud in thine owne conceipt, and presumest much of thy wit; but yet in the knowledge of naturall effects, thou art much inferior vnto Dauid, as thou must needs confesse, if thou wilt reade his Psalmes aduisedly. But he can say for himselfe, in discoursing of his owne generation, that *fearfully and v wonderfully* he was created by God, and that there were miracles in his making. Nay hauing before protested, that Gods *knowledge was too wonderfull, and excellent for him*, and that *he could not attaine vnto it*, he exemplifieth that skill of the Lord, in the curious frame of himselfe in his mothers wombe. Pardon me thou proud disputer, if I think that thy wit doth come much short of the Prophet. If then thou wilt not be wilfull, thou must aunswer for the infant, that it is done which hath bene spoken off, but the manner how thou knowest not. Confesse Gods finger there, and confesse Gods finger here; who can do that to a man, which he doth so oft to children, who can do that by sea, which he

Luc. I. 41.

Psal. 139. 14.

5. 6.

13.

he doth so oft at land; who can do that in a fish, which he doth in euery mother; who can do that in one age, which he doth euery day. This is his power but for once onely, the other is his power alwaies. Then reason no farther reasons, but set open the doore of faith giue assent to the word of life, and strue not against thy maker. Thou dost kicke against the pricke: thou impugnest him, against whome thou neuer shalt preuaile. Not the least iot of Gods booke, can euer be tainted by thee: the Author is vnsustainable, vntouchable, vncontrollable. That is indeed peculiar vnto him, and proper to his word, which one falsely fathereth vpon Virgil, that *the praise of no man doth adde vnto him; nor the dispraise of any man doth take from him.* Since then we haue the warrant of this writer, let vs rest our selues on this, that our Prophet was three daies and three nights alieue, shut vp in a fishes belly.

A. 9. 5.

Macrobi. Saturnal. 1. 24.  
Hæc est Maronis gloria, ut nullius laudibus crescat, nullius vituperatione minuat.

12 The precise accompt of which time, (being nothing else but a figure, of the lying of Christ Iesus, in the bowels of the earth, and being appointed for that cause, (as Gods owne Son doth witnesse) doth mooue me to suppose, that those daies & nights, wherein our Prophet was shut vp in the whale, were not entirely completed thise foure and twentie houres. For if it were otherwise in Christ who was the bodie, then very likely that it was otherwise in him who was but the shadow: that the signe and the thing signified, the figure and the truth, might haue a due proportion. But the lying of Christ in the graue, concerning the circumstance of three daies, was in some measure *Tropically*, and not to be taken literally: for by the figure *Synecdoche*, part of the day is reckened for the whole: and because the light and the darknesse, for foure and twentie houres, make but one naturall day, part of the day shall enclose the night which was gone before, so that a peece of the artificiall day, shall be accounted for a day naturall. To make this the more euident: the Iewes did account their day to begin at the Sunne setting, which is to be vnderstood, of one of their naturall dayes; but their day artificiall, was commonly reputed to beginne at fixe of the clocke in the morning, especially about the time of the *Equinoctium*, when it is apparant that our Sauour did suffer.

Matth. 12. 40



Matth. 27. 46. Christ then dyed at the ninth houre, that is at three of the clock after noone, on a friday as we call it; and before that the euening was in, on the day of the Preparation, which was that selfe same Friday his body was layd in graue. That little time before euening, is by the figure *Synecdoche*, (which taketh a part for the whole) reputed for a whole day and a night, that is, the day and night before going. The night then which did follow the setting of the Sunne, and the day which was their Easter, (but by vs is called Saterdag) is reckened for the second. And indeed this was complete, both for the day and the night. Then followeth the next night, wherein Iesus arose very earely in the morning, at or before the dawning of the day, and the opening of the light, and this is to be numbred for the third both day and night, the part taken for the whole by the figure as before. This kind of computation, as with ease it may be gathered from the narration of the Euangelistes, so Saint Austen doth approoue it, and the late Diuines so accept it. And it should not seeme strange, since in other things we do vse it. The Phisitians call that feauer, a Tertian or third Ague, which skippeth but one day onely. The Termes of our Vniuersitie are reckened in that manner. The last day of a Terme is reputed for a Terme, and the first day of another is taken for another Terme; so that according to our vse in some cases, one Terme and two daies are taken for three Termes. Thus was Christ in his graue, by the space of three daies and three nights, either in part or in whole; like to which it is very probable, that the staying of the Prophet in the whale, was abridged and abbreviated, for some part of the time, that there might be a full resemblance betweene the one and the other, the seruant and the maister. But herein I will not be contentious.

*Concerning the Resurrection.*

13 But to say no more thereof, the maine note from this place requireth full vnderstanding, because there is hence deduced a mylterie of our faith, I meane the Resurrection, which Christ Iesus himselfe expoundeth, to be here very liuely signified. Ionas was in the fishes belly, for three daies & three nights: so shall the Sonne of man be for that time in the graue. It must follow

*Synecdoches  
vna species est,  
cum pars pro  
toto capitur.*

Matth. 28. 1.

Marc. 16. 1.

Augustin. E-  
pist. 49.

Beza in Ioh.  
18.

Matth. 12. 40

follow thereupon by a necessarie consequent : But as Ionas was then deliuered, so shall the Sonne of man then come forth, with a sensible resurrection. Christ foretold that he would do this, *Do you destroy this temple,* intending thereby his body, *and in three daies I will raise it,* and set it vp againe. This was also foretold by Dauid, although in the person of our Sauour: *Thou wilt not leaue my soule in hell, nor suffer thy holy one to see corruption,* which text Saint Peter citeth, to aduouch Christs resurrection. That he did rise againe, the Euangelists all do cry: the Apostles all do confirme it. How plentifull is Saint Paule in discoursing this argument, that he did appeare oftentimes, one while but to a few, another while to the Twelue, but afterward to more then fise hundred brethen at once? By the vertue of his Godhead, Christ had a soueraigne power to loose himselfe from death: it was a thing vnpossible that he should be holden of it. If his life had bene taken from him vnwillingly, and by violence, then very likely it is, that the selfe same violence might haue still detained him prisoner. But his dying was voluntarie: he yeelded vp the Ghost, and being contented to put himselfe amidst those anguishes and horrors, he abode there at his pleasure, on the crosse and in the graue; and from death he returned with the selfe same pleasure, as hauing conquered all, and triumphing in great glorie. And then he who came from heauen, to disquiet himselfe on earth, so to purchase mans redemption, left death and graue and earth, and with captiuitie captiue, ascended againe to heauen, where he sate him downe in his maiestie on the right hand of his Father.

Ioh. 2. 19.

Psal. 16. 11.

Act. 2. 31.

1. Cor. 15. 5.

Act. 2. 24.

Ioh. 19. 30.

Ephes. 4. 8.

14 And by his resurrection our hope is to be saued: herein doth rest the anchor of our happinesse and true blessednesse. For in vaine had bene his debasing, and in vaine his incarnation, if he had not liued amongst vs. And in vaine had bene his life, and in vaine had bene his preaching, if his death had not followed after. For his life was giuen for our raunsome: his blood it was which did wash vs: his death it was which did quicken vs. But in vaine had bene his death also, if he had not shaken off mortalitie from him, and borne vp his graue before him, and thereby winning his prizes, had not maistered all which resisted. So that



In Symbolo  
Apostolorū.

Augustin.  
contra Fau-  
stum Mani-  
chæum. l. 16.

2. Cor. 5. 10.

1. Cor. 15. 19

Chrysost. in  
Matth. Ho-  
mil. 5.

Matth. 25. 34

we apprehend his resurrection, as the stay and substance of our saluation; as the vp-shot of our blessednesse; from the which if we should fall, we do plunge into vtter ruine. Therefore in the Articles of our faith, this is put for one, that dying, *he rose againe the third day from the dead*. Not that onely he died, for the Iewes belecue so much, and the Gentiles belecue so farre; but that he was quickened againe. For, as Saint Austen hath obserued, *the Paganes do admit this for a truth, that Christ did dye: but that he rose againe, is the proper faith of the Christians*, and imparted to no other. Now we hold Christ for the head, and our selues to be the members: what he hath done before, we trust that we shall do afterward. So that by his rising againe, is inferred the resurrection of other, and that of all, as well the iust as the vniust, and the vniust as the iust: the one sort to raigne with their Sauour, on whome they haue beleueed, the other to suffer torments, because they haue contemned. So that both great and small, shall stand vp on their feete, in the generall day of iudgement; and appearing before the throne, shall then receiue their last doome of miserie or of mercie. And if we did not expect this, the followers of Christ Iesus were most wretched men of all other, who for this hope sealed vnto them, do endure such strong vexations, such grieuances and perplexities. All the Martyrs were most foolish, who loose their liues in this world, for the maintenance of Christs glorie, which were absurd stupiditie (as Chrysostome hath well noted) if they held not themselves assured, that he were come from the dead: neuer dye for him who liueth not: and againe if they beleueed not, that in recompence of their sufferings they should see a better life, and receiue a firme inheritance in the day of last proceeding.

15 Their warrant is sealed vnto them, by him who cannot lye, both that their holy seruice shall be rewarded by him, who shall pronounce that comfort, *Come you blessed of my Father, inherite eternall life*; and that there shall be a day, wherein they shall heare that sentence, and that is in the resurrection. There were in former times many figures of that matter, euen before the light of the Gospell, as when Enoch and

Elias

Elias were assumed vp into heauen, and translated to immortalitye, to shew that other after them, should haue the same vncorruptnesse, although by another change: and to make prooffe of a life, which is elsewhere for our bodies, but shall not be reuealed, vntill that generall rising. In like sort, when there were shewed vnto the Prophet Ezechiel great heapes of scattered bones: which the Lord yet put together, and laid sinewes vpon them, and made flesh grow thereon, and then couered both with skinne, and afterward breathed life into them. In Iob is an euident testimonie, *I am sure that my Redeemer liueth, and he shall stand the last on the earth. And although after my skinne the wormes destroy this bodie, yet shall I see God in my flesh.* So in the end of Daniel, *Many of them that sleepe in the dust of the earth shall awake, some to everlasting life, and some to shame and perpetuall contempt.* But how euident is this in the new Testament? *When the Sonne of man commeth in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd separateth the sheepe from the goates.* And in the second to the Corinthians, that *we must all appeare before the iudgement seate of Christ, that euerie man may receiue the things done in his bodie according as he hath done, whether it be good or euill.* But most manifest of all other is that of Iohn in his Reuelation: *I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found. And I saw the dead both great and small stand before God, and the bookes were opened. Then forthwith, And the sea gaue vp her dead which were in her, and death and hell deliuered vp the dead which were in them.* So oftentimes and so plainly, doth God foretell vnto vs this generall resurrection. In so much that it is as certaine, as that the Lord sitteth in heauen, that this shall one day bee.

16 As there is in all the faithfull an assenting to this doctrine, & the like might be in very Ethnicks, sauing that their eies are closed, & therefore they can not see, as a sound to a deaf care is nothing,

Genel. 5. 24.  
2. Reg. 2. 11.

Ezech. 37. 1. 5

Iob. 19. 25.

Dan. 12. 2.

Math. 25 31

Apoc. 20. 11.



Athenæus  
Dipnosoph.  
lib. 8. 4.

Bibe, lude, mor-  
talis est vita.

Plin. Natu.  
Hist. l. 7. 55.

Omnibus à su-  
prema die ea-  
dem qua ante  
primam: nec  
magis à morte  
sensus rllius  
aut corpori aut  
animæ quàm  
ante natalem.

Matth 22. 23  
1. Cor. 15. 32

which yet is discerned by another man, so the miscreants of all a-  
ges, belly-gods, and beast-like men can in no sort endure it. In-  
deede they haue little reason, for that the portion is very small,  
which shall then be allowed vnto them. Such were those swinish  
Epicures, falsely termed Philosophers, who luxuriating in vo-  
luptuousnesse, and thinking that to be felicitie, to bath them-  
selues in delight, did enioy the present with the Asse, but vtterly  
denied the immortalitie of the soule, and by a consequent, that  
the bodie shall euer be repaired. Like to them was Sardanapa-  
lus, who had this Epitaph on his graue, *Drinke and play, our  
life is mortall, and our time is short vpon earth, but our death is  
euerlasting if a man once be come to it.* Pliny the elder was a man  
most worthy praise, for his labours which were inestimable: yet  
that speech of his was impious, and vnbecoming those good  
partes which were otherwise in Plinie. *To all men from their  
last day, is the same state as was before their first day, neither is  
there after death any more feeling in the bodie or the soule, then  
was before the birthday.* Certainly the Saduces were in this be-  
leeefe, of whom the Euangelist witnesseth, that they denied the  
resurrection. And you may put them in this number, who in  
Saint Paules time did vse this by-word, *Let vs eate and drinke,  
for to morrow we shall dye,* as intending that in death should be  
a finall end, and we should be no more heard of. The persecu-  
ting Gentiles were plainely of this opinion, of some of whom in  
Fraunce Eusebius witnesseth, that they in scorne of the resurre-  
ction, which the Christians do beleue, did burne many of the  
Martyrs, and afterward threw their ashes into the riuer Rhoda-  
nus, with this foolish exprobration, *Let vs see now if their God be  
able to reuiue them.* In a word, most of the Pagans in all ages of  
the world, and all Atheists among Christians, (a thing in our  
time too well knowne) do oppugne this truth beyond mea-  
sure. At whose liues I do not maruell, if they be like their pro-  
fession, that is, such (some few ciuill respects excepted) as are fit  
for those men, who feare neither God nor Diuell. I could wish,  
that since it must needs be, that Gods wrath is oftentimes by  
these plucked downe vpon our land, the sword of the ciuill ma-  
gistrate, would with seueritie provide some remedie for them,  
that

that there might not be in Israel a man, who should once dare to blaspheme the name of the Lord. I remember it is recorded of the Atheniens, that in the respect which they caried to their false and fained Gods, they so detested Diagoras, for talking against their heathenish religion, that he standing in feare of his life, was glad to flye the countrie. But herewith the other not contented, did put soorth a proclamation, that whosoeuer it were that would kill that Diagoras, should haue an honourable reward, that was, a talent of siluer for his labour.

Diodor. Sic.  
Bibl. lib. 13.

17 But to leaue these lawes vnto the Christian magistrate, and to proceed as a Minister, the arguments of all these, and a thousand more of that sute, are but vanitie of all vanities, when they come once to be weighed in the ballāce of the Sanctuary, and are counterpoised onely with the high Gods omnipotence. For why should we tye his power vnto our foolish wit? Suppose that there be dying vpon dying, and deuouring vpon deuouring; that a man be slaine, and his members consumed, some by birdes, some by beastes, some by fishes; and imagine that those creatures be taken, and eaten againe by men, and those men be then burnt, and their ashes throwne into the water, and if we can go farther, let there be as many mutations more, what is all this to plunge his abilitie, who can do euerie thing, whatsoeuer himselfe shall please? He can do euery thing, and therefore raise this man. If nature cannot conceiue it, learne to looke a little higher, to grace and faith beyond nature. Plato an heathen man did much reprocue Anaxagoras, because tying himselfe too farre, to naturall causes and reasons, he omitted to thinke on the efficient cause of all things, which is surely God the first moouer. This is a monstrous error of vs also. But will we allow that to God, the like wherof we do allow vnto men? If an image should be made of lead, to the proportion of a man, and the workman which did make it remaining still aliue, should retaine the mould, or remember the fashon of it with his best obseruation; although this image were now broken into peeces, and some of the lead thereof did perchance in a wall, ioyned some stones vnto other, or iron to stones in windows, or if some were framed into bullets, or put to other vses, be they neuer so

Plutarch. de  
defectu ora-  
culorum.

Lombard.  
Sentent. lib.  
4. Dist. 44.



different, yet afterward the artificer hauing these fragments brought together, can refound them, and renew the image in that resemblance, wherein they were before. That which man can do in his trade, can mans maker do much more, in new framing man himselfe.

18 I haue borrowed this reason from the maister of the Sentences: whereunto if anie reply, that the comparison is much different, because here the substance remaineth, in the selfe same nature as before, whereas it is oftentimes altered in the corruption of the flesh and bones in man, I might answer, that it is recompenced by the greatnesse and the power, and the skilfulnesse of this framer, which so farre doth exceede the abilitie of all workers. But I rather will strengthen it, with that argumēt of Tertullian who speaketh to this purpose. We were alreadie once made of nothing, when our matter went not before: and is it not as easie, that we should be againe made, when we haue bene before? If after our corruption our substance should be little, yea very nothing at all, yet can we thinke it lesse, then it was before our breeding? The authour of the first, can as well do the latter. This reason seemed strong vnto Gregory the great, where he speaketh in this sort, *If a man who hath bene dead shold be raised up, all men breake forth into admiration, and yet daily is man borne who neuer was before, and no man wondreth at that: whereas without doubt it may appeare vnto all men, that it is a greater worke when that is made which neuer was, then when that shall be but repaired and new made which was before.* To follow this a little farther, which of vs doth remember what we were, before that we were borne: where was our forme or our matter? Yet we are growne to this quantitie, and come vp to this fashion. If we will speake as Philosophers, the sonne is said to be in potentia of the father: so of the grandfather and great grandfather, although much more remooued. If we will speake as the Spirite of God doth speake, Leui the sonne of Iacob, who was the sonne of Isaac, who was the heire of Abraham, is said to be in the loines of Abraham his great grandfather. The line by this proportiō, may be reached a great deale higher. Now how many alterations, corruptions, dissolutions, in nutriment

Tertullian.  
in Apolog.  
cap. 45.

*Recogita quid  
fueris antequā  
esset utique  
nihil. meminif-  
ses enim si quid  
fuisses.*

Gregor. Mo-  
ral. lib 6. 7.

*Cum proculdu-  
bio omnibus cō-  
stet, quia plus  
sit creati quod  
nouerat, quā  
reparari quod  
erat.*

Hebr. 7. 20.

triment and in food, within men and without, of necessitie must there be, within ten generations, before that he be produced who is the tenth successor? Where shall we say was the seed, or what shall we thinke was the matter, from whence he was deriued? Yet God hath so disposed, that by order of propagation, it should be so and no otherwise; and a thousand alterations cannot hinder the course thereof; and a million of corruptions shall not crosse his purpose afterward, but that from earth and sea, and stones, and rockes, and ashes, chaunged ouer and ouer againe, he can rowze vs and reuiue vs. The perpetuated order of his actions here among vs, doth shew that he can doe things, which are as farre vnlikely. To adde somewhat more of man, of how small a thing doth he make him, euen that which hath no proportion? how doth he bring out the limmes, and members of the infant? where were his bones and his sinewes, his arteryes and his veynes? where was his head and his feete, his countenance and his visage? how were these things distinguished in his first generation? We may haue the same consideration, of the kernell of any fruite, which being small in quantitie, and in resemblance very different, from that whereunto it spreadeth, is put into the ground. From this there groweth a roote with many things sprowting from it; from thence a stemme ariseth; a barke percase without, a pith perhaps within, here a branch and there a bough, here a blossome and there a fruit. A graine of wheat is put by the husbandman into the ground; and then it is but a small thing, and in respect as nothing. Yet from thence commeth roote, and blade, and stalke, and eare, and corne, yea when the originall of all was dead and euen dissolued. From these things God each day doth raise such sensible matters, and maketh the earth and raine, whereof much commeth from the sea, to depart with their owne nature, and to be turned into them. Why then should it be impossible, or why should it be straunge, that he should bring this to passe in man, the best of his creatures, that is, to fetch him out of the dust, or from the middest of the water? Why not one daye that in generall, when this in speciall euery daye?

Iustin. Mart.  
tyr. Apol. 2.

August. Epistola. 49.

Gregor. Moralium. 6. 8.

August. de Consolat. mortuorū. 2.  
1. Cor. 15. 36



why not all, which to each? Reuolue these things aduisedly, and ioyne faith with thy sence, and thy externall feeling, and we shall haue a resurrection.

Gregor. Moral. li. 14. 28.

19 Remember how that euerie winter, the glorie of the trees, and all woods is decayed: their leaues lye in the dust, their cheerefull greene is but blacknesse: the sap and life is hid in the roote within the ground: all the tree doth seeme as dead. But when the Sunne commeth forward, with his warming aspect, they resume their former beautie. So it is with the meadowes, so it is with the floures, and most delightfull gardens. Their winter is as our death, their spring like our resurrection. The putting of our clothes off, should remember vs of mortalitie, that we must put our flesh off, and yeeld it to corruption. When we put them on in the morning, and go forth as before, we represent to our selues, the receiuing of our flesh againe in the day of iudgement. What is our bed but a graue? what is our sleepe but a death, wherein we are to our selues as if we had neuer bene, without sence and in darknesse? what is our hastie awaking, at the sound of bell or other noise, but as our starting vp, at the sound of the last trumpet, to appeare before Christs throne? Herein indeed is the difference, that the graue doth hold vs longer, the bed a lesser while. Thus hath the Lord euery way, put remembrancers in our actions, & daily obseruations, that certainly we shall dy, & certainly rise againe, & certainly be then indged. The veritie of which matter, euen by the light of nature hath appeared vnto some, who neuer did know the Lord. The heathen man Zoroastres did fore-prophecie of a time wherein there should be a rising of all that euer had liued. They were not farre from this, who beleueed an immortalitie of our souls after death. So did Plato aboue all other of the auncient Philosophers, who both saith that the soule liueth separated from the bodie, and that it commeth to an account, and if it haue so deserued, suffereth punishment and great torment: yea he mentioneth such a iudgement, as wherein the good are set on the right hand, and the euill on the left, as if he had perused the booke of the sacred Bible. The French Prophets those Druides, as Pomponius Mela noteth, did both beleuee, and teach the immortalitie of the soule,

Lodo. Viues in Geneth. liaco Iesu Christi.

Epiphanius Hæresi. 64. Athenagoras de resurrectione mortuorum.

Æneas Gæzus in Theophrasto.

Plato Epist. 7. Idem de Legibus 12.

Dialog. 10. de republ.

Pomponius Mela lib. 3.

soule, which was a good inducement to inferre the resurrection. For when they held this vndoubtedly, that the better part doth not die, and by a consequent, that the soules of them which had done well, for their good life in this place, should come vnto felicitie, they might haue easily bene perswaded, that by a good congruitie, the instrument and copartner and sister of the soule, I meane this flesh of ours, being ioyned in all actions, should in vprightnesse of iustice, be ioyned in the reward, whether it be good or euill.

20 How much to blame are the Atheists and Epicures of our time, who come not so farre as this; but as they deprive our bodies of all future reuiuing, so they teach that our soules, in nothing are different from the beasts: but that in the dissolution, the spirit shall be dissolued, as well as the exterior man: in which thoughts they shew theselues, to be worse then many Ethnicks. They little conceiue the dignity, and simplicity of that spirit, the single incompoundnesse of that self-moouing soule, for so I may well call it, in comparison of the flesh. For as Chrysostome maketh his argument, If the soule can giue such life and beautie vnto the bodie, with what a life and fairenesse doth it liue in it selfe? And if it can hold together the bodie, which is so stinking and so deformed a carcasle, as appeareth euidently after death, how much more shall it conserue, and preserue it selfe in his owne being? So pregnant is this reason, that an infidell may conceiue it, and very well apprehend it: but we which are Christian men may remember a farther lesson. That our Sauiour hath dyed for vs, and payed a price very great, his owne most precious bloud. For whom or what was this? for our body which liueth and dieth, and rotteth and neuer returneth againe? for our soule which is here this day, and too morrow spilt and corrupted? How vnworthy were this of him, to endure so much for so little? Shall we thinke him so vnwise, or repute him so vnduised? No, he knew that this soule of ours must stand before his throne; and this rottennesse must come soorth, by a fearefull resurrection. And if this should not be so, if there should be no accompt, no recompence for ill deedes, no retribution for the good, to what end should men serue the Lord, or what

Chrysost. in  
Matth. Ho-  
mil. 35.



difference should there be betweene the iust and the vniust, the holy and the profane? nay betweene man the best creature that moueth vpon the ground, and the basest and vilest beast, which hath little sence and no reason? Because it were impiety to think this of our iust Lord, that so slenderly he disposeth things, let vs with an assured faith, conceiue our immortality, and the hope of a resurrection.

21 As this hath bene deduced from the example of our Prophet, by this or the like sort, Jonas was in the fishes belly, so was Christ in the graue: Jonas came forth from thence, so did Christ rise againe, his rising doth bring our rising, his resurrection, ours, because he was the first fruits of all those that do sleep. So to conclude this doctrine, by making vse of it very briefly: if this be determined ouer vs, & the houre shal one day come, that all that is in the graue, shall arise & heare Gods voice, & neither the mountains nor the rocks, can couer vs frō the presence of the Lambe, what ones then & how perfect shold we study to be? how shold we prepare our selues against that day of reckning, that our iudg may acknowledge vs to be his friends & his brethren vnspotted & vndefiled, that so we might not treble to see him, & heare his iudgement? But alas how far are we from it, & indeed frō thinking of it? For as Chrysostome speaketh, *some do say that they beleeue, that there shal be a resurrection, & a recōpēce to come. But I listen not to thy words, but rather to that which is done euery day. For if thou expect the resurrection, & a recōpence, why art thou so giuē to the glory of this present life? why doest thou daily vex thy self, gathering more mony then the sand?* I may go a little farther applying it to our time: why do we bath our selues in folly as in the water? why do we drinke in iniquitie, & bitterneffe in such measure? why hunt we after gifts, and thirst after rewards? why seeke we more to please men, then labour to please the Lord? Briefly, why doth security in inward sort so possesse vs, as if with Hyminæus & Philetus, we did think the resurrection past? Why do we as that man, of whome Saint Bernard speaketh, that is, *eat and drinke and sleepe carelesse, as if we had now escaped the day of death and iudgement, and the very torments of hell. So play and laugh and delight, as if we had passed the pikes and were*

1. Cor. 15. 20

Apoc. 6. 16.

Chrysost. in  
Genes. Ho-  
mil. 12.

2. Tim. 2. 17.  
Bernard. de  
interiori do-  
mo.

now

*now in Gods kingdome?* Who seeth not this to be so, although he could wish it to be farre otherwise?

22 The remembrance of this accompt, should be as a snaffle to vs, or as a bridle to keepe vs backward from profanenesse & enormitie. And in these euils let them take their portiō, who are incredulous and vnbeleeuers, of whome it is no maruell, that they do hotely embrace them, and egerly follow after them. For take away an opinion of rising vnto iudgement, and all obseruance of pietie falleth presently to the ground, and men will strue to be filthie, in impietie and in sinne. But because we professe Christ Iesus, and the hope of immortalitie, let vs liue as men that expect it. And since that it is appointed, that all men shall die once, and after it commeth the iudgement; and since the day of death is as vncertaine to vs, as it euer was to Isaac, let vs furnish our selues before hand, that with the oyle of faith, and of good life, in our lampes, we may go to meete the bridegroom. If Christ as our head be risen from the dead, let vs arise from the vanities and follies of this earth, which are not worth the comparing with eternitie in the heauens. If he as the chiefe of his Church, be ascended and gone before, let vs who wish to be members, wrestle to follow after him. Let it be enough, that hitherto with Ionas we haue fled from our dutie, which we owe to our maker, and that we haue lyen not dayes but yeares, oft three times and three ouer, not in the fishes belly, but in the belly of sin. And let vs beseech the Lord, that since Sathan is more desirous to swallow vs into hell, then the whale was to deuour the Prophet, that he will free vs from that enemy, and bring vs into his kingdome, there to raigne with his owne Sonne, to both whome and the holy Spirite, be laud and praise immortall. *Amen*

Hebr. 9. 27.

Genes. 27. 2.

Matth. 25. 1.





## THE X. LECTURE.

*The chiefe poynts.*

2. The anguish of Ionas in the whale. 3. The vse and force of prayer. 6. Our negligence herein. 8. Inuocation is to be vsed to God onely. 10. Some things in the Fathers fauouring inuocation of Saints. 11. Those places discussed. 14. Some of the ancient are against praying to Saints. 15. Afflictio stirreth vs vp to piety. 19. The great miserie of the Prophet. 21. We are to repute God the authour of our afflictions. 22. God heareth our prayers. 23. There are circumstances to be obserued in prayer.

*Ionah. 2. 1. 2. 3.*

*Then Ionah prayed vnto the Lord his God out of the fishes belly, And said, I cried in my affliction to the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the bottome, in the midst of the sea, and the flouds compassed me about: all thy surges, and all thy waues passed ouer me.*



Hen Ionas was in the sea, being cast out by the mariners, and was now of all likelyhood ready to be drowned, God had a fish prepared, (as before you haue heard) to swallow vp the Prophet. And in the belly thereof, he lay three daies and three nights, after such a manner, as was neuer heard of before, but no doubt much tormented between hope and distrust; almost quite in dispaire, yet by faith againe comforted. This faith of his, when at length it had preuailed, he breaketh forth (euen there in prison) into good meditations, and after his deliuerie, when he wrote this prophecie, he digested them into a prayer, which is here set downe in a kind of Hebrew verse, not much vnlike to the Lyrikes of the Greek or Latin Poets. Those words which

which I haue read vnto you, are some part of this prayer, and that which followeth after, is another part, in both which if something sound, as from him being in danger, and some thing againe as from him being escaped, impute the one vnto the time wherein he did write it, and the other to those conflicts which he sustained while he lay in the belly of the whale, where his bitter meditations, and troubled thoughts, did answere vnto that which is here proposed vnto vs.

2 For the space of those three dayes, he did not lye asleepe, as a man in a traunce, or one vn sensible amated, (for right happy he had bene, if that might haue befallen him) but boiling in the extremitie of anguish, and great sorrow, as he that had on him a burthen so vn supportable by his shoulders, that he knew not how to turne him, or to manage himselfe. He felt the wrath of God, perpetuated on him without intermission, which wrath was not contented to haue him ouer ship-boord, and so once to drowne him, but dying he must liue, and liuing he must dy in a torturous execution, so terribly and vncomfortably, that the like had bene neuer heard of. The horror of death still present, & yet prolōged stil, in the middle of the sea, in the belly of a whale, a prison and monstrous dungeon did vrge him oft to tremble: but the feeling of Gods displeasure vpon his soule for sinne, and the very great expectatiō of eternall pains in hell, what thoughts did these now raise in him? Now the soure of his disobedience is fully tasted by him: he may tumble it and reuolue it, and chew it againe & againe. Now if Niniue had bene distant, as farre as the Easterne Indies, or the South part of *Æthiopia*, & there he had bene sure to be murdered and massacred, by the tyrannie of the gouernour, or ruler of that countrie, he could haue bene wel cōtented, to haue gone thither euen bare-footed, & thanked God on his knees, who had brought him to such a bargaine. For it is better to trace ouer all the world, then once to go to hell: better to suffer many sorrowes in body, then in soule to die eternally. With which thoughts being so perplexed, as neuer was man before him, & not knowing what else to do, with a faith tried in & out, & ouer & ouer againe, he falleth at length to prayer, the effect wherof is in this second chapter, by it selfe laid downe vnto



vs. But because this prayer is so long, as that at many several times it must be handled, for distinction and orders sake, I thinke good first to deuide it into a Preface and a Prayer. The Preface is in the first verse; the Prayer in that which followeth. And there, what subdiuisions are afterward to be made, it shall in his place appeare. The Preface noteth these two things, what he did, that is, *pray*, and to whome, *vnto the Lord his God*.

*Then Ionah prayed.*

Reasons why  
God sendeth  
affliction to  
his seruants.

Iob. 7. 1.

2. Tim. 4. 7.  
Ephes. 6. 12.

Dan. 2. 21.

3 Many are the temptations and spirituall inuasions, which in this life do befall vs, while the enimie of mankind doth often assaile vs; by himselfe and by the world, and by our owne flesh, that domesticall foe : and many are the afflictions, which the great God in his wisdom, and our good Father in his loue, doth lay sharply vpon vs, to punish vs for our sinnes, to make triall of our patience, to strengthen vs in the faith, to make vs loath the world, to teach vs true humilitie, to inure vs to a suffering of greater things for his sake, (for so many are the ends, wherefore he sendeth his crosse, to those whom he best fauoreth.) In respect whereof, our life is by Iob well called a warfare, wherein we are to fight, & wrastle against great matters: to the which Saint Paule alluding, saith that he had *fought a good fight*, being exercised all his time, against powers and principalities, against anguishes and great grieuances, much within & more without. The onely stay of all which perplexities, in the very best of Gods children, is earnest and heartie prayer, to him who sitteth aboue, who plucketh downe and setteth vp, who ouerturneth and raiseth, who striketh and then maketh whole, who correcteth and then comforteth, who bringeth to the pit of euill, and then doth not cast in, who tempteth not aboue our strength, but in the midst of temptation, doth giue an issue, that we may be able to beare it. The sacrificing of our souls vnto this blessed Father, the bedding of our knees, the bedeawing of our cheeks, the lifting vp of our hands, the beating of our brest, but withall and aboue all, the compunction of our hearts, and the earnestnesse of our spirites, are the altar that we must flye to, are the anchor that wee must trust to. This is that chaine, whereof one end is tyed to the care of God, and the other end to our tounge : if

we

we plucke he will listen : if we call he will hearken.

4 Then it is for our good, that so often in the booke of God, prayer is both commended, and commanded to vs, and not any way for his profit, who is to be sought too, but for ours who are to cry. *Aske and it shall be giuen you, knocke and it shall be opened to you. Watch and pray saith our Sauour Christ. Continue sayth Paule in prayer. Is any of you afflicted? let him pray, sayth Saint Iames, for the prayer of a righteous man preuaileth much, if it be feruent.* The faithfull euermore haue had recourse to this in their necessity, as when Iacob feared Esau, he called on the name of the Lord, that he would send him safety. When the Israelites were driuen to that extremity, that nothing in mans reason, but present death did remaine for them, behind them being Pharao and their enemies to slay them, before them the red sea, a fit place to drown them; then Moses being troubled in his spirit, although he sayd neuer a word, hauing his heart as bleeding within him, cried vnto the Lord. When it went hard with that people fighting against the Amalekites, what did Moses but pray for them, when he held vp his hands; from which when by wearinesse he did cease, they sped ill, but while he continued it, they did conquer? What are the Psalmes of Dauid, but recourses in his passions, vnto the highest God? Did not Ieremy in the pit and bottome of the dungeon, fall to calling vpon the Lord? And our Prophet in worse case then euer was any of these, had nothing else to comfort him, but to addresse himselfe to his prayers. When all other helps do faile, yet this is neare at hand: we neede not runne farre to seeke it. And blessed is the reward which oftentimes doth follow these requests, either the hauing of that which we desire, or a contentednesse to leaue it.

5 The Church of God and the faithfull, haue euermore retained the vse hereof: & somtimes men which haue bene infidels, haue bene glad to seeke to them for it. When the Emperor Marcus Aurelius, had almost lost his army in Germany, for want of water, a legion of the Christians which were then in his seruice, had recourse vnto this remedy, and by vehement inuocation did begge raine at Gods hands, which he sent them in great

Matth. 7. 7.  
Cap. 26. 41.  
Colos 4. 2.  
Iacob. 5. 16.

Genes. 32. 9.

Exod. 14. 15.

Exod. 17. 11.

Lament. 3. 55

Euseb. Eccle.  
Histor. 5. 5.



De vita con-  
stantini 2.4.

Ibidem.

Luc. 18. 11.

Euseb de vi-  
ta Constant.  
4. 15.

Socrat. 5. 24.

Theodor.

5. 24.

Sozom. 7. 24.

Origen in  
Numer. Ho-  
mil. 25.

Gentilletus  
in examine  
Concil. Tri-  
dentini lib. 5.

abundance, to the amazing of the Emperour, but the safety of all his army. That noble and mighty Constantine, knowing that one in heauen is the true Lord of hostes, and all victory commeth of him; that the ioyning of a battell, is the loosening of a kingdome, vnlesse he do assist, would neuer enter fight, but that first himselfe and his forces, with knees bended vpon the ground, would desire the Lord to blesse them. When his enemies on the other side, and Licinius aboute other, would begin with incantation and seeking to the Diuell. But the good Emperour, hauing many things of great waight still vpon him, which he knew not how to weild without the helpe of the Highest (and that was to be had for asking) did so delight in prayer, that in memory thereof, not as the dissembling Pharisee, but in true feare to his God, and the better to instruct his people in it, by his owne example, he ordained that his image (which we know that Princes do vse to coine vpon their money) should be stamped, with the resemblance of him praying. The example of Theodosius, is in this case not vnfit. Being in a battell which was hardly fought on both parts, but at length his men being put to the worse, and now apparantly ready to flye, he throweth himselfe on the ground, and with all the powers of his soule, he desireth the Lord to pity him, and to prosper him in that daunger. God heard the voice of his seruant, and in miraculous manner did graunt to him the victory. To this comfort he found that of Origene to be true, *One holy man preuaileth more in praying, then innumerable sinners do with their fighting. For the prayer of a holy man doth pierce vp to the heauen.* I need not vrge other examples of other in latter ages, who haue euer more made this their refuge, in daungers and extremities, to flye with speede vnto the Lord. For Diuinity buildeth vpon it: Christianity doth enforce it: no faithfull man maketh doubt of it: very Ethnickes in their seruices to their Gods, continually did frequent it, and openly did practise it.

6 In the meane while, the supine security of our age, shall I say, cannot be inough rebuked, nay cannot be inough lamented, of which it may be sayd as one speaketh of the Monkes, that *their fasts are very fat, but their prayers exceeding leane;* for

for if we will compare matters that be in secret, with such things as are open, and iudge the one by the other, how cold are all our prayers? If we looke into our Churches, we shall find many of our Pastours, to go through their common prayers, with very small deuotion, little moued and little moouing. The people, that is not onely young ones, who are of-ward inough from God, and whose feeling is not so passionate, as the Lord in time may make it; but the elder sort very slowly do reparaire vnto the tabernacle: euery light occasion doth keepe them away: halfe-seruice doth serue the turne: and for that which is, it were as good to be neuer a whit, as not to be the better: they sit there as in a giddinesse, neither minding God nor the Minister, but rather obseruing any thing, then that for which they come thither. If it be thus in publicke, what may be thought of those prayers, which in secret are powred forth, betweene God and our selues, in our closets or our studies, when we rise vp or lye downe? It is to be feared that they are few, and those which be, are very sleepy, rather perfunctory and customary, then warmed with zeale of affection. And how shall God know what we say, when we our selues do not know? how shall he heare that prayer, which we our selues do not heare? Let vs, brethren, stirre vp our selues, and be seruent in this, if in any thing, and the tutour for his scholers, the parents for his children, the maister for his family, the Magistrate for his people, the Minister for his flocke, pray euery day that the Lord will blesse them, in their inward man and their outward, in their busineses and their studies, in their piety and their safety. Remember how holy Iob Iob. 1. 5. did sacrifice for his children, least in vanity of their youth, they should forget the Lord.

7 And let euery man for himselfe giue no rest to his God, but begge of him oftentimes, to double and multiply his gracious spirite on him. For how dangerous are these wayes, wherein we here do walke? What perils and great hazards are euery day about vs? What drawings on are there to sinne? What entisements to iniquity? How is the Diuell more ready, to swallow vs into hell, then the fish was to swallow Ionas? What Atheisme doth increase? what worldly lusts & affections?



Anno. 1595.

Psal. 121. 4.

2. Reg. 19. 28.

Cyprian. de  
Oratione  
Dominica.

Jonah. 2. 6.

Yea we may see many more things, to pricke vs on to sollicite the Lord of all importunately. The dearth which doth now raigne in many parts of this land, which doth little good to the rich, but maketh the poore to pinch for hunger, and the children to cry in the streetes, not knowing where to haue bread. And if the Lord do not stay his hand, the dearth may be yet much more. In like sort, the safety of Gods Church, which in England and in Ireland, yea in many parts else of Christendome, as Scotland, Fraunce, and Flaunders, much dependeth vnder God, on the good estate of her Maiesty, the hand-maide of Christ Iesus: whose life we see to be aimed at, by the cursed brood of Sathan, vnnaturall home-bred English. And were it not that his eye who doth neuer slumber nor sleep, did watch ouer her for our good, it had oft bin beyond mans reason, that their plots shold haue bene preuented. The spoiles of the Turke in Hungary, and his threats to the rest of Christendome, should wring from vs this consideration, that he is to be called on, who can put a hooke in his nostrils, and turne him another way, as he once did by Sennacherib. There should be in vs a sympathy, and fellow-feeling with our brethren. These things in generall to all, and in particular to each, should remember vs to breake forth into inuocation with the Prophet. It is that which God loueth in vs: it is that which Christ with his precept and example, hath taught vnto vs. He prayed oft to his father, and continued whole nights in praier, and as Saint Cyprian doth well gather, if he did so who sinned not, what should we do who sinne so deeply?

*He prayed to the Lord his God.*

8 The next circumstance in this preface is, to whom the Prophet prayed. *He prayed to the Lord his God*, where this note may specially be giuen, that this offending soule doth yet dare by his faith, to make so neare application, as that the Lord is his God. Which point because it is plainer in the sixth verse of this Chapter, where he saith *ô Lord my God*, I will deferre it thither. My generall obseruation here is that he prayed to the Lord. And as his case required this, because none else could helpe him; and he was to be sought vnto by submission and humility, who before was by sinne offended: so doth the Lord appropriate this honour,

honor to himselfe, and will not haue any other to be serued with this sacrifice. He is a ielous God, and will not impart his honor to any of his creatures. But he accounteth that the greatest argument of duty which is in man, to be sought to, and solicited by the sighes of the heart, and by the grones of the mind. *Call on me in the day of trouble*, saith himself by Dauid, *and I wil heare thee*, Psal. 50. 15. *and thou shalt praise me*. And Christ citeth this, as a matter appertaining vnto all. *Thou shalt worship the Lord thy God, and him onely shalt thou serue*. But in this inuocation, is the Maiesty of his seruice. And if we did want other, to be called on or prayed to, it should argue that our God either could not, or would not heare vs. The one denieth his Omnipotency, the other doth clip his mercy. But we acknowledge both. *The Lord is neare vnto all that call vpon him: yea all such as call on him in truth*. Then we neede no intercessours, but him who is the mediator of the New Testament, Iesus Christ. We embrace the faith of the martyrs: we loue the loue of the Apostles: so farre foorth as we may, we imitate the obedience of the good Angels in heauen: and we thanke God for proposing such holy examples to vs: but we dare not call on these, least we should be accounted guilty of robbery to their maister. Whose meaning if it had bene, to bestow any of his honour, or a portion of his glory on any of his creatures, he surely would haue let vs knowne it. But through all the Old and New Testament, is no commandement, no example, no reason why we should do it.

9 Nay we haue much to the contrary. As first that it may be sayd, that God alone is there called on, which in the whole Bible is founded out vnto vs. And secōdly we may know, that howsoeuer in general, the Saints which raigne triūphing in heauē, do pray for the cōsumatiō of Gods grace on their brethrē, who are militant vpon earth, which may not amisse be gathered, frō the soules vnder the altar, & from the 8. of the Reuelation, & the reformed Churches in no sort do deny this: yet we are not to beleeeue, that in particular maner they know the deeds of one man, or heare the vowes of another, but specially vnderstand the secret thoughts of the hart, which in praiers do most preuaile. We find otherwise in Iob, that a dead man *doth not know if his sons shall be honorable*, Iob. 14. 21.



1. Reg. 8. 39.  
Th. Aquin.  
P. 1. q. 89.  
a. 8.

Isay. 63. 16.

Breuiarium  
Romanum  
in Suffagij:  
communi-  
bus in initio.  
In Orat. in  
die S. An-  
dree Sab-  
bato ad ves-  
peras.  
Ad comple-  
torium.  
In Antipho-  
na à Domi-  
nica prima.  
Aduentus  
ad plurifica-  
tionem  
Mariæ.

neither doth he vnderstand concerning them, whether they shall be of low degree. The speech is of all dead generally. He knoweth not of his owne children, much lesse of other men: whether that they be in honour, which is an outward occurrent, and sensible to the eye, much lesse what they thinke in heart, which is proper to the Almighty. That place in Iob, made Aquinas to acknowledge, that the soules of those which are departed hence, do *ex se*, of themselves, know nothing done vpon earth, but sayth he, those which are in blessednesse, do take knowledge of our deedes, by reuelation from God. But neither he nor any of the Papists, do prooue out of the Scripture, that God reuealeth such things, to the blessed which are in heauen. That remaineth to be confirmed. We may ioyne to that of Iob, the confession of the people, *Doublelesse thou art our father: though Abraham be ignorant of vs, and Israel know vs not, yet thou ô Lord art our father, and our redeemer: and thy name is for ever.* Thent he Patriarkes did not know, and wherefore should they now? For that then they were in Limbus, is an vntrue faithlesse fable, without any ground of Gods word. Yet it is maruell to see, how stifly the Church of Rome, doth maintaine in Saints, and the Virgin Mary, the hearing of those which pray, and their intercession for vs. He that shall looke into their reformed Breuiary (for in the old many things were worse) shall see that they are much called on, nay that God himselfe is requested, that by the merits of them, and by their mediation, we may attaine saluation. There the Virgin Mary is called *porta cœli peruia*, the gate to passe through to heauen: and she is prayed vnto, that she her selfe will take pity vpon offending men. And as they say, if these things be not in the Scripture, yet our duty, and the complements which we owe vnto Christ himselfe, do require it at our hands, and all Antiquity doth make for it.

IO I will not sift this *Non sequitur* of decency and congruity, that because Mary was Christs mother, and the Saints were his faithfull seruants, therefore in deuotion to him who was son to the one, and maister vnto both, we should vse very high duty to them: for God himselfe best knoweth what fitteth, and he hath layed all that downe, and no word of this inuocation. But briefly

briefly for Antiquity, I confesse that in the writings of some of the auncient fathers, they may find something, which serueth for this purpose. As that Saint Austen in his Confessions doth suppose, that his friend Nebridius doth thinke on him in heauen. Elsewhere he seemeth to say as much, as that the Angels do heare our prayers, and he prooueth it out of the booke of Tobias. So, in his Epistle ad Honoratum, he mentioneth, that the Angels do tell vnto vs, Gods benefites sent vnto vs, and deliuer backe againe our prayers vnto him. In his treatises vpon Iohn, *We do not pray for the martyrs, but we rather pray to them that they may pray for vs, that we may vualke in their steps.* But in that which some do thinke to be his Meditations, the Author doth pray to Saints, and in his Sermons *De sanctis*, vnto the Virgin Mary. So Saint Herome in his first Tome, and five and twentieth Epistle, sayth that Bleffilla the dead daughter, did pray for her mother Paula. Sd Chrysostome on the Psalmes, doth mention the intercession of Mary the mother of God, and of the other Saints. To these may be ioyned, the testimonie of Sozomen in his seuenth booke, where Sathan is reported to haue railed on Iohn the Baptist, as if by his meditation his purpose were sometimes hindered. I know that much more of this nature may be brought to vphold this doctrine, and yet God knoweth, how sandie is all this weake foundation? how rotten are these supporters, which bend vnder such a burthen? I beseech you to iudge indifferently, when you heare what shall be answered.

IT To speake first to that in Sozomen, which is drawne from Satans testimony, suppose the storie true, which is there but a bare report, And is not this a prooffe right substantiall, Sathan railed on Iohn the Baptist, because that by his intercession, his purpose sometimes was crossed, Ergo Saints are our mediators? What if the Diuell there forged? Is he not the author of lies? What if this were his pollicie, to make men turne their seruice, from God vnto his creatures? I doubt not but so it was. He saw that the auncient Oracles were fallen downe long before (as it appeareth by Plutarkes testimony, who wrote a tract to that purpose) with the which in former times, he had posses-

Augustin.  
confess. 9. 3.  
De vera Re-  
ligione cap.  
55.  
Epistol. 120.

Tract. 84. in  
Iohannem.  
Sed magis vt  
orent ipsi pro  
nobis.  
In Medita-  
tionibus To-  
mo 9.  
De Sanctis  
Serm 19.  
Hieron. E-  
pistola. 25.  
Chryf. in  
Psalm. 118.  
Sozomen.  
Ecclesi. Hist.  
7. 24.

Plutarch. de  
defectu Ora-  
culorum.



1. Iohan. 2. 18

Theodoret.  
Hist. Eccles.  
3. 9.

sed mens soules, for a great space together. He saw that Christs faith did spread, and that by the force of no tyrant it could possibly be extinguished: he saw that the ten persecutions were ceased, by the reigning of Christian Emperours, and there was now no good to do that way: therefore now he will turne ouer a new lease, and will take another course, to breede flawes in the faith, and by opinion of religion, to supplant Gods true religion, by superstition to ouerturne good deuotion. Then beginneth he for to broach some of Antichrists mingled wine (for the Apostle sayd, that in his time Antichrist had set in footing) and nothing fell out more fitly to his humour, then to spoile God of his honour, by turning to Saints in prayer. Thus is the roaring Lion now become a subtle foxe, and seeketh by error in the shew of truth, to vndermine holy piety. Such another deuise was that, when Satan being asked in the time of Iulian the Apostata, why the Oracle which was sometimes in Daphne, neare to Antioche, had ceased, and gaue no aunswer, he signified that he might not appeare any more in that Chappell, because the Reliques, and the body of the holy martyr Babylas, were entred in that place. Wherein his meaning was, by a secret insinuation, to inueigle men to the honouring of the reliques and the bones of martyrs and holy men, to the which indeede they afterward fell, with doting superstition. So crafty is this Serpent, to destroy mens soules by fraud. And that example of Iohn the Baptist, I hold to be of this nature.

12 Concerning the authority of the fathers, which are cited to prooue this doctrine, I say first, that many bookes are foisted into their workes, which sauiour not of their spirit. The censures that be vpon them, by Papists as well as other, together with the difference of the style, and many other circumstances, do make that plaine inough. In the most of them this hath bene brought about, either by the ignorance of such as did transcribe, and copy them out, before that printing was inuented; or else by the falshood of base authors, who would assume noble names, to things which were most vnworthy. In Cyprian there is nothing, which maketh mention of Charles the Emperour, which if we will interpret, of the first Charles called the

Passio Cypri.  
per Pontium  
diaconum  
ejus.

the Great, yet there is so great a difference, of the times wherein these liued, that the one was after the other more then five hundred yeares. Yet that is sayd to be written, by Pontius who was deacon to Cyprian himselfe. I ascribe this to the grosse ignorance of the writer, or counterfeit authour. In Austens workes there are many things, which are fathered on his name, and that by wilfull falshood. I will name to you one for all, and that shall be his Sermons, as they are intituled, *Ad fratres in ex-* Augustin. ad fratres in ex-  
*mo.* There in the name of Saint Austen, one maketh the whole tract, willing to do great credit, to the order of Austen Friers, as if the great Saint Austen had bene the founder of the. But as the cares of the asse did shew what beast he was, although he had gotten on him the skin of a noble Lion, so albeit that honest man do vse words for his purpose, *I Augustin Bishop of Hippon* did this, and this, and many things, yet the Barbarismes and the Solecismes which are in that worke, do make it plaine, that some worthy wight did hatch that Treatise vp to the world. In his five & twentieth Sermon, he doth let vs know the reason, why some Sermon. 25.  
 holy-daies haue no fasting dayes, as Philip and Iacobs day, and Saint Bartholomew and Saint Thomas. A fit argument for Saint Austen, especially as he handleth it. But because he will passe himselfe, and shew of what house he cometh, in his thirtie and seuenth Sermon, he sayth that himselfe did go into the South Sermon. 37.  
 part of Afrike, as farre as *Ethiopia* to preach the Gospell of Christ, and that he saw there men and women without heads, hauing their eyes standing in their breasts. This tale had had little credit, but that himselfe did see it. The Chamberlaine of Canda- A & 8. 27.  
 ces, who was met with by Philip, did come out of this *Ethiopia*, & shall we be so wise as to thinke that his shape was of such a strange kind of making? Yet we must go a litle farther: he doth adde that in that countrey, he saw men which had but one eye, & that in the midst of their fore-heads. The foole had heard or Herodot. li 4.  
 read in Herodotus, or in Pliny, or some one of the auncient, that Plinius Hist. Natural. 5. 8.  
 some such things were talked of, *Acephali* men without heads, *Ακέφαλοι.*  
*Cynocephali*, men with heads like to dogs, *Armaspi*, men with *Κυνοκέφα-*  
 one eye in the middle of their fore-head, and other of monstrous *λοι.*  
 shape, all which were imagined to be in the hoate countries,



Ouid. Meta-  
morphos.  
lib. 1.

*Quarumque  
media est non  
est habitabilis  
aſtu.*

Munſter.  
coſmogra. 5.

Hedodor. lib.  
3. non cre-  
dit eſſe Ari-  
maſpos.  
De Acepha-  
lis & Cyno-  
cephalis vt  
de beſtijs lo-  
quitur lib. 4.

Viues de cau-  
ſis corrupta-  
rum artium.  
Aug. de ſpi-  
ritu & anima.  
Meditat. T. 9.  
Sermones de  
Sanctis. T. 10

within the *Zona Torrida*, or in the cold coaſts of Scythia, whither very few in old time did offer at all to trauell, either by land or ſea, for the great heate of the Southerne parts, and the great cold of the Northerne. Yea many in ancient time, did thinke thoſe quarters of the earth, to be vtterly inhabitable, by men of common proportion; neither in the moſt ciuill countries, of Aſia and of Europe, where learning and knowledge abounded, was the contrary receiued, vntill that the late diſcoueries of the Portugales & the Spaniards toward the hotter climates, & of the Engliſh toward the colder by ſea, and ſome other few by land, haue let men know the contrary. And indeed vntill very late times, the opinion ſo preuailed, of people of ſuch ſtrange figures, that Authors of good reckening, receiued it for a truth, and left it ſo in their writings. For that conceit was continued frō hand to hand, which at the firſt did ariſe from this imagination, that in countries ſo ſtrange from the ordinary temperature muſt be people as farre differing from ordinary men; which ground being once layd downe, it was no hard thing for fancy, to frame very many ſhapes; which beleeued once by the ſimple, and being ſometimes talked of, for the commonneſſe of the ſame were reported by ſome learned, which were in ancient times (yet doubtfully and otherwiſe then their ſucceſſours entertained them) but ſuch as did come after them, tooke them vp for a truth well ratified, & ſo did ſet thē downe. Now this honeſt man, who gladly wold ſhrowd ſo vaine a tale vnder Saint Auſtens name, in kindneſſe & good nature to the Friars in his Couent, very ſoberly & aduiſedly profeſſeth, that he had ſeene thē. And you know that one eye-witneſſe, is better then ten other, who ſpeake only by report. Very many ſuch baſtard broods, are faſtned vpō the Fathers, beſides here & there whole pages, & ſentences ſhuffled in, & notes that were in the margēt, put afterward in the text, by this Frier & that Mōke, when their Nouices were appointed to tranſcribe their ancient copies. He that would ſee more of this, let him looke Lodouicus Viues, in his bookes *De cauſis corruptarum Artium*. Now in theſe forged writings, are many of thoſe plaine places for prayers to any creature, and eſpecially in Saint Auſten, as in the booke *De ſpiritu & anima*; in his Meditations, and in his Sermons *De ſanctis*,

*sanctis*, al which are expunged by the learned, and shut out from his true workes, as may be seene in the censures on them.

Vide Censuras Erasmi in hos libros.

13 Yea but in their vndoubted works, there are many things to that purpose. Indeed I do not deny this: but yet take this withall, that if we looke through their writings, we shall find that they set it downe, so waueringly and doubtfully, that a sober man would be fearefull, to build his faith vpon it. In the eight Tome of Saint Hierome, are foure Homilies on the Canticles, supposed to be Origens, and translated by Saint Hierome. In the third of them I find this, *All the Saints which are departed out of this life, hauing yet a loue toward those which are in this world: if they should be sayd to take care of their safety or saluation, and to helpe them with their prayers and intercession to God, it shall not be inconuenient.* How cold a speech is this, *It shall not be inconuenient.* That great clerke Gregory Nazianzene, doth make a kind of prayer, both to the Virgin Mary, and vnto Athanasius: yet see whether in some other places, it be not as a scruple vsatisfied in his mind, whether that the Saints did know, and take care of the affaires of their friends remaining on earth: when speaking of Basile lately dead, he vseth these words, *But now is Basile in heauen, & there as I do thinke offreth sacrifices for vs, & powreth prayers out for the people.* He did not know it, but thought it. But speaking of Gorgonia, his owne sister departed, he expresseth his doubt more plainly. *And if thou do take care of the honouring of vs, and if this reward be given by God vnto holy soules, that they shall perceiue these things, then receiue my prayer.* If besides other mens opinions, he had bene resolved in it, what needed this *If*, and this doubting? But Saint Austen whom I honour aboue all the old, for his iudgement, when he canuasseth this question, disputing it of purpose, and not slightly, or by the way, *whether the soules departed hence, do know what is done here*, how vncertaine is he in it, and rather propendeth to the Negative? *Let euery man, saith he, take as himselfe will, that which I shall say*, so seeming to crosse the streame, of that which was the receiued. Then he inferreth three reasons; The first was, that if the dead did know our deedes, he certainly was perswaded, that his mother Monica, who loued him so well while

Homil 3. in Cantica. apud Hyeron. T. 8.

*Omnes sancti qui de hac vita decesserunt, si dicantur curam gerere salutis eorum, & iuuare eos precibus suis*

*atque interuentu apud Deum, non erit inconueniens.*

Gregor. Nazianz. Orat. 29. & 31.

Orat. 30. *Illicq; ut opinor sacrificia pro nobis offert.*

Orat. 25.

*Quod si quid nostros etiam honores curas, atq; hoc pre-*

*my sanctis animabus a*

*Deo confertur ut ista persentiscant.*

Aug. de

*cura pro mortuis gerenda ca. 13.*

*Ut volet accipiat quisque quod dicam.*



she liued, would sometimes haue appeared to him, and taught him something for his good. For God forbid, saith he, that she being now in a life of more felicity, should be growne cruell toward me: But he found that neither by dreame, nor vision, nor any apparition, she had euer bene present with him, and therefore he much suspected, that she had no knowledge of him. Secondly he citeth the place out of the Prophet Esay, that Abraham is ignorant of vs, and Israel doth not know vs. And therefore not other men. Thirdly, that Iosias was taken away, that he might not see the euill, which was to come vpon the lād, which if afterward he did see in soule in the heauens, his remoouing had bene in vaine. Thus doth he dispute against it, and doth not answer his owne reasons otherwise, then that it may be said, that the departed may be enformed, what is done here on earth by men, by the soules of other, which dye from hence, or by the Angels. So far off is this holie father, when he thinketh of the thing aduisedly, from pronouncing of any certaintie, which vnfallibly and vndoubtedly will maintaine this suspected doctrine.

14 Next, to suppose that many of the Auncient, directly and concludsiuely did iumpe in the consent hereof (which cannot be found, as I haue shewed) yet were this a sure rule of truth? What, when the word of God doth giue no warrant for it? nay doth teach vs the contrarie, as before hath bene mentioned? Haue we not learned that lesson, to distinguish men from God? the inspired workes of the one, from the doubtfull words of the other? We hold nothing for Canonically but the writ of the holy Bible. It is God which cannot lye: but euery man is a liar. Heare Saint Austen himselfe here: *I hold not the Epistles of Cyprian for Canonically, but I try them and examine them from the Canonically Scripture.* So to Fortunatianus, *We are not to esteeme the disputings of any, yea although Catholike & comēdable men, to be as the Canonically Scriptures, so that, sauing the honour which is due to those men, we may not dislike and reiect any thing in their writings, if we find that they haue thought otherwise then the truth hath, as it shall by Gods helpe be understood, either by other or our selues. Thus do I in the writings of others, and such vnderstanders of mine would I haue other men to be.* Whatsoever then

2.  
Isay. 63. 16.

2. Reg. 22. 20.

3.

De cura pro  
mortuis ge-  
renda. cap. 15

Tit. 1. 2.

Rom. 3. 4.

August. con-  
tra Cresco-  
nium Gram.  
lib. 2.

Epistola. 111.

Ad fortunat.

Talis ego sum  
in scriptis alio-  
rum, tales vo-  
lo esse intelle-  
ctores meorum.

then they shall teach, which hath not his foundation vpon the rocke of Gods truth, we leaue it and passe by it, and among other things, inuocation of Saints, or of any other creature. But yet this may be sayd farther, that from diuerse of the writings of the Auncient, it may be shewed, that this was by some of them held vnlawfull. Among the workes of Saint Ambrose, is found a certaine Commentary on Paules Epistle to the Romanes, and therein there is set downe for an obiection, the reason of the Romish Church, that none dare to approach the persō of an earthly Prince for any sute, but by the intercession of some courtier, or other about him: therefore it should be so of our part toward God, vnto whose mighty Maiesty, we must vse the mediatiō, of some which are in his fauor. The absurdnesse of this comparison, is answered there in a word, that the reason is most vnlike, because Princes are men, & know not of themselues, to whom to commit the common-wealth. He meaneth that they haue their power, and presence, and vnderstanding limited, & they must be helped by the information of such as are knowne vnto them: but to God nothing is secret; himselfe doth take notice of it. His conclusion at the last is, that *to win God vnto vs (from whom nothing lieth hid, but he knoweth the secrets of all men) we need not any to speake for vs, or to helpe vs in our prayer, but only a deuout mind.* Ioyne hereto the witnesse of Origene. When Celsus had objected, that first the Iewes and then the Christians, did worship and pray to Angels, Origene in his first booke against him doth disclaime it, but much more in the fifth booke, telling plainly, that God alone was to be prayed to, and not Angels. *We are not bid to adore the Angels, or worship them with diuine honour, although they bring the gifts of God vnto vs. For all voves, all requests, prayers, and thanksgiuings, are to be directed to God, who is the Lord of all things, by the chiefe Priest vwho is greater then all Angels, that is the liuing vvord, and God.* And hauing adioyned something of the vnknowne nature of the Angels, that we cannot comprehend it, he addeth, *that this should restraime vs, that none should dare to offer prayers, but only vnto the Lord God, who alone is abundantly sufficient for all, through our Sanior the Son of God.* He that listeth to read the place, shall find yet farther

Ambros. in  
Epist. ad Ro-  
manos. i.

*Quia homo v-  
tique est Rex  
& nescit qui-  
bus debet Rēp.  
credere.*

*Ad Deum pro-  
merendum suf-  
fragatore non  
opus est, sed  
mente deuota.*

Orig. contra  
Celsum lib.

i. & lib. 5.

*Omnia vota,  
omnes inter-  
pellationes, de-  
precationes &  
gratiarum  
actiones desti-  
nandæ sunt ad  
Deum rerum  
omnium Do-  
minum.*

*Hoc ipsum co-  
hibebit nequis  
audeat preces  
offerre nisi soli  
Domino Deo.*



Lactant. Di-  
uin. Instit.  
2. 17.  
Nullum sibi  
honorem tri-  
bui volunt,  
quorum honor  
in Deo est.  
Aug. de vera  
Religione  
cap. 33.  
Nec eis tem-  
pla constru-  
mus.  
Idem de ci-  
uitate Dei.  
lib. 8. 27.  
1. Cor. 6. 19.  
Chrysost. de  
pœnitentia.  
Homilia 5.  
In Deo nihil  
est tale. Sine  
mediatore ex-  
rabilis est, sine  
pecunia, sine  
impensa preci-  
bus annuit.

matter, making for my present purpose. Lactantius sayth that *those Angels whose honour is in God, will haue no honour giuen to them.* Yea Austen himselfe denieth that to Angels, to Martyrs and to Saints, which might as well be done, as to seeke to them in prayer. *We build no Churches to Angels.* And elsewhere sayth he, *Who euer heard the Priest to say at the altar, I offer to thee a sacrifice, Peter or Paule or Cyprian?* And is it more to build a materiall Church to them, then to offer to their seruice our bodies, which are the spirituall temple of the holy Ghost? Or to offer corporall sacrifice, then to offer spirituall sacrifice of prayer and inuocation? I wil end this whole matter with a saying of Chrysostome. *Let vs still flye vnto God, who is both willing and able to ease our miseries. If we were to intreate men, we must first meete with the doore keepers, and perswade parasites and players, and oftentimes go a great way. But in God there is no such thing. Without a mediator he is to be intreated: without mony, without cost he yeeldeth to our prayers.* Since then that men are so doubt-ful, but God himselfe is so peremptory, that nothing but the Tri-nity, is to be sought vnto by sacred inuocation, let the Church of Rome in this be distinguished from the Church of God, and let vs learne here of Ionas, when misery ouerwhelmeth vs, to pray only vnto the Lord. And thus farre of the Preface.

*Affliction maketh men godly.*

- 15 The prayer it selfe is long, and offereth much doctrine to vs, but in these two former verses three things may be obser-ued. First that affliction is the meanes, to beate men vnto piety, 1. *cried in mine affliction.* Secondly, that the misery of the Prophet was very great, *from the belly of hell I cried, and all thy waues did go ouer me.* And thirdly that when he cried, the Lord did heare his voice, *Thou heardest my voice.* To touch them briefly as they lye. He that was contented before, quite to renounce his mai-ster: he that was so farre forgetfull, as that when he should haue gone, for his Lord to preach at Niniue, would take a course vnto Tarsus, about businesse of his owne: he that before was so har-dened, that he could sleepe most soundly, when he had more neede to awake: he that could giue leaue to the mariners, to pray to a God whom they knew not, but he himselfe was not so holy; being

being now in the fishes belly, so lashed & whipped with iustice, thinketh it not inough to pray, but he crieth out with great vehemency: in earnest & hartly maner, not coldly or at all aduentures, as the hypocrites, who somtimes do slubber vp a few praiers; but with the soule and the mind, and with all the powers of his spirit. Oh the true force of the crosse, of calamity, and of misery, which maketh vs remember that, whereof else we should neuer thinke. God saith by his prophet Osee, that his people *in their affliction* Osee. 5. 15. *would seeke him diligently.* So when by his seruant Esay, he had Isay. 17. 7. threatned the crosse before, *At that day sayth he, shall a man looke to his maker, and his eyes shall looke to the holy one of Israel.* So in the time of the Iudges: *Thus was Israel exceedingly* Iudic. 6. 6. *impouerished by the Madianites, therefore the children of Israel cry vnto the Lord.* The Scripture is very copious in examples of this kind, but yet hath none fitter then this of our Prophet. For he who fauour could not mooue, to stand when he was vpight, the rod did force him to labour, to get vp againe when he was fallen. The prison could make him humble, whom liberty had enraged. The darknesse in the whales belly, doth more bring him vnto light, euen the true and heauenly light, then the sight of Sunne or firmament. Thus restraint doth make him holy, to the great benefit of his soule, cleane contrary to that Prouerbe, *Non vsquam belli carceres*, Prisons are good in no place.

16 That, aduersity and the crosse, should be a dore to deuotion, is without question a Paradoxe to repining flesh & bloud, which doth euer loue to be in iolity; but yet vnto a Christian mā, it is a principle of a sound truth. For when we do luxuriate, and grow riotous in the gallantnesse of this world, and haue all things at our pleasure, we forget that God who made vs, who doth cause his Sun to shine on vs, and with the vntamed heyfer which is full fed, & growne perfectly wanton, we kicke against the sole author of our happinesse & beatitude; with the Magnificoes of the world, and great-mouthed Gloriosoes we do both cōtemne our brethren, and speake against the Highest. But affliction doth humble vs, & make vs know our selues, as it did Manasses the king 2. Chron. 33. 12. of Iuda, who being in chaines, did thriue more for his soule, then he did in his royall pallaces. It maketh to vs say with Dauid,



Pfal. 119. 71.  
Lament.  
3. 27.

Liuius lib. 1.

O Lord, *it is good for vs, that we haue bene in trouble.* And with Jeremy lamenting, *It is good for a man that he beare the yoke in his youth.* When the foueraigne dispenser of all things, by his wisdom doth consider, that this is our case, by his sober and sage prouidence he somtimes sendeth prosperity, lest we should be discouraged, & broken by calamity, but he often sendeth aduersity to exercise vs here, lest we should be puffed vp by the abundance of his mercy. And while his hand is vpon vs, we which else are stiffe and stubburne, will in pliable maner bend. When Numa had broched in Rome, a set order of seruice vnto their heathen Gods, and had possessed the people with it, his successor Tullus Hostilius not only did neglect it, but contemned it, as accounting that no one thing did lesse beseeme a king, then to yeeld himselfe to ceremonies, and sacrifices of religion. But when he had proceeded long, and gone forward in this veine, a great pestilence grew in Rome, and himselfe lay afterward long languishing of a sicknesse. This did so abate the spirits, & plucke downe the hart of the king, that he who before despised al, did now yeeld himselfe, to all both great and small superstitions, and filled the peoples heads with a multitude of religions. Looke what effect these things had with him in his heathenish errours, the same in Christian obedience, doth tribulation bring to many of Gods elect; this only thing excepted, that these flye superstition. Those who in their yonger dayes, and in the strength of their time, haue scorned the word and the ministry, and haue made no kind of conscience of theft or fornication, but haue sucked them in as water, being afterward pinched with pouerty, or banishment, or imprisonment, or especially with sicknesse (which giueth a man right good leysure, if it be long and sharpe on him, to bethinke himselfe of his follies) with contrition of the hart, and compunction in great measure do flye vnto the Lord, and with many teares wash away the blacknesse of their iniquity.

17 Then they desire to be with God, and to leaue this vale of misery, which lately they embraced as their greatest treasure, and preferred it before their owne saluation; and the delight whereof they would yet haue followed after, but that misery and calamity did enforce them otherwise. Wherein we may well obserue,

obserue, that nothing so much as affliction doth make vs loue our end, by loathing the bitter potions which we daily do tast of. When Elias was chased by Iezabel, and was comfortlesse in the wildernesse, he crieth: *Now it is enough, Lord take away my soule, for I am no better then my fathers.* But if this gall and wormewood were turned into sugred hony, we should not hasten from this place; but yet we be not readie; stay a little, and a little. Plutarke in his Pelopidas, telleth that Antigonus had a souldier, who being vexed with an ill disease, and so loathing to liue, was alwaies formost in his seruices, were it skirmish or other fight, and was so resolute, as no man in the army. The Generall much liking this, cast such an affection to the valure of the man, that to his great expence, he caused him to be cured, who held himselfe lately incurable. But then looking that his souldier should be forward as before, he found him to do far otherwise, and now neuer offer to come in daunger. Asking the reason of this, his souldier maketh him answere, that now he had somewhat to loose, that was a healthfull and sound bodie, with which he should grieve to part; but before when he was in miserie, he had thought his case should haue bene very happie, if he might haue bene dead and buried. The wisdome of the Almighty did foresee that in vs, which Antigonus found but afterward, that we who in anguish and persecution, do desire the company of the elect, who are triumphant in heauen, and with Saint Paule do long to be dissolued, would lye groueling in prosperitie, as tyed and glued to the ground; and therefore in his loue he doth whip vs oftentimes, that we may seeke vnto him, that we may sue to be with him. 1. Reg. 19.4.  
Plutarch. in Pelopida.  
Philip. 1.23.

18 This is one great occasion, wherfore the Lord doth send his chastisemēt vpon vs; & yet in the meane while also he doth aime at this, that we tasting of that bitternesse, which other things yeeld vnto vs, may euermore fly to him by prayer & meditatio; may be reposed on him, when other things do annoy vs, when other things do affright vs. It is a good comparison, which Chrysost. hath in this case, *that mothers do vse with vizards & bug-beares, to fright their unruly children, to make the fly to their lap, not willing to hurt the infants, but to make them sit close by them.* Chrysost in  
Psa. 114.



*So God desiring to ioine vs fast to himself, being a true lover of vs, doth permit that oftentimes we are brought to such necessitie, that perpetually we may intend to prayer and calling vpon him, and leauing all other things, be onely carefull of him.* Such an attractiue violence, and violent attraction is in the crosse, to draw vs as well as Ionas vnto the Lord. Happy men if we could see it, and make that benefite of it, which if we will not learne at first, he will come againe vnto vs, and double his rods vpon vs, if we belong to his election. In the meane time we must learne, with patience to suffer whatsoeuer commeth from the Lord: since besides all other vses, it bringeth that good vnto vs, as to driue vs to our duties, and obedience to our God. Our land hath long felt the sweetnesse of the Lords distilling grace, prosperitie, peace, and plentie, which maketh men forget the authour of their felicitie. They with the Oxe, haue tasted the fodder that lieth before the, but they haue not thought of the giuer. Oh the blockishnesse of our nature, who returne to God little loue, for his great loue vnto vs. Our neighbours of Fraunce and Flaunders, haue drunke of another cuppe, and haue taken another course. Some yeares now past, religion and true faith hath bene oppugned in France. Edicts haue bene made, that the Protestants or Huguenots, as they call them, should get them out of that countrie, within such a time or such a space, vnder perill of their liues. Thousands of them haue fled, and left their natiue countrie, but not the care of their countrie; for although they were elsewhere, wishing still good to Sion, they haue harkened after the aduentures of that Church and commonwealth, and haue found both to be in hazard. Many inuasions and great slaughters, and ciuill warres in that land, wherein those that haue bene the pillars of religion in that countrey, haue bene oftentimes shrewdly shaken. This hath caused them, as London doth well know, to assemble themselves together in their Churches, with solemne fasts and prayers, which of likelyhood they had not done, but that they saw themselves to be fallen into most perillous times. These assemblies and these fasts, being many more then we haue had, did argue that more affliction was on them then on vs, which made them so to cry. I would that we might learne by their example

to be wise, before that we be stricken. But if peace do lull vs asleepe, the rod it is which can awake vs. That we find by our Prophets case, in whome the next thing which I obserued is the greatnesse of his calamitie.

*The greatnesse of his misery.*

19 In the last place I haue noted, that misery mindeth God vnto vs. Then the greater our miserie is, the more is our mind on our maker. If this be true, our Ionas might well cry to the Lord, for great and exceeding troubles were at this time shewed vnto him. He saith that *he was in hell, yea in the belly and midst of hell*, and in the third verse plainer, that he was throwne into the bottome, *in the very heart of the sea*, for so it is in the Hebrew, *that all the flouds had passed ouer him, all the surges and all the waues*. What can be expresse more horrible, then this was vnto Ionas? The word which is vsed here is *Sheol*, which sometimes doth note *the graue* vnto vs, and other some times *hell*, and that double signification, together with the like in some few other words, doth cause that question so oft handled, of the manner of Christs descending into hell. But partly because I loue not to extrauagate from my text, (although occasion be here well offered by the nature of the word bearing so plaine a difference) but especially in a desire of vnitie in our Church, least some by contradiction should gaine say, whatsoeuer is vttered in this argument, (so apt are we to be iarring, which I wish were otherwise) I passe ouer that point in silence; onely obseruing vnto the weake, that we all do hold the Article of Christs descense into hell, but the disagreement is in the manner of his descending, and how that should be expounded. The Prophets words here import, that he was in the fishes belly, as a mā might be in his graue, without light, without sight, in darknesse and discomfort, neuer hoping more to liue, then a man who was dead and buried. Or else that he felt in himselfe such anguish of his conscience, because Gods wrath did follow him, and because he knew that himselfe had deserued euerlasting torment, that now he was so tortured, (with an Hyperbole speaking of it) as if he had bin in hell. The Chaldee Paraphrase here hath a word, signifying *a bottomelesse pit*, which intendeth to vs, that the sea

ברבב ימים

קבור



was very deepe, wherein he was, as if he had bene drowned. And this may be an argument, that the sea was very deep there, that the whale which deuoured him was there, whose greatnesse was such and so huge, that it would require much water. The whale swimmeth not in the shallowes, neither can remaine in the foords.

20 The greatnesse of this danger, so amplified by the Prophet in many parts of his song, first could not chuse but much dismay him, and fright him home for the present; for what could he thinke of himselfe? that drowned he was, and not drowned; eaten vp and not deuoured; and yet for euery moment, in case to come to his end, besides the pangs of his soule fearing eternall death. Secondly, when afterward he had by the mercie of God escaped from destruction, it might be a great remembrance and testimonie to him, of the fauour of the Lord. For the greater was his daunger, the greater was his deliuerance. Neither doth that man euer know, what it is to be freed from miserie, who was neuer like to feele it. To be brought to the pits brinke, and then and there to be stayed; nay to be in the midst of death, and there to be kept from dying, must needes vrge in the patient, a meditation of thankfulness. That consideration of Ammianus Marcellinus in his storie, is very good, that *although it be a matter exceedingly to be wished for, that fortune would continue in flourishing state vnto vs, yet that quality of life hath not that feeling with it, as whē frō a desperate & very hard estate, we are recalled to a better fortune.* We better know what health is, when sickness hath much broken vs. We know what it is, to haue store of clothing and competent foode, if hunger and thirst and nakednesse, do for a time assaile vs. It is a pretty reason (although the practise thereof were bad) which Herodotus saith, that the Samian tyrant Polycrates did vse to make. He very much exercised piracie and robberie, as well by land as sea, and his custome was to spoile his friends as much as his enemies; whereof he assigned that cause, that when he shold vnderstand afterward, that his friend was robbed of any thing, he might gratifie that friend more, in restoring what he had lost, then if he had taken nothing from him, I do not commend his thieuing; but his reason

Ammianus  
Marcellinus  
lib. 15.

*Illa qualitas  
vitæ non tantum  
habet sensum.*

Herodotus  
lib. 3.

son had wit & meaning. God knoweth that whē himselfe taketh from vs such things as are not ours, (we are but his disposers, or as tenants at will vnto him) he maketh vs so much the more embrace his mercie, who hath sent grace in wretchednesse, and present comfort in extremitie. Our Prophet in his suffering, had good experience of these things, which maketh him the rather breake forth into a song of thankesgiuing.

21 *Thou badst cast me into the bottome, in the very midst of the sea,* as if he should haue said, now it is otherwise, and the more am I beholding to thee. Where also obserue his speech, that he referreth all his punishment to the hand of the Lord. He speaketh not of the mariners, by whose meanes it was done, much lesse doth he reuile them, as in our time wicked offending persons oft do to the magistrates, or Iudges, or other officers, who do but see that to be done, which iust law layeth vpon thē, and they wilfully haue deserued. But Ionas passing by the instrument and meanes whereby God wrought, seeketh vnto the fountaine and originall of the deede. He acknowledgeth that his maker was he who was offended; that his hand had corrected him; that his wrath must be satisfied; but by all other he passeth. That euill Ioram did not so, when his citie of Samaria was oppressed with a famine so grieuous, that the mother did este her owne child, which extremity it is likely, that the Prophet Elizaëus did foretell should fall vpon them, for the greatnesse of their sin. But then he, in stead of looking vward to God, whom he should haue sought vnto by fasting and by prayer, turneth his anger on the Prophet, the minister of the Almighty, and voweth himselfe to much euill, if innocent Elizaëus were not put to death that day. Blind man who could not looke higher, and see whose messenger the Prophet was. How much better was Iobs behauiour? for when newes was brought vnto him, that the Sabees and Chaldeans, by violence and strong hand, had taken away his Oxen, and robbed him of his Camels, he did not straight way curse those sinners, and wish much euill on them, but not so much as naming them, did fasten his thoughts on God, and imputed all vnto him, saying most patiently, *The Lord hath giuen, and the Lord hath taken u;* blessed be the name of the Lord.

2. Reg. 6. 31.

Iob. 1. 21.



I would that men in our time, could carry his resolution. When ought amisse doth befall them, to haue recourse to the Higheſt, and to ſuppoſe that either he doth trie them, or doth puniſh the for their ſinnes, or hath ſome other good purpoſe. But we rather run to any thing, then that which moſt doth vrge vs; oft ſurmizing that which is not, and ſuſpecting thoſe that be innocents. And if we can find the meanes, whereby all is brought about, we double our force on that; this witch hath killed my beaſts; this wicked man hath vndone me; this mightie man hath croſſed me: I would he were in his graue, or ſome miſchiefe elſe were on him. Indeed I do not deny, but that the euill are oftentimes the rods of God, to chaſten good men withall, but yet thinke thou euermore, that his hand is it which effecteth all, & that his ſtroke is in the action. Faſten thy eyes on him, and with ſighing and true repentance, ſeeke to appeaſe his wrath; and the meanes ſhall not touch thee, no wicked thing ſhall haue power ouer thee. But let this be thy ſong, to vtter forth with the Prophet, *thou haſt caſt me into the water*, thou haſt layed this croſſe vpon me.

3

22 The third circumſtance now remaining, is that God did heare his prayer. *I cryed in mine affliction, and thou heardeſt me*, and againe, *O Lord thou heardeſt my voice*. You ſee that his woe was exceeding, and after the common courſe of ſorrow it droue him vnto his maker; it enforced him to pray. Where behold, the comfort is, that he did not looſe his labour: the Lord did heare his voice. This euermore is his propertie, to attend to thoſe who ſollicite him: to reſpect thoſe who call on him. *I called on the Lord in trouble*, ſaith Dauid, *and the Lord heard me at large*. So by Ieremie his ſeruant, God promiſeth to the Iewes, and in them to all his Saints, *you ſhall cry to me, and ſhall go and pray to me, and I will heare you. And you ſhall ſeeke and find me*. So reſpectiue is the Lord to thoſe who fly to him, which ſheweth his great prerogatiue aboue all heathen idols, who may be derided with Baal, that either *they are buſie in following of their enemies, or aſleepe and muſt be awaked*, but ſurely they cannot heare. But eſpecially to vs it is comfort in extremity, that if ſickneſſe, or pinching pouertie, or malice o fany man, nay if pangs of death do hurt

Pſalm. 118.5.

Ier. 29. 12. 13

1. Reg. 18. 27

hurt vs, or if in the soule which is our better part, temptation o-  
uercharge vs, and Satans darts hardly driue at vs, if we call vn-  
to that Lord, who can bind and loose, and hath the keyes of hell  
and of death, he can rid vs and deliuer vs. Yea he so yeeldeth to  
our prayers, that they shall not returne in vaine, but comfort at  
the least, and patience in our miseries, shall be bestowed vpon  
vs. It is a good speech in Cyprian, if that tract be his *De cana*  
*Domini*. In the presence of Christ, our teares which are neuer su-  
perfluous, do beg a pardon for vs: neither euer doth the sacrifice  
of a contrite heart take repulse. As often as in Gods sight I see  
thee to be sighing, I doubt not but the holy Ghost doth breath vpon  
thee; when I see thee weeping, then I perceiue him pardoning. This  
should be a great instigation, that when any thing doth oppresse  
vs, be it inward or be it outward, we should runne vnto the  
Lord. So may also be that of Austen: *The prayer of the righte-*  
*ous is the key of heauen. Prayer ascendeth vp, and Gods mercie*  
*descendeth down. Although the earth be low, and the heauen high,*  
*the Lord doth heare the tong of man, if he haue a cleane consci-*  
*ence. It speaketh with feeling, if it be but onely our sigh. A showre*  
*of the eyes is sufficient for his eares: he doth sooner heare our wee-*  
*ping then our speaking.*

Apoc. I. 18.

Cyprian. de  
cana Dom.  
Quoties te in  
conspectu Do-  
mini video sus-  
pirantem, Spi-  
ritum sanctū  
non dubito as-  
pirantem.

August. de  
tempore. Ser-  
mon. 226.

Oratio iusti  
clavis est cali.  
Ascendit pre-  
catio & def-  
cendit Dei mi-  
seratio.

Cum sensibus  
loquitur si sit  
solus noster  
gemitus.

2. Reg. 19. 14

Psal. 103. 13.

23 I doubt not but all the faithfull do find this easily in the-  
selues, that when they do lay open their soules before the Lord,  
as Ezechias did the letters of Sennacherib, & when they do ear-  
nestly pray, a deaw of consolation, of most blessed consolation, is  
distilled downe vpon them, whereby they are assured, that they  
haue to deale with a father, who seeth their fraile infirmities, and  
hath compassion on them. Yea as a father doth pitty his children,  
so hath the Lord compassion on all that do feare him, for he know-  
eth wherof we be made, he remembreth that we are but dust. He  
knoweth vs to be most ignorant, & most foolish, and vnfit for all  
goodnesse, very impotent and vnable, to keepe off wrong from  
our selues. He knoweth this & considereth it, & as euermore he  
supporteth vs, & keepeth vs to himself as the apple of his eye, gi-  
uing when we demand not, & more then we thinke on; so if we  
lift vp our voyces, & powre out our complaints before him, he  
will neuer faile vs seeking him. Onely this he claimeth of vs,



Iacob. 4. 3.

2

Chrysoft. in  
Psalm. 129.

that we aske that which is fit, not vanities or impieties, or to bestow vpon our lustes; for he denyeth these things to vs, and our faith hath no warrant, to aske such requests of the Lord. And againe, that in those things which are lawfull, we appoint no time vnto him, but in humility waite his leysure. For as Chrysofome doth teach vs, *If to giue be in Gods power, it is also in his power to giue when he thinketh good, and the time he best knoweth himselfe.* If we do well keepe these things, and earnestly and vncessantlly do make our complaints before him, he will deale with vs as he did with Ionas, he will certainly heare our voice. Lord send vs a mind to serue thee, that by wilfull disobedience, we plucke not thy punishments on vs: and if we do turne from thee, draw vs backe to thy selfe, rather by thy temporall rodde, being laid on vs in great measure, then by heaping earthly pleasures, thou shouldst suffer vs so to be choked with them, that we should fall from thee vtterly. Do thou chastise vs and correct vs in iugement, not in furie, and there graunt vs a mind to see, who it is that doth strike vs, that so we may pray to thee, to be eased in our affliction. And of thy mercie adde this, euermore to heare our prayer, that so passing this troublesome life, with fast hold layed on thy promises, we may come at length to thy kingdome, to the which ô Father bring vs, for thine owne Sonne Christ his sake, to whom with thee, and thy Spirit, be glorie and praise for euer.

### To the Reader.

**G**OOD Reader, the words of the text in the former Lecture, ministred me occasion to shew, who it is to whom our prayers are to be directed, that is God alone; and consequently, that we should not vse any inuocation of Saints. But in the handling of that question so largely, out of the Fathers of the primitive Church, my purpose was not onely to settle the ignorant for their beliefe concerning that point, but withall by example thereof to let the simpler sort see, what is to be conceined in other questions disputed betweene vs and the Church of Rome. For the same may be said concerning the Primacie of Peter, the merite of works,

works, free will, prayer for the dead, Purgatorie, & the most part of those controuersies which now a daies are handled. They take on them to maintaine many of their positions if not directly out of the Scriptures, yet from probable shewes out of some of the old Fathers, who were great lights after the time of the Apostles. But first, many bookes pretended to belong to that reuerend age, are counterfeits, and start vp since the lines of those graue and godly writers; and from these are many of the allegations taken. Secondly the very auncient Fathers receiued some things as true without discussing, whereinto when themselves upon speciall occasions did iudiciously looke, they were either of a contrarie opinion to their former, or spake faintly and doubtfully. Thirdly, that which some of them taught was contradicted by other, and so one part must needs erre. Fourthly, they were not so led by the immediate Spirit of God, as those Secretaries of the holy Ghost, who deliuered the canonicall Scriptures to the world: & therefore they are no farther to be allowed, then where they consent with the most sacred written word; and that is their owne iudgement of themselves. Lastly, there are many places cited by Bellarmine, Stapleton, and other the aduersaries of the Gospell, which when they are diligently looked into, and weighed by all circumstances, do not purport that for the which they are produced. Of all which observations it is easie to giue diuerse examples. This I thought good to note, lest weake brethren or credulous preiudicate persons should be too much abused, with the misapplied name of the old and most renoumed Church.

And whereas I haue shewed my opinion concerning the supposed strange shapes of men in many quarters of the world, if anie should vrge any authour of former or later age against that my assertion, in one word I account them all in that point to be fabulous, and onely to haue receiued such rumours and vniustifiable traditions from hand to hand: although some of them, thinking thereby to procure to themselves the fame of men farre travelled, do aduouch that they haue seene such. In our dayes God hath giuen light, & therefore let vs not still delight to be in blindness. Onely this one scruple is to be remooued away, that whereas constant report hath auerred this to be so, in some one part of Peru,



is the South portion of the *West* and lately found *Indies*; & some men of good iudgement, whose aduentures for nauigation that way, haue nobilitated the disconeries performed or attempted by our English nation, haue with firme credence entertained that for a very truth; yet as I esteeme, they may easily satisfie themselves in that behalfe, by the full and sufficient report of Pedro de Cieca in his first part of the *Chronicles of Peru*, chapter 26. who being a Spaniard borne, and now more then fiftie yeares agoe hauing spent senenteene yeares in his personall peregrination ouer that countrey, sheweth that not farre from the *Line*, yea in more places of *Peru* then one, there are people who being borne in naturall shape as other men, yet do take their infants when they are but a few dayes old, and by certaine deuises which they haue, as with frames of wood and binding or swathing do make the head of such fashion as they would, as some to be very long, and some to be so crushed together that they haue no neckes, but their heads seeme to be immediate parts of the trunke of their bodies. And this contenteth me for the veritie of that matter, and I doubt not but so it will to all other, who desire in their minds to be perswaded of things as indeed they be, and not as sometimes they seeme.

THE



## THE XI. LECTVRE.

*The chiefe poynts.*

1. Comfort here offered to the languishing soule. 3. What it is to be cast from Gods sight. 4. The feare of Ionas. 5. The elect cannot perish. 7. How Ionas is recouered by faith 8. and repentance. 9. His desire to see the Temple. 11. How the Church should be frequented. 12. Against those that abstaine from it. 13. The conflict in the Prophets conscience. 14. Griuous temptation is common to the godly. 16. Why temptation is necessary. 17. God doth protect vs in it. 18. The benefite which redoundeth to vs by it. 19. Helps against temptation.

Ionah. 2. 4.

*Then I said, I am cast away out of thy sight: yet I will looke againe toward thy holy Temple.*

**M**Any are the instructions which this Prophecie hath yeelded in the hearing of most of you: aduertisements and warnings against sinne; disputations against Atheisme; obseruations against Papisme; in the person of the mariners, comparisions of Gentiles with vs that be Christians; and doctrines of diuerse sorts, as Gods spirit from time to time hath assisted me. But for informing of the conscience of a languishing sinner, who groweth vnder the burthen of heauinesse and casting downe; and is almost swallowed vp in the gulf of desperation, by reason of the feare of Gods displeasure for sin that hangeth vpon him, (which things oftentimes befall some of the little ones of Christ Iesus) no one matter in this Prophecie is more apparantly fruitfull, or more worthie consideration, then that which I haue now read. For what can be more wholesome then Phisicke to the sicke, or remedie to him that is readie to perish? And who is more like



to perish, then he who feeleth no rest either inwardly or outwardly, in bodie or in mind, but as it were gasping for breath, doth daily long for comfort in the midst of great distresses; his case being this, that sinne egerly insulteth, Satan fiercely impugneth, and his conscience beareth witness against his owne soule, that in right iustice should destroy it. To the reliefe of which tender ones, as I could wish that our speech were oftner directed, (for it is a needfull argument to be handled, and blessed is that speech which bindeth vp the broken, and giueth life to the dying) so the example of my Ionas doth fitly remember me to speake to this purpose, because he is as a glasse for all such to looke in, and thereby to see themselves, and in his case to helpe themselves, with the good assistance of that Spirit who herein is all in all.

Genes. 4. 13.  
Matth. 27. 4.

2 For in this man may be scene, a most vehement and forcible conflict betweene faith and feare; betweene hope and despair, betweene sinne and grace: on this hand the flesh sinking with distrustfulnesse into the bottome of hell, being like to acknowledge it selfe a forlorne creature, a cast-away from God, a reprobate from the promises, as if it were some Cain or some Judas: but on the other hand, the spirit soorthwith mounting into the bosome of the Sauour, and there apprehending mercie by remission of all iniquities, and forgiuenesse of all transgressions. In the meane while, amidst the one raising vp, and the other hanging downe, is a combat of such bitterness, as maketh the endurer of it, in the heate of the fishes stomacke oft times to quake for cold, and in the cold of the sea, oft times to sweate for heate. Manie feuers and agues cannot shake him, as his owne heart doth now shake him: his boiling is like the fire: his torture is like the hell. How many crownes and kingdomes? what thousands of gold and siluer? what heapes of precious stones? how many lands and seas, and whole worlds would he giue, if they were now in his power, to be freed from such a torment, as forced him with extremitie to say as here he said, *I am cast away from thy sight*, I am but a damned reprobate. A very fearefull thought, & yet recovered again by confidence in Gods mercie, which faileth not his at need; so that thereby he is encouraged,

raged, to hope that he shall see Hierusalem, the sanctuarie of the Lord, and his temple once againe. Which recouerie of his shold make vs much admire Gods mercie; and yet withal teach vs, to worke out our saluation in great feare and great trembling. But because this text doth note vnto vs some doctrine besides this, and the illustration of that doth make a way for my purpose, I will first touch the other, obseruing in the generall words, these three things to be handled. First the deiection of our Prophet, *I am cast out of thine eyes*. Secondly his arising vp from that motion, and new assurednesse of Gods fauour. *Yet I will looke againe toward thy holy temple*. And thirdly by a comparing of the one of these with the other, the great conflict in his conscience.

*I am cast away out of thy sight.*

3 The Antithesis put betweene the casting away from the sight of his God, and the beholding of his temple, is not to be taken coldly, as if it intended barely, that now he did not see the temple indeede, but he should see it againe: that now he had lost his countrey, but after his deliuerance the time should come, that he should returne thither, as if he had made this accompt and no more, that for a while he was deprived of some temporall fauours, or terrestriall benedictions, but should be restored: for this had bene little, and in comparison as nothing. But it signifieth a suspicion, and mistrust of the losse of all Gods loue, a putting out of his protection, a reiecting or casting off to wrath and eternall damnation. For the eyes of God, being taken in good part in the Scripture, do still import his fauour, and in his fauour is life, and happinesse, and felicitie spirituall and celestially. Moses saith of the land of Canaan, that *it was not as the land of Egypt from whence they came*, that is a place hatefull to him, inhabited with idolaters, *but the eyes of the Lord God are alwaies vpon this*, that is to say, his gracious loue, *from the beginning of the yeare, euen vnto the end of the yeare*. So God promisseth to Salomon, in behalfe of the Temple at Ierusalē, *I haue hallowed this house (which thou hast built) to put my name there for euer, and mine eyes and my hart shall be there perpetually*, that is my most kind blessing, & the presence of

Deut. 11. 10.  
12.

1. Reg. 9. 3.



Psal. 31. 12. my grace. So Daud, *I said in my hart I am cast out of thy sight,* that is, I am depriv'd of thy sweet assistance. And in another place, *The eyes of the Lord are upon the righteous.* As much as he doth tender them, and cherish them with his providence. It is the feare of our Prophet, lest the kindnesse of his maker, wherewith he had embraced him, should be utterly taken from him, and now nothing but hell fire and brimstone should remaine for him, to plague him in another world.

4 The heavinesse of the hand of God, which had followed after him with that rigour: the multiplicitie of his punishment, by a tempest while he was in the ship, by drowning in the sea, and by imprisonment in the whale, the horreur of his transgression, and disobedience toward his God, the remembrance of that grace before, from which he was now fallen, of a Prophet to become a runagate, do so amate his heart, that when he thinketh of himselfe, he resolueth as a despairing abiect, that he hath no fellowship in the inheritance of Gods Saints, but that as an outlaw, he was quite to be seclued from the covenant. So that now either he supposeth, that he belongeth not to Gods election, and that he had neuer bene booked, in the register of those Saints, which were appointed vnto life, or that the Lord as a man doth varie and repent, and had altered his purpose concerning him. The first was against himselfe, to thinke himselfe to be a reprobate, appointed and predestinated before hand vnto euill. And how wofull a thought was that, to perswade his soule, that nothing belonged vnto him but damnation? The second was against the Highest, that his counsels should depend vpon our mutabilitie, as if his eternall purpose and decree, which is from euerlasting, were tyed to our well doing, and did not much rather dispose vs, and inable vs to do well, Whomsoever he ordaineth to the kingdome, he doth teach the way to that kingdome. Christ Iesus who is the life, is also the way: he that giueth the one, graunteth the other. Where he intendeth to bestow the end, there he doth first bestow the meanes, which shall leade to that end. We are chosen not being holy, but *that we should be holy.* God then contemplating in himselfe, his counsell which is immutable, retaineth

Ioh. 14. 6.

Ephes. 1. 4.

retaineth still his secret purpose, and whom he hath once chosen, that man he chooseth euer. Whome he loueth, he loueth to the end, neither doth he for euermore cast one of his little ones out of his sight.

Iohan. 13. 1.

5 Then it is a wrong opinion, either of the Papist teaching, or the Prophet here mistrusting, that any of Gods faithfull ones, can be finally cast away. Saule may haue a spirite of Prophecie, and Iudas another spirit of doing miracles, and both of these may come to naught: but where the spirite of adoption, that spirite of sanctification, hath once made his residence, it doth euer inhabite there. The child of God shall be brought to repentance, and acknowledgement of his fault, to confession and contrition, and faith and hope and glorie, through many seas of temptation, and downefals of despaire, through Vrias his death with Dauid, through denying of Christ with Peter. Either youth or age, life or death, in him that is elected, shall apprehend the promises. Be it the ninth houre, or the eleuenth houre, yet there shall be a time. The Eternals *beneplacitum*, shall haue his effect vndoubtedly. And although that holy man Moses, can desire to be razed out of Gods booke, rather then his people should perish, and Saint Paule wisheth that he might be accursed, to saue those which were his countrey men in the flesh: yet this shall but shew their great zeale, and loue vnto their brethren, as also their earnestnesse for Gods glorie, which they thought might more appeare by sauing of a multitude, then by their priuate safetie: but this tainteth not Gods decree, who will certainly make vp his worke, where-soeuer he beginneth it. And if the Spirit of the Almighty, doe in some places of the Scripture, speake of blotting out of that booke, which is the booke of life, this is not by and by to be taken literally, but that God therein doth frame himselfe to our capacitie, as sometimes in like sort he attributeth a foote or hand, or eare or eye, to his owne diuine Maiestie. In all which, & other places of the same qualitie, the speech of Origene is most true, that as the most ciuill man if he were to goe among Barbarians, (as suppose the Moores or Tartarians) had neede to learne the language of that people, if he meane to speake

1. Sam. 19. 24

2. Sam. 11. 17  
Matth. 26. 70

Mat. 20. 5. 6.

Exod. 32. 32.  
Rom. 9. 3.

Psal. 69. 28.

Origene. contra Cellum.  
lib. 7.



vnto them, or do any good among them, so when the Lord would teach vs in the Scriptures, he contempereth his phrascs to our capacitie, and speaketh to vs in our owne tounge. And this he doth in the case in question, resolving by the speech of *wiping out of Gods booke*, an assurednesse that they shall neuer haue anie portion in the fellowship of eternitie. But if it seemed vnto anie, that they were likely to be of the number of the elect, yet that seeming should be frustrate. Notwithstanding, the purpose of his good pleasure, in truth is neuer varied.

6 Then whosoever is once growne vnto that measure of faith, that vpon a settled knowledge, he can meditate in himselfe of Gods true loue toward him, and can satisfie his owne soule, not with a foolish lightening, or hastie fond perswasion, (which may befall an hypocrite, or temporarie beleeuers) but with a resolved confidence, that his God is his father also, and dareth to cry Abba, father; that he is sealed vp by his maker, against the day of redemption; that he is one of that number, whome Christ hath bought with his blood; that whether he liue or dye, yet euermore he is the Lords; that  
 38 *neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, no that neither hell nor diuell shall be able to separate him, from the loue of God, which is in Christ Iesus our Lord*, this man neede not stand in feare of casting out of Gods sight, or perishing from his fauour. And if that his sinne, or Satan sometimes suggest the contrarie, or his owne heart do discourage him, this is but a temptation, which notwithstanding must be strongly resisted, with heartie and earnest prayer. For the infallible word of God hath taught vs to say with Saint Paule, if  
 31 *God be on our side, what matter vho be against vs? And*  
 33 *God iustificth: vho shall condemne?* And with Saint Iohn in  
 1. Ioh. 5. 13. *his first Epistle: I vwrite these things that ye may know that*  
 15. 19. *ye haue eternall life, And vve know that he heareth vs, And*  
 Heb. 6. 11. *vve know that vve are of God.* We doe not rest vpon our  
 τὴν πληρο-  
 φροσίαν τῆς  
 ἐλπίδος. selues this full certaine perswasion, this assurednesse of  
 hope, for that were to build on the sand, that were  
 to

to leane on a reede, which breaketh and the splints thereof do run into the hand: but we stay it vpon the power of God, and on the loue of our Christ, from the hands of whom, none are able to plucke that away, which they haue chosen. In confidence of this, a man may be bold to say, although I be sicke yet God is mighty: although I be weake yet Christ is strong: looke what is too light in my flesh, that his Spirit doth make vp. His grace is sufficient for me. I dare to say with Saint Bernard (and it is an excellent saying,) *Three things I consider vvherein my hope doth consist, the loue of his adoption, the truth of his promise, the power of his performance. Now let my foolish cogitation murmur as long as it vwill, saying, Who art thou, or knowest thou how great that glorie is; or by vvhhat merites thou hopest to obtaine it? And I vwill answer boldly, I know vvhom I haue trusted, and I am assured that in very great loue he adopted me, and that he is true in his promises and able in his performance: for he can do vvhhat he vwill.* This is that strong foundation whereon we may build safely: this is the stay of a Christian, vnto the measure whereof, if any shall find that yet he hath not attained, let him pray to God to enlarge his knowledge and vnderstanding. But let vs most firmly hold this, that whom he hath once chosen, to a true feeling of his grace, he doth neuer vtterly cast them away, from his sight and good fauour. This then was the fault of our Ionas, and argued in him great infirmity, when he broke forth into this passion which sauoured so of desperation. And so much of this matter.

*Yet vwill I looke againe toward thy holy Temple.*

7 You haue now seene him at the worst: for worse he could not well be; a prisoner in a straunge dungeon, without light, without company, without comfort in a whales belly, so disquieted in his anguish, that he accounteth himselfe a reprobate, and inheritour of hell fire. He had bene a wofull man if he had stayed here, disgraced and left by his Sauour: but as his soule was departing, he fetcheth it backe againe with a sigh and gaspe of faith. He plucketh in the reine of his owne heart; he giueth the checke to himselfe; he recouereth in

2. Cor. 12. 9.  
Bernard. de  
7. misericor-  
dijs, Serm. 3.  
Charitatem  
adoptionis, ve-  
ritatem pro-  
missionis, po-  
testatem red-  
ditionis.



Ezech. 18.  
21. 22.

Solinus cap.  
15.

the instant, when he was in the pits mouth, ready to sinke eternally. This sheweth that in former time he had bene vsed to temptation: being practised in Gods seruice, he knew well what belonged to faith, when he did so soone apprehend it. He was not ignorant that he had offended, and offended a fearefull God; yet such a one as would haue compassion vpon a repenting sinner. This grieve of his, was sustained by a trust in Gods free promises, who hath sayd, *that if the wicked will returne from all his sinnes that he hath committed, and keepe all his statutes, and do that which is lawfull and right, he shall surely live, and shall not dye. All his transgressions that he hath committed, shall not be mentioned vnto him.* The two wings of faith and repentance, do mount him vp into heauen, euen from the gates of hell. His faith kept him from blasphemie, that in the heate of his extremity, he had still a mind to God: which maketh him speake vnto him, not as the despairing miscreant, whose maner is to speake of God in the third person, not to God; he hateth me, he plagueth me, he detesteth me, he doth not loue me, which words argue no hope remaining; but in his bitternesse he turneth his speech vnto the Lord, *I am cast away from thy sight, I will looke againe to thy Temple,* so in want of hope shewing a hope, a confidence in a diffidence. This is the fruite of beleeuing the sweete mercy of our Sauour, that in the day of soe first triall, it is able to keepe vs vpright, who else should fall downe groueling. As a ship without his ballace, is tilted & tossed at sea, and cannot endure the waue, so is that soule right vnstable, and euery houre apt to perish, which hath not faith in temptation. It is written of the Cranes, that when they do intend in stormy and troublesome times, to flye ouer the seas, fearing lest by the blasts of the wind, their bodies which be but light, should be beaten into the sea, or kept from the place whither they be desirous to go, they swallow some sand, and little stones into their bellies, whereby they are so moderately peized, that they are able to resist the wind. While we do crosse this troublesome world of sinne and great temptation, it is faith which must be our ballace, it is faith which must preserue vs equably vpright, or recouer vs when we are going. Now it stood the Prophet in steede, in the bottome and depth

depth of misery; to haue feeling what belonged to beleeuing vpon the Lord.

8 This beleefe inferred repentance, which is acceptable in great measure to our most gracious father. As he scorneth not the weake man falling, so he embraceth him that riseth; which point Nouatus and his fellowes, with their hard harts did deny. If the prodigall sonne can say, *good father I haue sinned against* Luc. 15. 21. *heauen and before thee, and am no more worthy to be called thy sonne,* he runneth to him, and falleth on him, and kisseth him as his beloued. He liketh in vs a sorrow for that wherein we haue faulted.

It was a good speech of Saint Hierome, to call repentance after sinne, by the name of *a second boord, or planke after a shipwracke*. In a wracke at sea, a boord oftentimes doth saue a man from drowning, by his lying fast thereupon. But if he be beaten by the violence of the waue, from this first planke, and be now floating in the water; if a second by some accident be afforded him, and he can keepe him fast thereto, it setteth him free from all daunger. It is more then apparant that we haue suffered a wracke, and are diuing in the sea of sinne and desperation, euen ready still to be drenched. The first table which releueth vs, is the Sacrament of Baptisme, which by the bloud of Christ washing vs, and for the couenants sake, doth acquite vs from the guilt of originall sinne: from the which if we be beate off, by the force of actuall crimes, the second planke is repentance to be caught at, which if we hold fast and do not leaue, it will bring vs into the hauen of blessed and quiet rest. Then let vs euermore call vpon God, to bestow vpon vs this compunction of hart, that since euery day we fall, we may dayly rise againe, and not sinke vnder our burthen.

9 The weake Prophet now leaning on these two such assured staues, first sorowing, then beleeuing, doth raise himselfe vp with a correction: that although he had sayd before, that he was cast away from Gods sight, yet he will not leaue it so: he will not giue ouer there, but once againe he will looke vnto Gods holy Temple. Once againe I will see Hierusalem, and the place of thy true worship. Which words as Hierome noteth, do either import a confidence, and hope that it should be so, or a

Hieronimus  
Epistol. 65.  
Secunda post  
naufragium  
tabula est cul-  
pam simplici-  
ter confiteri.

Hieron. in  
Iona. 2.



*Enter presenter,  
Dens hic  
& ubique po-  
tenter.*

wish that so it might be. And in the Hebrew the future tense which is used in this place, is very frequent for wishing. Both shew a will to the *Temple*: by which some vnderstand the whole seruice of God, circumcision, and the sacrifices, and the expounding of the Law, or whatsoever else was of speciality, in the tabernacle of the Lord; so taking one for the other, the place for the duties in it, making that which was so eminent, as the matter, and the object of his confidence and faith. He certainly had a mind, not to dye there where he was, as vnprofitable, and in a place so obscure, but openly to honour God whom he had so dishonoured before: and therefore now he was desirous, in conspicuous manner to draw other to his obedience. But of all places, he chooseth the Temple to do the deed, because that was the house where God had put his name, who although he be euery where, by his being and presence and power, yet he was more apparantly conuersant there, by his special grace. This did make that house and city, to be counted an holy mansion, the very ioy of the earth, the beauty of the world, the glory of all nations, the pallace of the great king, the delight and paradise, and garden of the Highest. There was the Arke of the Couenant, the Tables of the Testimony, the Cherubins and the Mercy-seate, all being straunge things of much excellency: but the summitie of all happinesse, was the residence of Gods fauour there.

*Psal. 42. 1.*

*Psal. 84. 3.*

IO All which how much the faithfull esteemed and accounted of, Dauids example may teach vs, who when there was but a Tabernacle, whose beauty was much inferiour to the magnificent Temple of Salomon, so grieved that himselfe in his flights and persecutions, was hindered from assembling within those courts of the Lord, that he witnesseth for his owne part, that neuer *heart did so bray*, to find the brooke of water, as his hart and conscience did thirst for that place; yea his teares did trickle downe, to thinke that he might not come there. And elsewhere he complaineth, that the sparrow and the swallow were happy, being compared to him, for they might come to the Altar, to make their nest neare about it; but leaue to do that was denied vnto him. But afterward, when Salomon had erected his famous

famous house to the Lord; that had many extraordinarie blessings granted to it, at the time of the dedication: when God witnessed by his presence, that he heard the requests of Salomon, among which these were some, that if famine, or plague, or any other affliction, did vex the hearts of the Israelites, and they then came into that Temple, and there prayed to be deliuered from that crosse, the Lord would remooue it from them. Yea if they were out of their owne land, either going against their enemies, or captiues in other countries, if they turning their faces about to the coastward of this house, should either pray for victorie, or for release from their captiuitie, their God would graunt it vnto them. The Iewes afterward obserued this, euermore in the earnestnesse of their prayer in what land soeuer they were, turning them toward the Temple: not tying superstitiously the power of God to that place, but knowing that the same house was not erected in vaine. And witnessing withall, their obedience vnto the Lord, and to men the constancie of their profession, who held that place as the seale of the Lords assured protection ouer them. So when Daniel in Chaldæa would pray, he set his windowes open toward Hierusalem, to the hazard of his life. And truely the maiestie, and great fame of the place was such, that when the second Temple, which was a farre meaner matter, was raised vp, the Princes of the earth which were of the very Gentiles, did repute it and esteeme it a thing most holy. The regard which was borne to that sanctuarie, by Alexander the great, sometimes king of the Macedonians, by Ptolemeus Philadelphus, by Pompey the great Romane, some whereof did there offer sacrifice, as it is testified by Iosephus, and the coming vp of the Eunuch of Candace the Queene of Ethiopia, who resorted thither of purpose for to worship, do make this very plaine vnto vs. Then our man (who sometimes had bene a Prophet, and of likelyhood had gone vp to Hierusalem to do his deuotions, contrarie to the custome of the Israelites in his time) had great reason to bethinke himselfe of this place.

II The doctrine to be deriued vnto vs from hence, is this, that since in substance we are inheritours of that faith, which the Israelites and Iewes did holde, and in steade of

1. Reg. 8. 37.

44. 46.

Dan. 6. 10.

Agg. 2. 4.

Ioseph. Antiquit. 11. 8. &amp; 12. 2. &amp; 14. 8.

Act. 8. 27.

1. Reg. 12. 27



Ioh. 2. 14.

Matth. 21. 13.

Luc. 2. 36.

Act. 3. 1.

Matth. 18. 20.

Amos. 8. 12.

August. C6.  
foll. 5. 13. 14.

their Temple, haue the Churches of the Christians, which are places seuered to Gods seruice, & for the assembly of his Saints, and the gathering together of his people, that we therefore should beare the like affection to these, as they did to that house, and this so much the rather, because the substance is here, when there was but the shadow; there the figure, but here the truth, there sacrifices made of beasts, here the true Lambe Iesus Christ. We should therefore resort to these Sanctuaries with greedinesse, euen as to the type of heauen: we should ioy to be there, and see all other there whom we loue: and a Christian man loueth eue-ry man. Christ did frequent the Temple: he called it an house of prayer: Anna that widow so much cōmended, liued in the Tēple: the Apostles came to this: and after that Christ was ascended, the holy men who were in the time of the Primitiue Church, did reioyce to see the Oratories, and places of deuotion, which were built in honour of Christ. They knew that if the priuate prayers, or lifting vp of the hands of one man, were acceptable to the Lord, thē the voyce of a multitude, making their requests ioyntly together, would more sound in the eares of God. If the Sauior hath made a promise to be in the middle of them, where two or three are gathered together, with what an eye of cōpassion, is he present to looke vpon hundreds, or thousands of his, assembled into one place? Then let vs account it our happinesse, that we may ioyne our prayers vnto a great congregation, which God denieth to his best children, in the time of persecution, and of banishment, & great sicknesse: and let vs presse to this place, as to that where bread is broken, which is the very food of life. For herein God giueth a most approoued argument of his loue, that we are not forced to runne from this sea to another, from this land vnto that, so to enioy this blessing: but we need no more but euen step out of doores, it is so brought home vnto vs. And let vs each man exhort that brother of his, who yet wanteth vnderstanding, to hasten vnto this banket: for it is a good token of more grace which is afterward to follow, when men come to this place, although it be for other purposes. God catcheth them vpon the sudden; the hooke is fastened in them, before themselues be aware. Austen came with another mind to heare Saint Ambrose preach;

preach; it was to obserue his words, and his eloquence, and the manner of his gracious deliury ( for Ambrose was an eloquent and sweete man ) but at length the matter of his Sermons tooke him, and made him a good Christian. So mighty Gods word is; and hearing is the meanes to bring men vnto faith, by which faith, they are saued; and this is the place of hearing. *If any man, sayth Chrysostome vpon Iohn, do sit neare to a perfumer, or a perfumers shop, euen against his will he shall receiue some saour from it: much more shall he who frequenteth the Church, receiue some goodnesse from it.*

Rom. 10. 17.  
Chrys. in Ioh-  
han. Homi-  
lia. 32.

12 Then they are much to be blamed, who do willingly and of purpose, absent themselues from this place, be they either the stiffe and stubburne recusants, whose fancy and refractary will, is called by the name of conscience: who being inuited to the Supper of the Lambe, yet keepe themselues away, and therefore according to Christs parable, are well compelled by the Magistrate to come in. It is a most blessed compulsion, for a man to be driuen to truth, for a woman to be forced to heauen. Or be it the idle person, who preferreth his rest and sleepe, before his owne soules saluation. In which case he is worse then the Jew, of whom ( as Ambrose well obserueth ) the Prophet sayth, that he honoureth God with his lips, although his heart be farre from him. The Jew did yeeld his speech, and the Jew did yeeld his presence, & seemed to giue some countenance to the word, but this slouthfull man commeth not so farre. Or be it the ancient Donatist, or Rogatian, in times past so peeuishly bent, who abstained from the assemblies of all other men whatsoeuer, which were not of his opinion, and tied to a small corner in Africa, that Catholike Church, which is so farre diffused ouer all the face of the earth. Vincentius one of their company, is iustly reprooued by Saint Austen, because when *the Lord had sayd that all the earth should be filled with his maiesty, Amen, Amen, so be it, so be it*, for so it is in the Psalme, he would sit at Cartenæ, some meane place belike in Africa, and with ten perhaps of his Rogatians, which yet remained with him, would say *Non fiat, non fiat*, that it should not be so. Or be they our new Barrhoists, sprong from the seede of the Donatists, who because they con-

Luc. 14. 23.

Isay. 29. 13.  
Ambros. in  
Psal. 219.  
Serm. 19.

Psal. 72. 19.

August. Epist.  
48.



ceiue, that some spots & spotted men, do yet remaine within the Church of England, they single themselues from vs, by a schismaticall rent. They forget that the spouse *is blacke*, while she remaineth on earth, that in the field where the best seede is said by Christ to be sowne, tares spring vp as well as wheate; and both must grow together vntill the day of haruest. That in the wombe of Rebecca, which was a good figure of the Church, is Esau as well as Iacob, which cannot be discerned, vntill the time of their birth. And this birth is the iudgement. What a holy and wise saying is that, which Austen hath in this behalfe, *We suffer many in the Church, whom we can neither correct nor punish. But yet for the chaffes sake, we do not forsake the threshing floore of the Lord; nor for the bad fishes sake, do we breake the nets of the Lord, nor for the goates which are to be seuered in the end, do we leaue the flocke of the Lord, nor for the vessels made to dishonour, do we flit out of the house of the Lord.* Let the spirite of singularitie, carie these mē in our time, headlong while it will, but let vs loue the publike meetings of the faithfull, the sacraments duly administred, the word sincerely taught, the deuotions vttered here. Let vs hold it our ioy and crowne, that we may so come together; that we may not onely with our Prophet here, looke toward the temple, but that if we will, our feet may stand in the gates of Ierusalem. We do sinne against our soules, when by a fancie we debarre our selues, from the fellowship of the faithfull, and communion of Gods Saints. And so now leauing this, let vs come vnto the third thing, which was at the first proposed by me, and that is the grieuous conflict which Ionas here sustained.

August. E-  
pist. 48.  
*In Ecclesia  
nonnullos tole-  
ramus quos  
corrigeere vel  
punire non  
possumus.*

Psal. 122. 2.

*The combat of the Prophet.*

3

13 And what can be straunger to a man at first sight, then that he, who late before was the Prophet of the Highest, and therefore much in his grace, acquainted with his counsels, and purpose concerning Israel, where he had long preached, one neere about his God, should now with such a horreur, as a despairing person, be vp, and then downe; be at the first so distrustfull, although afterward resoluēd. But the remembrance of that fauour which he before enioyed, doth deiect him the more; that after

after so large measure of Gods bountifullnesse toward him, he should be vnthankfull. For now his conscience cryeth out against him, that he was most vnworthie to haue any part in the Redeemer, who had turned from him so wilfully. Now he breatheth out displeasure and indignation against himselfe. So fearefull a thing is sinne: it doth so wound the soule. Hence great fights do oftentimes arise vnto the faithfull, where the flesh armed with desperation, layeth on loades euen to destruction; but faith holdeth out a buckler, wherewith she wardeth the blowes. Notwithstanding betweene the one and the other, there is a combat hardly fought out, much ebbing and much flowing, much rising and much falling, that the waues are not so various, as the thoughts of this sufferer are; disputing pro and con, acquiting and condemning. Whereunto at the last a victorie commeth, but it is with great difficultie in the meane while, the inward man and the outward, the spirit and the flesh most vehemently wrastring. Now as Saint Iames hath told vs: *Blessed is the man* Iacob. 1. 12. *that endureth temptation:* he that striueth, and standeth, and in the end cōquereth, shall not loose his reward. But in the meane time it maketh the weake one, the tender and sickly conscience to droope and be discouraged, so that being heated violently, he thirsteth after comfort. In which case, since God himselfe is so farre from despising the broken and contrite heart, that in very truth, he doth loue it; and Christ for his part came for that purpose, not to breake the brused reed, nor to quench the smoking flaxe, we are in exāple of the both (the father & the word) to bind vp the broken, & to seeke out that which is perishing.

Psal. 51. 17

Matth. 12. 20

14 Then to speake to this argument, whosoeuer thou art, that gronest vnder this heauie burthen, strengthen thy feeble knees, & resume thy decaying spirits. If the motions of thy mind be fearefull beyond measure, yea vnfit to be spoken, and vttered by thee, so that thou art ashamed euen to name them, as, that Gods being is not certaine; that the Scriptures may be doubted of, that Christ was not the Messias & Sauour of the world. that thy sins shal not be forgien thee; that thou belogest not to Gods electiō; that the promises of his mercie appertain to other mē, but are not true in thee; that thy best way were to dispatch thy selfe



of thy life, by some fall, or a knife, or by drowning, or otherwise, since thou art but a forlorne person, and a castaway in Gods sight, (which is a most fearefull and vncomfortable thought,) yet vnderstand that these suggestions and a thousand more of that kind, are but attempts of thine enemy, who would willingly rush vpon thee: but know that thou herein art not alone, such conflicts are very common. The Prophets and the Apostles, the best Saints of God haue endured them. How great was Iobs extremitie, when he cursed the day of his birth, and being vnpatient and vnruely, he satisfieth not himselfe againe and againe to curse it? In what a case was Dauid, when he seemed to feare vtter perdition? *Cast me not away from thy presence, and take not thy holy Spirit from me.* He speaketh as if he doubted of his election. It was not well with him, when he distrusted God in his promises, daring to say vnaduisedly in the midst of his distresses, that *all men were lyers*, that was, euery one of them who did tell him, and that from the mouth of Samuel, the true Prophet of the Lord, that he should be the king ouer Israel. How was Ieremie on his knees; when he cursed and fretted bitterly, and wished that he had neuer bene, or would that he had bene slaine at his first entring into the world? How was Elias troubled, when he cryed, *It is enough, Lord take away my soule?* How did Peter strue in himselfe, whether he should deny Christ or no? and imagine what he thought of it when he had done it, and wept bitterly. What disquietnesse did the pricke in the flesh bring to Saint Paule, when it made him pray thrise, that is, very many times, that he might be deliuered from it? But how hote is his conflict betweene the flesh and the spirit, when he termeth himselfe a wretched man, and knoweth not how to be freed from the bondage of sinne, that bodie of death. Yet at the last, to his inward consolation he remembreth himselfe, that it should be done by Christ Iesus. Now, who were dearer to God then these, who higher in his fauour, then Iob a mirrour of patience, and Dauid a man after his owne heart, and Ieremie who specially was preserued in the desolation of Ierusalem, and Elias who was taken vp into heauen with a whirle-wind, and Peter a great Apostle, & Paule the Doctor of the Gentiles? Ioyne Ionas here

here to the number of these, a Prophet once, and appointed to euerlasting life, yet in one place he would needes be dead, and in this place he thinketh that he should be damned. And as it was with these, so it is in our dayes. The Ministers of the Gospell who are employed in their calling, and know any thing in the world, haue manifold experience of such cases of conscience, although they speake it not to euery man.

Ionah. 4. 8.

15 Some for one thing, and some for another are troubled euery day: for fancies and temptations do arise a thousand waies: especially in those who are weake in mind or body, by reading or by hearing, by being too much alone, by children and by friends, by prosperitie or aduersitie, by a word spoken at aduenture, by any thing which the mind of the troubled partie doth apprehend. Where faith is not extinguished, or plucked vp by the root, but weakned for a time, as the Sunne vnder a cloud, is shadowed for a moment, or as fire vnder the ashes, is raked vp and not seene. And when it hath bene animated and discouraged for a time, then it breaketh foorth againe, and peraduenture it is then a second while dismayed, as the ship vpon the sea, sometimes is caried vp to the heauen, and then downe againe to the deepe: or as the winter water which freezeth in the night, and melteth in the day, and hath his intermissions, and therein many alterations. In this appeareth Gods prouidence, and his endlesse loue in protecting, that he so ballanceth discomfort, with an equall weight of comfort, that euill and distrust doth not preuaile, but if the scale do tippe downe, it raiseth vp againe vpon the sudden. If the challenger be on the left hand readie to defie vs, the defendant is on the right hand as readie to maintaine vs. If the inuader be behind vs, the protectour is before vs: yea if a strong armed man haue set footing in our house, a stronger then himselfe commeth, and driueth him from the possession. But he will keepe vs thus exercised; and he doth it in great wisedome.

Psal. 107. 26.

Luc. 11. 21.

16 If we had not this to quicken vs, we should yeeld our selues to securitie, & be ouergrowne with the weedes, & mosse of carelesse negligence. For *as flesh saith Origen if it be not sprinkled with salt, doth putrisie & corrupt, although there be great store of it, and that of the best, so the soule will presently grow*

Origen. Homil. 27. in Numeros.



*loose and licentious, if it be not as it were salted with continual temptations.* The best would grow to be high minded, & proud in his own conceit: but by this we are much humbled. So we are made the fitter to receiue the crowne in heauen, which is for the lowly minded, & is neuer giuen to any, but to those who do get a victorie. And how can there be a conquest, vnlesse there be a fight? how a fight without an enemy? Then this life is our striving; the other is the reward which we receiue for our striving. *Here we wraastle* saith Saint Ambrose, *but we are crowned elsewhere: here is the striving, there the reward, here the warfare, there the wages. Therefore while I am in this world, I do yet wraastle, I do yet strue, I am yet driuen at that I may fall.* But the comfort is that which followeth, which Ambrose addeth in that place. *But the Lord is mightie, who supporteth me when I am thrust at, who setteth me up when I am slipping, who raiseth me tilting aside.* This is phisike for thy sicknesse, & remedie for thy euill, whosoever thou art that gronest in thy soule: thou hast much readie to hurt thee, but thou hast more to helpe thee: thou hast a strong one against thee, but thou hast a stronger for thee, one who loueth thee & respecteth thee, & pitieth thee at thy need. And if he do stand for thee, what matter who is against thee? He bringeth thee vnto this battell, & his hand is vpon thine enemy, to limit how far he shall vrge thee, & farther he cannot go: no tempting about thy strength. He looketh on thee, & relieueth thee, & doth as much saith S. Austen, *as cry to thee out of heauen, I looke vpon you: do you wraastle, I will helpe you: do you conquer, I will crowne you.* Nay, he maketh vs conquer; he breatheth into vs a strength, which shall neuer be ouerborne. Well thou maiest haue blowes, and bruses, and shrewd brushes in the heat of thy fight, but the victorie shall be thine: floating thou shalt not sinke, encountring thou shalt not perish.

17 If he were ignorant of that case wherein thou art, then thou mightest iustly teare, and suspect his ignorance: but he conceiuet of thy infirmitie, & therefore as a father he taketh compassion on thee. He knoweth *wherof thou art made, he remembreth that thou art but dust.* Yea to the end that he might the better vnderstand, what thy miseries be, amidst such strong throbbs of temptation,

Ambros. in  
exhortat. ad  
virgines.  
*Hic quidem  
luctamur, sed  
alibi corona-*  
*mur.*

Rom. 8. 31.

1. Cor. 10. 13

August. in  
Psal. 39.  
*Specio vos lu-*  
*ctamini, adiu-*  
*uabo.*

Psal. 103. 14.

temptation, he let his owne sonne take flesh vpon him, who became a man clothed with mortalitie, that therein by humane practise, and not onely by diuine contemplation, he might be tempted and feelee assaults, and so, as the authour of the Epistle to the Hebrewes speaketh, *he might the better be able to succour those that are tempted.* Now what needest thou at all to shake or quier, when his shield and his safegard do perpetually attend thee? The experience of things past, should encourage thee for hereafter. Remember how he hath kept thee, and cherished thee in his bosome in former times, when thou wast in daunger. That did abode good vnto thee. He who loued thee then, will loue thee still. When Dauid had to do against Goliath, no impression wrought so forcibly with him, as recounting what he had done before. When I was a boy and kept my fathers sheepe, a Beare came and tooke a sheepe out of my flocke, and I killed that Beare: then a Lyon came and did as much, and I killed that Lyon also. Surely that Lord, which saued his seruant from the paw of the Lyon, and of the Beare, will deliuer me also from this Philistine. Bethinke thy selfe in the like. Thy God hath euer fauoured thee euen from thy mothers wombe: when thou wast not, then he made thee, when thou wast lost he redeemed thee, when thou wentest astray, he reclaimed thee: when thou wast naked, he clothed thee, when thou wast hungrie he fed thee: he hath nourished thee and maintained thee: when thou wast ignorant he did teach thee, and hath giuen thee some good measure of knowledge, and will to serue him: he hath admitted thee by baptisme, into the fellowship of his Saints, he hath sealed his affection toward thee, by the Sacrament of his body and his blood; in great griefes he hath stood by thee; in anguishes he hath blessed thee; the pit hath bene open for thee, but yet thou neuer didst fall in; Satan hath gaped and roared, but yet his fangs haue not touched thee; in conflicts thou hast bene safe, thou hast bene preserued in combats. How fully should these sound experiments confirme thee in thy faith? How should this lively feeling, for the delightfulnes of the ioy conceiued thereby, as it were melt thee in kindnes toward thy God? Why shouldest thou not say with Dauid, *what shall I render vnto the Lord,*

Heb. 2. 18.

1 Sam. 17 34

Psal. 116. 12.

Psal. 18. 1.



*for all his benefits toward me? Or I will loue thee dearely o Lord my strength.* I will honour thee, I will embrace thee, (I want words to expresse it) I will ioy in thee, I will deuote my selfe wholly vnto thy seruice. With thy fauour and louing countenance with thy hand and thy hart, thou hast helped me, kept me, faued me; thou hast strengthened me, raised me, blessed me, and I know that thou wilt neuer leaue me. For thou art the same God for euer, and continuest thy goodnesse daily ouer me.

18 He who hath learned these lessons, maketh true vse of the battels betweene hope and despaire, betweene the flesh and the spirit: and the farther he goeth forward, the more alwaies he doth conquer. He recounteth thus with his owne heart: God might haue suffered me to haue frozen in my dregs, to runne on to all filthines & vncleannesse with the worldlings, to haue died before that I had vnderstood what belonged vnto his seruice, and so to haue dropped downe to hell, before that I knew what I did; but he hath dealt better by me, he hath afforded me more grace. Now he bringeth this fire of temptation, to warme me, and resolute me, but it is to good, and not to euill. I doubt not but I am his, I shall not perish finally. He flubbereth me to scoure me, he rubbeth me to make me brighter; he whetteth me to make me sharper. If I were not pressed and vrged, I should not know what he doth for me: but to relecue me when I neede, to helpe me when I am readie to drowne, to saue me when I am sinking, to quicken me when I am at deaths doore, is an argument of such fauour as he can better giue, then I can well conceiue. And since I haue these testimonies of his assured fauour, let the world allure and slyly entice, let the flesh insult while it will, let Satan tempt and not spare, let doubts and thoughts & distrusts, be eger and eger againe; in life and death, either day or night; I know who it is that bought me, and payed for me with his blood, and I know that he will not leaue me. As Saint Austen saith, *A mightie man will not lose that which he hath bought for his monie, and will Christ loose that which he hath bought with his blood?* I doubt not but my Ionas in his troubled meditations, did grow to these resolutions, and by thinking thereon, did shake off that his heauie passion, that he should be cast away

August. in  
17. Sermon.  
8. Tom. 1c.

away from Gods sight. It was a liuely feeling of former mercies which made him to breake forth into so religious an insinuation, as if he did bleed with tenderneffe and softnesse, calling vpon God, *ô Lord my God*. Wherin he shewed so sound an hope, that although he should kill him (as Iob saith of himselfe) yet he would not leaue him, but wold euermore trust in him: although his sin did more then abound, yet Gods grace did superabound.

Jonah. 2. 6.

Iob. 13. 15.

Rom. 5. 20.

19 These words well vnderstood, and applied vnto the conscience, may serue for euery soule which languisheth with griefe taken for euill motions. But because euery tender spirit, is not growne so farre in Gods schoole, and where so hard a siege is laid by Satan, there cannot be too many helpes, therefore some other remedies may be added vnto this before named: for the describing whereof, I could wish more leisure to meditate vpon them, and more time to vtter them, but it shall now suffice to poynt at them. Then first, when any Christian shall feele himselfe hardly laid at, let him haue recourse to Gods word, and the comfortable writings of other wise and learned men. There is better balme in the Scriptures, then euer was in Gilead; there is a refreshing riuer; the very well of life, which will giue strength to the fainting. And therein no booke more profitable then be the Psalmes of Dauid. Secondly, let him resort vnto the temple, where the word of God is taught. Ionas did thinke of this, before all other matters. Here, that is, in the house of God, Dauid did find wholesome instruction, when he was so affretted with the prosperitie of the wicked, that he had almost renounced the seruice of the Lord. How was he troubled with that conceit and could not be resolued, vntill he went into the Sanctuarie? God directeth the mouth of the preacher, that when himselfe scant thinketh of that particular fruite, he speaketh to the heart of some one man in this point, of some other in another. Thirdly, let him pray to God, both in publike and in priuate. The Lord loueth to be sought to by vs, and it pleaseth him to be called vpon: and in the midst of our prayer, if it be with vehement intention of our spirits, he will distill downe a deaw, of the sweet influence of his grace, that we shall arise vp more settled. Heartie and earnest prayer, what cloudes doth it not pierce, what

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Psal. 73. 1. 17

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heauens doth it not enter? Fourthly let him not feare, to impart his griefe to his friend, but especially to the minister, who is learned and feareth God. They are made for such purposes, and such things are not straunge vnto them. Man is ordained for man, to helpe him and to comfort him, and more eyes do see better the fewer, and what a ioy to the mind, is a word spoken in season? But the faithfull minister, of all other things doth hold this for his charge, to hearken to such complaining, to raise vp such lamenting. He that conuerteth a sinner, doth saue a soule from death, and couereth a multitude of sinnes. If that precept of Iude do belong vnto any man, it is vnto him, *haue compassion of some in putting difference, and other saue with feare pulling them out of the fire.* This is to imitate Christ, who *will not breake a brused reede, nor quench the smoking flaxe.* This is to seeke out the lost, and to bind vp that which is broken. Vnto these this may be added, that it shall not a little helpe to haue conference with such, who in former times haue bene exercised with the like temptations, that out of their experience being plentifully powred out, the distressed mind may be relieued. None can speake more sufficiently, and vnto better purpose, then he that hath felt the same fire, wherein this grieved soule is now burned. And they who are in this case, are not a little reuiued, to know that any other hath bene troubled like themselues, which they will hardly beleeeue, thinking that none did euer beare such a burden, as is vpon their shoulders. Lastly, as they ought rather to remember their former deliuerances, then the griefe which presently is vpon them: so they are rather to beleeeue the speeches of other men, I meane Gods children, who come to yeeld comfort to the, then their own troubled thoughts, which being perplexed and disquieted with frightfull imaginations, can giue no settled iudgement. This matter were worthie a longer speech, but I am forced here to end. Lord comfort those which are comfortlesse, and strengthen thy weake children, that they may not be so cast downe, and plunged into perdition, but that in their greatest temptation, they may retaine thee still for their Sauour, that liuing in thy feare, and dying in thy faith, they may come to eternall glorie. To the which ô Father bring vs, for thine

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owne sonne Christ his sake, to whom with thee and thy holy Spirit be glorie for cuer more.



## THE XII. LECTVRE.

*The chiefe poynts.*

3. The circumstances aggrauating his daunger, 6. which do the more shew Gods mercie toward him, and other sinners. 8. Why God suffereth his to be in milerie. 9. Particular consideration doth most stirre vp our affection. 14. By fearing small crossings in doing our duties, we incurre other very great daungers. 16. All helpe is to be ascribed to God. 17. How a godly man may desire that his life may be prolonged. 20. The faithfull ought particularly to apply Gods loue to themselues, 22. which the Church of Rome doth not.

Jonah. 2. 5. 6.

*The waters compassed me about vnto the soule, the depth closed me round about, and the weedes were wrapped about mine head. I went downe to the bottome of the mountaines, the earth with her barres was about me for euer, yet hast thou brought vp my life from the pit, o Lord my God.*



He fearefull conflict which the Prophet sustained, in the verse next before going hath bene made plaine vnto you. A passion of little lesse then distrustfull despaire, did vexe him and disquiet him for the time. From the terrour and danger wherof, being recovered by the effectual apprehension of grace, by a liuely faith, he returneth to contemplate the perill of his body; which as it was great, in the middle of the sea, in the belly of the whale, which was irrecoverable in mans iudgement, so he seeketh to expresse it by multitude of words, repeating it, and reuoluing it with varietie of phrase, but all tending to one end; yet with such copiousnesse, especially being in so short a prayer, that a man would wonder at first,



how the Spirit of God which vseth to speake pressely and briefly, so that no one word may fitly be spared, should so runne vpon one thing, with difference of speech, but in substance all agreeing. Yet the vse of it is such, as of words fully replenished with sanctitie and holinesse, as shall appeare in his due place. In the meane time that which he saith is this.

- 1 First, *the waters did compass me about vnto the soule*; to the death, saith the Chaldee Paraphrase, as intending that he was now likely to be drowned, his life to depart from him, his soule to be seuered from her carnall habitation. Daud also doth vse such vehemencie of words, *Save me o God, for the waters are entred euen to my soule*. Neither is there any speech which more liuely discouereth the earnestnesse of that which is presently in hand, be it prayer or perill, or desire or detestation, then the name of *soule* doth. *As the Hart brayeth for the riuers of water, so panteth my soule after thee o God. My soule thirsteth for God*. This noteth an entire affection, and earnest desire, wherewith Daud was mooued. *As the Lord liueth, and as thy soule liueth, I will not leane thee*, saith Elizæusto Elias. A very passionate affirmation. Iacob in Genesis giueth this censure of Simeon and Leui. *The instruments of crueltie are in their habitations. Into their secret let not my soule come*. This argueth a perfect detestation. So the depth of danger is purposed here, when he speaketh thus, *the waters compassed me vnto the soule*; the enimie of my life, the water which hath no mercie, was aboue me and below me and round about me, without me and within me, that my being was death, my hope was but destruction, nothing possible vnto me but drowning, as farre as mans wit might imagine. Secondly, *the depth did close me round about*. I was not in the shallow as a man in a lake, who lying downe may be stifled, but standing may be safe; but I was in the maine Ocean, which is called for the hugenesse of it, *the gathering of waters*, and elsewhere *Tehom, a gulfe or bottomelesse pit*, I was in that vastnesse, which sometimes cannot be sounded by very long lines; I was in waters by multitudes, and there not diuing or floating vp and downe, but as closed and shut vp, as included in a sepulcher, or made fast in a prison: this deepe pit, this darke pit,

Psal. 69. 1.

Psal. 42. 1.

2. Reg. 2. 2.

Gen 49. 5. 6.

Genes. 1. 10.

Iob. 41. 22.

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pit, this vncōfortable dungeon, had closed her mouth vpon me.

3 Thirdly, *the weedes were wrapped about mine head.* The sea doth beare weedes, as well as shallow water; yea somewhere very straungely, strangely I say, that in such places as where the depth seemeth to be of incredible greatnesse, weedes should be scene in abundance, in the vpper superficies, the very toppe of the water, and that so plentifully, that in nauigation the course of ships is stayed sometimes by them. Experience hath confirmed this in the huge Atlantike sea, as men saile to America, whereout doth grow a very strange Dilemma or Diuision, because either they be there without any rootes at all, and that is very maruellous, or because the rootes do go downe exceeding deepe in the water, which is not otherwise affoorded by nature in thinne spindie bodies. But that weedes do grow in the sea, & those of some price, Solinus letteth vs know, saying that shrubs and weedes in the Ligustike sea, are those from whence our Corall comnieth, Such then being in the bottome, are about the head of our Prophet: he is wreathed and tangled in them: or as some do suppose, he was so fast in the water, as if he had beene tyed there; with as little hope of rising or comming vp againe. But the words here being positieue, that his head was wrapped in them, I imagine that when he sunke, & went down to the bottome, he there strugled for life, as men do that are dying, and by that meanes he was entangled in the weedes, as if some net had bespread him. And in my iudgement this cleareth that doubt, which ariseth vnto some, in the third verse of this chapter, where because it is reported, that he was in the very bottome in the midst of the sea, and all the waues and surges did go ouer and ouer him, they suppose the meaning of it to be, that as soone as he was cast soorth ouer shipboord by the mariners, the whale forthwith deuoured him, on which because the waues passed, and he was in the whale, he saith they went ouer him: and because the fish went downe to the bottome of the sea, the Prophet in the fish is said to do the like. Whereas this place doth rather enforce, that betweene the time of his casting foorth, and the swallowing of the whale, there was some prety little space, which in this text is insinuated.

Leuius in  
nauigat. ad  
Bresiliam.  
cap. 21.

Solin. cap. 8.

Tremel. in  
Ionæ 2.

Ribera in  
Ionæ. 1.



4

4 Fourthly he dilateth his sorrow, by adding that he went downe, *to the bottome of the mountaines*. It is very likely that it was some Cape or Promontorie, which did shoote forth from the continent or firme-land, whereof there are very many in all the sea shore neare to Iapho; both Syria and Iudea being described, to be hemmed in with mountaines. And this argueth all to be done, not very farre from the shore, because a tempest comprehended the mariners at the first, soone after that they put fro land. Or else he may meane the rockes, which being in the midst of the water, haue the hugeness of prety mountaines; and this desolate man is now fallen into the clifts, or concauities, of one or other of these. He is then euery way a prisoner, fast fettered in the sedge, and closed vp in the hollownesse of the mountaine which was ouer him. Thus water, and weedes, and earth, haue all conspired to drowne him. If otherwise he might haue risen, yet now the hill is vpon him, not fainedly as *Ætna* was said to be on *Enceladus*, but verily and indeed, not to crush him with the weight, but onely to keepe him there, and detaine him till he were drowned.

Virgil.  
Ænci. 3.

5

5 And this he maketh more plaine vnto vs, in the fifth circumstance, when he saith *the earth with her barres was about him, and that for euer*. Barres are to make things strong, as in dores or otherwise. Then the strength of the earth had him within her keeping; euen that which *Dauid* doth call the pillars of the earth, *I will establishe the pillars of it*. He was now as in a pit, fast bolted and surely kept, and as it seemed vnto him, for euer and for euer, neuer hoping to escape, and to be freed from that daunger. He held that the doome of fearefull death, was pronounced ouer him, the sentence of dissolution and destruction, & now he is in the midst of his dolorous execution. Thus he doth paint out vnto vs, the abundance of his miserie, proposing himself as a wretched spectacle for the time, enuironed with such woes, as he knoweth not how to describe them. The water, that did compasse him, euen to the very soule; the depth did round beset him; the sedge was about his head; he was at the rootes of the mountaines; the great barres of the earth were closed, and made fast vpon him. What more could a carnall man wish

Psal 75. 3.

with vpon his enemie, if he would wish to be neuer afterward troubled with him on earth? This is the full recounting in particular, of those feares which were vpon this sinner. Now let vs see the vse of these words.

6 If I should be asked here, why I haue vsed this Paraphrasticall exposition, so much speech in a case so euident and apparant, whereas doctrine and store of matter, is more fit and acceptable to this audiorie, I must soorthwith shrowd my selfe vnder the Prophets shield. He thought good to write it, and I thinke not amisse to touch it: if any man shall say, vnfruitfully; he doth wrong to Gods Spirit, who throughout all the whole booke of the Scripture, hath put no one thing in vaine, although the dimme eyes of our weaknesse cannot hastily comprehend the mysterie of his meaning. The speaker then and the reader, are in this case to pray God, that he will descend and come downe vnto them, that he will touch the heart of the one with the key of knowledge, and that he will seare the lippes of the other, with the coale of the Seraphim. And then this shall be gathered out of it. The vehement inculcation of so many degrees of miserie, doth the more magnifie Gods great mercie vnto our Ionas. The harder his necessitie was, the more welcome was Gods ayde. The more grieuous that his wound was, the greater was the cure. The more daungerous the sicknesse was, the more gracious was the healing. Beyond hope to saue, beyond thought to preferue, in a deplored state, and at a desperate pinch to succour, is an eminent grace and fauour, neuer enough recorded, neuer enough reported. My daunger was vn-speakeable, my perill was vndescribable: all hope was past and exiled; yet now in this wretched tenure, ô Lord my blessed God and euerlasting Father, thou hast brought vp my life from the pit. Now his obstinate hard affection beginneth to yeeld: this doth euen melt the heart of the Prophet in kindnesse, to see that from the bottome of millions of extremities, he was deliuered by the free grace of his maker.

Isay. 6. 7.

7 The remembrance of this benefit, doth so stir vp his mind, in his holiest meditations, and giueth such life to his motions, that he doth not satisfie himselfe, but the more expresse his



Philo Iudæ-  
us de lega-  
tione ad  
Caicum.

Luc. 7. 36.

miserie, the more to extoll Gods mercie. He thinketh himselfe the more deeply deuoted to such a Sauour. The lower he was deiectioned, the greater was his deliuerance; and the more sound his deliuerance, the more sufficient should his thankfulnesse be to the Lord. Now he seeth his God to be a God of power and maiestie, able to free from any thing. Where his creatures do de-  
presse, there he alone can lift vp. Although the wind rage, and the sea roare, and all the earth be disquieted, yet he doth beare sway ouer them. Then we neede not despaire in the waues of wo and extremitie: if our faith be not extinguished. It is Gods greatest glorie to rid from greatest euils. Where all mans helpe is wanting, there his finger is most conspicuous. It was a good speech of Philo the Iew, which he vttered on this occasion: whe that beast Caligula could be perswaded by no reason, nor by any mans intercession, but that his image must be set vp at Hierusalem, which would quickly haue interred the adoration of it, and he was so earnest on it, that there was no way, but do it or dy, Philo turned him vnto his fellowes, and bad them not be discouraged, for *where mans helpe doth cease, there Gods helpe doth begin*. Then it prooued so with them; and so it doth with other oftentimes: but nothing could be more euident then this, to him who wrote my text. He ioyeth that in such a downefall, he did tast of Gods kindnesse: but the particular contemplation of his heauinesse, by recounting speciall circumstances, doth wring from him more gratefulnessse, more thanks giuing.

8 When Christ being inuited came to the Pharisees house, he had some entertainment of him, but no way to be compared with that of the woman reputed the great sinner. Shee washed his feete with her teares, and wiped them with her haire, and afterward kissed them, and annointed them with ointment. She could not content her selfe with many demonstrations of her affection toward him. The Sauour Christ, who knew all things, did yeeld the reason of it, and that was *shee loued much because much was forgiven her*. Then where much is receiued, there should be much returned. That man is very blessed, whose eyes are opened so, as to see and iudiciously behold, what it is that is done for him. The Lord oft times doth leaue vs very farre to  
our

our selues, that we may take knowledge of our infirmitie, and then giue him entire and complete praise, as vnto him belongeth. Adam was quickly fallen, but he was not so hastily raised vp againe, by the actuall and present performance of the promised seede. Man might wrastle and struggle to get vp againe, and cast his deuises, and beate his braines long, but all would not serue. God suffered him to languish almost fourethousand yeares, and the longer he did lye, the deeper still he did sinke. This time of long staying, was first to make man without all excuse, who if he had bene restored immediatly, peradventure would haue boasted in the pride of his heart, that it had bene a needlesse labour, for God to repaire him; for as in time he had fallen, so in time he would haue risen, without helpe of any. Now God tooke away this exception. Secondly it was to remember man of his lamentable state, who had lyen vndeliuered so many yeares and ages, and thousands of times, and now at a desperate pinch, was set on foote againe by the free fauour of God. The opinion of which mysterie shall take deeper roote in vs, if therein we vse our selues as Ionas did here, that is, specially recount the euill then sustained, and seuerally remember the good things now receiued. If we will say as Zacharie the father of Iohn Baptist said, that *when we sate in darknesse and in the shadow of death*, a light was giuen vnto vs; and adde withall, that Adam had condemned vs, and Eue had vndone vs: our hands were polluted, our hearts were defiled, our deedes were depraued, our tounge were profaned, our thoughts were corrupted, our knowledge was decayed, our vnderstanding darkened, all the powers of our mind euen to the death were wounded: the world triumphing without, the flesh insulting within, and Satan gaping for vs, as for a pray surely accompted of, yea hell & damnation being in vs and on vs: yet the riches of the mercie of him, who redeemed vs by his owne precious bloud, did frustrate our enemies, did supply all our infirmities, did amend our defects, and set vs at libertie, that nothing should be layed to the charge of vs.

9 This sweet recapitulation, moueth a tender conceipt in soule, & is pleasing vnto God, who delighteth in that conscience,

Genes. 3. 6.

15.

Lodouic. Vi-  
ues de veri-  
tate fidei. l. 2.

Luc. 1. 79.



which is brused with such often and ingeminated motions. It argueth a lively feeling, & true touch in that, which is for the present thought vpon. How doth the spouse of Christ in the Canticles, fetch backward and forward the description of her loue? how particularly doth she speake? It is not enough to say that

Cantic. 5. 10

*her welbeloued is white and ruddy, the chiefeſt of ten thousand, but, his head is as fine gold, his lockes curled and blacke as a rauen: his eyes are like dones vpon the riuers of waters, which are waſhed vvith milke, and remaine by the full veſſels, his cheekes are as a bed of ſpices, and as ſweete flowers, and his lips like lillies dropping downe pure myrrhe.* Yea ſhe goeth forward to his hands and legs and mouth. When Ieremie in the heate of his Lamentations, was deſirous to moue commiſeration at Gods

Lament 1. 1.

*hands, if it might be, he holdeth it not ſufficient to ſay, the citie is ſolitarie vvhich vvvas lately full of people, ſhe is nowv as a vviddow, but in ſpeciall he doth amplifie the deſolatiō of it. The fire had deſtroied her buildings, the ſword had ſlaine her mightie ones, the famine had pinched her tender ones, the wals & ſtreets and temple were ruinated and defaced; the Princes and the people, the Elders and Priests and Nazarites had loſt their ancient glorie. What ſhould I ſay of Dauid, when once he doth complaine then euery thing is too little, and where he doth giue thanks there nothing is too much. In the two and twentieth*

Pſal. 22. 14.

*Pſalme: I am like vvater poured out, and all my bones are out of ioynt: mine heart is like vvaxe, it is molten in the middeſt of my bowvells, my ſtrength is dried vp like a poſſheard, and my toung cleaueth to my iawves, and thou haſt brought me out into the duſt of death. There he ſpeaketh of bules & oxen, & Lyons, and dogs, and Vnicornes, for by ſuch names he calleth his enemies that oppreſſed him. So when he cometh in another moode to giue thanks, he feareth not to ſpeake: in the abundance of his gratefullneſſe he ſpareth no coſt to vtter it. I will name one place for all: I vvill loue thee dearely o Lord my ſtrength. The Lord is my rocke and my fortrefſe, and he that deliuereth me, my God and my ſtrength, in him vvill I truſt, my ſhield, the horne alſo of my ſaluation and my refuge. What words almoſt could he deuife, which he hath not here put in?*

Pſal. 18. 1.

*all: I vvill loue thee dearely o Lord my ſtrength. The Lord is my rocke and my fortrefſe, and he that deliuereth me, my God and my ſtrength, in him vvill I truſt, my ſhield, the horne alſo of my ſaluation and my refuge. What words almoſt could he deuife, which he hath not here put in?*

10 I would that this age of ours, which is so apt to learne all euill, could learne this one good lesson, either of Ionas here, or of the other parties whom I haue named, to lay vnto the heart such things as do befall vs, or the workes of God which we see; and then to abide and dwell vpon them, not slightly but in serious contemplation, betweene God and our soules. But the truth is, it is farre otherwise. We are aliue and quicke in Gods businesse onely, while the sharpe spurre doth pricke vs. It is the rod which doth quicken vs, but not so much as it should. Commonly and for the greatest part, let there come vpon vs weale or woe, good or euill, great blessing or small blessing, we are dull and insensible. We obserue not as we should, by amplified circumstances, what it is that is vpon vs. We feele the rod, but it is as men sleeping, or in a traunce: we see Gods goodnesse ouer vs, but it is like men standing a farre off: great things do seeme but smal things to vs. When we come to giue thanks, we put all in one grosse summe, and if we begin to pray, we huddle our needs together. In a word, our best laying open of our hearts before the Lord, which should be with an exquisite-nesse and curiousnesse if it might be, not of words so much and of forme, but of matter and sighes and grones, and compunction and contrition, is but shuffled and scrambled ouer. Lord lay not this idlenesse, and great negligence to our charge. If we come to a Phisitian, we lay open our grieve by parts; this ach is in the head, this distemperature in the stomacke, this griping is at the heart. In our marchandise or businesse committed to our seruants, we examine all from point to point. Let vs do so in Gods benefits: it shall procure in vs a more ingenuous acknowledgement, then we euer did imagine. One example or two to teach this.

11 This present day doth remember vs of the birth of her, by whom vnder God we do receiue a multitude of great blessings, as the free course of the Gospell, an admirable peace, prosperity and abundance. He is litle lesse then a brutish creature, or at least he is a very ill minded subiect, who hauing age and experience, doth not giue the Lord thanks for her. Yet in this so apparant a chaine of Gods benefits, let vs examine it from

This was  
preached on  
the seuenth  
of September,  
the birth  
day of our  
Queene  
Elizabeth.



Ioh. Foxus  
in vita Cran-  
meri Edit. 4.

Idem de pe-  
riculis D.  
Elisabethæ.

Pius 5. in  
Bulla sua  
1569.  
Gregor. 13.

linke to linke, and it shall wring out better motions, from him who is best minded, That the euerlasting Father should bring her to the crowne and scepter of this kingdome, through so many difficulties. Her brother (as he supposed to preuent a greater mischiefe) denying her that prerogatiue: her sister coming betweene: and matching with that Prince, who was then held the chiefe flower of Christendome; a certaine expectation of issue being betweene them; the Spaniards thereat ioyous, as hoping thereupon to tyrannize and dominere at their pleasure. Nay yet much more then this. The Clergie giuing counsell to take away her life: Gardiner thirsting for her blood, as a wearied man would long for water: Storie daring to say, when some each day were burnt in question of religion, that these were but the braunches, they should strike at the roote: a suspicion of strong treason against her sister, being sought to be fastened on her: imprisonment of her being procured in rigorous and hard manner: yea the very sentence of death as it is thought once being gone out against her. Yet that the Lord should deliuer her from all this, and aduaunce her to the guiding of this land and people: That he should so preferue her being a woman (and therefore by nature weake, and exceeding fearefull) in so many plots layed against her: Pope Pius with his Anathema deposing her from the Crowne, and absolving (if he could get vs to beleue him) her subiects from their obedience: Pope Gregory by the setting vp of his Seminaries, inueigling some of her owne to play some trecherous part against her; in oft-intended inuasions, in a rebellion once plainly attempted; in conspiracies of sonnes of Belial more then twenty; To bring her yet notwithstanding, to such an age of her life, to such a yeare of her raigne; and if this be too little, if we will serue God and honour him, to giue vs hope that more shall be added vnto her dayes, and by a consequent to our happinesse: To carry her who in her selfe is a mortall dying creature, apt to be broken like a glasse, yet as if she had bene borne in the bosome or hand of Angels, so that nothing hath annoyed her. This particular Analyzing or scanning of the graces of God  
vpon

upon her, will wrest from vs a true ioy, with feeling and vnderstanding. And what wee do in her, wee may all do in our selues.

12 Let vs runne from step to step, through Gods fauours shewed vnto vs. Either as Barnard doth, *God desireth to be loued by vs, because he loued vs first*, that is something; *so great a God as he is*, that is more; *so feruently as he doth*, that is yet more; *and freely, vvhetheras vve vvere such little ones, vvhether as vve vvere such bad ones*. Or otherwise if you please. To create vs when we were not; to make vs men, not beasts; to redeeme vs when we were lost, and that with so inestimable a price: among men to graunt vs to be Christians, and not infidels, Turkes or Iewes, who are bitter enemies to his sonne: to giue vs so long a life, as that we may comprehend what pertaineth vnto his seruice: to bring vs in place, where we may see his Sacraments to be administred, and heare his word taught: to touch our hearts with faith, and an earnest desire of perseuerance, to fill our consciences with spirituall ioy, and comfort in his promises; in sicknesse to stand by vs; in aduersitie to vphold vs; in temptation to strengthen vs. All this should make our hearts pant, and say with Dauid, *What shall I render to the Lord for all his benefites toward me?* or with the Patriarke Iacob, *I am not vworthie of the least of all thy mercies, and all the truth, vvhich thou hast shewed vnto thy seruant*. So to thinke, when other begge, that we might begge likewise: when we see other deprived of their senses or common vnderstanding, to remember that the same might bee our portion; or banishment, or imprisonment, or bondage and captiuitie. But there is a Lord in heauen, who hath dealt otherwise with vs, and giuen vnto vs a maintenance from our cradle, clothing vnto our backe, and bread vnto our belly, yea peraduenture to come from state of necessity, to such a condition, as rather to be able to giue, then to take, to helpe, then to be helped. We may go on in these meditations. When euill hath beene conspired, when mischief hath bene contriued, then he hath afforded vs that fauour, as to

Bernard. de  
diligendo  
Deo.  
Tantillo et  
tales.

Psal. 116. 12.  
Genes. 32. 10.



go on the thornes vnpricked, to walke in the fire vnburnt. When flanders and defamations haue bene deuised, and such complaints made and suggested against vs, yet all hath vanished as the smoke, and in the vprightnesse of a good conscience, we haue gone quite vntouched, as if no such thing had befallen vs. What sweete thoughts should this worke? what passions of admiration? what embracings of Gods mercies? He who knoweth this and performeth it, doth make true vse of that which befalleth him, in crossing ouer the troublesome sea of this world, and in passing through this wretched vale of misery.

13 I beate this point the more, as partly to demonstrate that these words of my text, which seeme to vs so barren, are not altogether without their fruite; yea if nothing else should be gathered from them, but that which I haue already taught (although I doubt not, but another man might find some other doctrine in them, as God doth giue diuerse concepts to diuerse of his seruants.) So againe to draw each of vs to a speciall consideration, of that good or that euill, which hath or doth fall vpon vs. It is a very dullage, euen the dotage and last time of the world, wherein we do now liue: our memory is decayed, by reason of the heauinesse of our spirits, and the earthinesse of that corruptible carcassee, which hangeth so fast vpon vs. Then we had neede be wakened with often and loud remembraunces, that as drop after drop doth pierce the hardest stone, so thought after thought may make our dead heart to be plyable. This is the course of our Prophet, by manifold repetitions of the dangers wherein he was, to acknowledge the Lords ayde, to be so much the more ouer him; and himselfe the more beholding, the more bound and deuoted to such full mercies on him. Great loue requireth a great measure of returning retribution, if that possibly may be; if not that, yet of consideration, and earnest contemplation, and acknowledgement to the vttermost. Take Ionas here for an example of behauiour in like daunger. This was my case, this my state, this my forlorne hope of rising, *yet thou hast brought my life from the pit, o Lord my God.* This word *yet* commeth with an Emphasis, which

which confesseth that his helpe came more welcome. But before that I speake of his restoring, one little note more from hence.

14 The daunger whereinto Ionas was fallen, being thus expressed by himselfe, and that with so sensible a feeling, might recall into his mind, the vanitie and folly of his former feare, which was, that when by the Lord he was appoynted to go to Niniueh, he would needes vnto Tarshish. I shewed in the third verse of the first chapter, that among some other reasons, the feare of daunger might make him change his course. It might haue bene, that in Niniue he should haue bene much disgraced, it might haue bene quite despised, perhaps by the king imprisoned, peradventure put to death. It was best for him to escape all this; good sailing in the hauen; good sleeping in a whole skinne. The safest way were to make sure work, and not to come there at all. But what a chaunge did he make? He feared a little hurt, and now he hath a great deale. He suspected, that onely one thing might annoy him, and now he hath found another. Nay in truth for euery ten, he doth receiue a thousand. Before, he did distrust that his body might haue smarted; now body and soule pay for it. Before he might haue had some man perhaps his enemy, but God his friend assured: now not so much as any man is his friend, and God like to a furious enemy doth chase him, and make after him. In this sort, such who in the Lords causes will not depend vpon him, but in their imagination cast great perils to themselues, thinking to auoid those by declining from their dutie, in that their turning away, do plunge themselues into greater dangers. They thinke that they flye from a dogge, and they turne them vpon a cockatrice. They hope to escape a blow, and receiue a deadly wound. They imagine to saue a finger, and are pierced to the heart. Saule would not displease the people, by killing the king of Amelek, but he displeased the Lord, which was a higher matter. He was vnwilling to loose so much cattell, but he lost his crowne and his life. Pilate would not offend the Emperour: what? spare him who was said to be the king of the Iewes? but he plucked on himselfe the anger of the great king, and Emperour of the heauens. This is a fault too

Ion. i. 3.

Terentius.  
*Ego in portu  
nauigo.*

1. Sam. 15. 9.

Ioh. 19. 12. 13



Matth. 23. 24

Chrysost. in

Psal. 48.

Personas ti-  
ment homines.  
que saccis in-  
dutos.

common among the sonnes of men, to dread that which is litle, and to passe by that which is more; to make a straying at a gnat, and to swallow vp a whole Camel. It is an excellent saying, which Chrysostome hath to this purpose: *It is a point of extreme madnesse, to stand in feare of those things which are not to be feared, but to laugh at such matters as in truth are dreadfull.* In this faith he, men do differ from children, that these (as not hauing their vnderstanding perfect) do feare vizards, and men clothed with sackes, but thinke that it is nothing to reuile their father or their mother, and they leape into the fire or touch candles which are burning, but they quake at some noyses which are not to be feared. But men do care for none of all these things. If we looke vpon our selues, and sift our hearts as we ought, we shall find our selues in the number of these babies and silly infants, when we make much scruple of some trifles, but respect not an higher dutie, and so to escape the raine, we runne our selues into the riuier.

15 What is more common amongst vs, then when we are in hope of preferment, to feare this or that crosse? the anger of this mightie man, or of that noble woman? If their names be but vsed, or their letters be procured, although vpon wrong information, yet if they be induced to mooue something inconuenient, or scandalous, or amisse, (be it neuer so much against the will of the writer, for that he wanteth true notice) do we not more feare to faile their vniustly extorted motion, then wee dread the Lords displeasure, or the great account which one day we must yeeld for our selues, when no Prince of the earth shall be able to protect vs? Thus for mens sakes we leaue God, (for so it may be termed, when we decline from iustice, and that which should be done) and when we thinke that we haue dealt most subtilly and most wisely, Gods finger is vp against vs, and ouerturneth all our pollicies. Yea peradventure he whom we haue serued, or she whom we haue feared, by the motion of the Spirit of the Lord, is made a rodde to whip vs, considering that we haue dishonoured them, in making them the authors of vnfit actions; or else that person for some worldly respect,

pect, is drawne away from our purpose, and so the hope of our labour is frustrated and made nothing. And then this wound remaineth vpon our conscience, that we haue done this and this, which our heart did tell vs was vntoward and indirect, or at the least to be doubted. And what a griefe is it to vs, to haue such a worme within vs, fretting and gnawing on vs? The way to preuent all this, is euermore to looke on Gods feare, and his precise commandement, and not to swarue from that, and then he whome we sincerely serue, will either send vs the fruite of our desires, or patience in the contrarie. *The kings heart is in the hand of the Lord, as the riuers of waters: he turneth it vvhither so euer it pleaseth him:* Prou. 21. 1. Then how much more the hearts of other inferiour persons? If he thinke that it be fit for vs, where-about we go, he will send it vs; but when he pleaseth: if not, his will be done. Onely this is our comfort, whether that come or not, the bird is safe in the bosome: sorrow shall not vpbraide vs, that wee haue feared men more then the eternall God: that we haue for the pleasure of any, made shippe-wracke of a good conscience, or very farre aduentured toward it. Take heede then by the Prophet, that in seeking to flye such harme as is but imaginarie, or little in comparison, we do not runne our selues by offending of the Lord, into daunger which is ineuitable. Now goe we a little forward.

*Yet thou hast brought my life from the pit.*

16 The common translation hath in the future tense, *thou wilt lift up my life.* The Septuagint, *let my life ascend from corruption.* The Chaldee Paraphrase, *it is readie, or but a small thing vnto thee, to bring me from corruption.* The best do translate it by the time that is past, *thou hast brought my life from the pit, or corruption.* He ascribeth all to God as moouing in him, and liuing in him, and in him hauing his being. So the faithfull do euermore. *I wayted faith Dauid patiently for the Lord, and he enclined vnto me and heard my crye. He brought me also out of the horrible pitte, out of the*

Vulg. edit.  
Subleuabis de  
corruptione  
vitam meam.  
Tremelius  
& Anglica  
editio Gene-  
uenfis.  
Act. 17. 28.  
Psal. 40. 1.



Augustinus  
in 8. questio-  
nib. Dulcitij.  
*Mutauit vo-  
cabulum quia  
mutatum vi-  
dit affectum.*

*mire and clay, and set my feete vpon the rocke, and ordered my go-  
ings.* A gracious God, who can strike vs and can heale vs; can  
foile vs & can raise vs. He whippeth vs by number, & scourgeth  
vs by measure, and when we turne vnto him, he will quicken  
vs and reuiue vs, from death and the gares of hell. Ionas sinning  
is punished: Ionas crying is helped. While stubburnnesse is on  
him, downe must his proud heart: but when feare and faith pos-  
sessie him, he is hoysed vp againe. Let vs then chaunge our heart,  
and God will change his hand, in the middest of his roughnesse  
toward vs. Saint Austen in those eight questions which were  
proposed to him by Dulcitus, speaketh fitly to this matter.  
When the woman came to Christ from Syro Phænicia, he said  
vnto her, *the childrens bread is not to be throwne to dogges:*  
*but afterward, not O dogge great is thy faith, but O woman*  
*great is thy faith.* He chaungeth his word because he saw her  
affection chaunged, and he vnderstood that the same reproofe of  
his was growne vnto good fruite. So it is with this patient: when  
his faith once breaketh foorth, he shall come from corruption.

17 But what may be the matter, that he so much reioy-  
ceth, that he should liue againe. The words which go before  
from the beginning of the chapter, do shew a fast hold to be  
layed on Gods fauour by faith, (howsoeuer for some little time  
it was dismayed) a remission of sinnes, and a hope of life eternal,  
although he had very much transgressed. Then since his life was  
sealed vp against another world, why should he desire to be  
here againe? Why should he so reioyce that he should be deli-  
uered? Very shame might haue enforced him to hate the light.  
The report of the mariners, who would freely speake whereso-  
euer they came, might spread the name of him, as of a most  
infamous person. He might be poynted at with the finger, by  
children and vile folkes, as he went in the streete. Howsoeuer,  
Gods children should thirst to be aboue, should long to be dis-  
solued, and be at home with their father. So did Saint Paule in  
Philip. 1. 23. *the new Testament, when he desired to be loosed:* so did Elias  
1. Reg. 19. 4. *in the old when he cryed, It is now enough, o Lord take my*  
*soule, for I am no better then my fathers.* And who would be  
in his pilgrimage, when he might be in his countrey? who  
would

would be in the sea, when he might be in the hauen? who would be warring, when a crowne might then be giuen him for his victorie? who would be in the way, when he might be at home in rest? It seemeth then at the first sight, that the Prophet doth take ioy in his losse, and desireth that for a benefite, which was a harme vnto him. But when all these things are scanned as they should bee, it will appeare farre otherwise.

18 Now it was no time to feare the shame of the world: he was rather to seeke to please one, and that was his old master; yea if he displeased all other by it. It was a good resolution of him, who did write the eighth of those Epistles, which be in the end of Saint Hieromes workes: *Let euerie one say what himselfe will. In the meane time according to my small understanding, I haue iudged it better for my selfe to blush before sinners vpon earth, then before the holy Angels in heauen, or where soeuer the Lord will shew his iudgement.* And to wish as Elias wished, were but to be impatient; wherein Ionas is not behind, as appeareth in the fourth chapter. And his case was not like Saint Pauls, who might yeeld vp his soule in quietnesse of conscience, as hauing in his heart a testimonie of the Lords good acceptaunce of his labours in this world. Now he who is settled in such an opinion, neede not feare to depart from this transitorie habitation: nay he may well long to dye. But with Ionas it is otherwise: he standeth yet in aammering, and knoweth not which way to turne him. Yet he is not quite exempted from that conflict of his, betweene hope and despaire: yet, (although his faith be not extinguished) he is not assured, how the Lord will take his sinne at his hands. This maketh him wish for more time to testifie his obedience; to make a recompence if it might be, for his sinfull rebellion; or at the least to wash away his iniquitie with many teares. And hauing this purpose in him, to aske pardon with sighes and sobbes, he ioyeth with all his heart, that time is permitted him, to performe the vowes of his soule, and to remooue away from the Church of God, that scandale which he had offered.

Hieron. Epistola 8. in fine operum.

Ion. 4. 3.

19 Moreouer if he had dyed in the sea, and the belly of the



Psal. 30. 6.

fish, his departure had bene violent, and layed vpon him for his sinne, as a grieuous punishment for vngodlinesse: and such a kind of death, the faithfull seruants of the Lord haue no desire to dye. It may well be gathered out of the thirtieth Psalme, that the sicknesse of Dauid there insinuated (for that Psalme may best be vnderstoode of sicknesse) was layed vpon him for one fault or other: perhaps for presumption, he thought that he was too strong. But when for that cause, he felt the hand of the Lord sharply chastising him; he beggeth that he might not in such a sort go downe to the graue. *What profite is there in my bloud when I goe downe to the pit? shall the dust giue thanks vnto thee? or shall it declare thy truth?* For some one reason or other, which the

2 Reg. 20. 3.

Spirit of God hath concealed, Hezechias was not readie, when the Prophet Esay came vnto him, and told him that he must dye. This did make him turne himselfe to the wall, and weepe, and pray to the Lord, that if it might stand with his good pleasure, that sentence might be reuersed. Then it is not our best safetie, at euery time, and in euerie case, to be remooued hence, but vpon some occasion we may ioye with Ionas, that longer time is afforded vs to bethinke our selues. This is his exceeding comfort, that though the pangs of death were vpon him, yet that God once againe brought his life from corruption.

*O Lord my God.*

Matth. 6. 9.

20 The onely thing now remaining, is the confident appellation, which he vseth to the Lord, *Iehouah ô my God*. This sheweth a faith beyond faith, and a hope beyond hope: when he knew that the Lord was angrie, and extremely wrathfull at him, yet to cling in so to his mercie, as to appropriate to himselfe a portion in his maker. For what greater insinuation of confidence can there be, then by particular application to apprehend Gods mercie: to lay hold vpon him as on a father; and that not as we say, with a reference to the Communion of Saints, *Our father which art in heauen*, but my father and my God. This hath bene the perfect trust of the faithfull in all ages, which hath encouraged them to approach with boldnesse,

nesse, vnto the throne of grace. *My God, my God* saith Dauid. And, *thou that art the God of my saluation*. And Iob, *I am sure that my Redeemer lieth*. *My spirit* saith the Virgin Marie, *doth reioyce in God my Sauour*. *My Lord and my God*, saith Thomas. Paule saith of himselfe, *I liue by faith in the Sonne of God, who hath loued me and giuen himselfe for me*. This true faith doth close with God, and incorporateth it selfe into the bodie of the Redeemer.

Psal. 22. 1.

51. 14.

Iob. 19. 25.

Luc. 1. 47.

Ioh. 20. 28.

Galat. 2. 20.

21 And this is it, which bringeth comfort vnto the wounded soule, and afflicted conscience, not that Christ is a Sauour, for what am I the better for that? but a Sauour vnto me. That I am one of the adoption, reconciled and brought into fauour, sealed vp against that day, when the quicke and dead shall be iudged: my portion is with the Highest, mine inheritance with the Saints. How could flesh and bloud euer beare the heate of strong temptation, without this firme perswasion? What is it to my belly, that bread is prepared for other, vnlesse I be assured that my part is therein? What is it to my soule, that Christ hath dyed for other, vnlesse I know that my sins are washed away in his bloud? It may be good for Moses, it may be good for Paule, or Peter, or Iames, or Stephen, but what is it vnto me? It is *Mens* then and *Tuus*, as Luther did well teach, it is *my God and thy Sauour* which doth satisfie thirstie consciences. There is the ioy of the Spirit, when men come to that measure. Then it is a blessed doctrine which instilleth that faith into vs; and in that if in any thing, doth appeare the fruit of the Gospell, which is preached in our dayes, that people sicke and dying, being taught before in their health, can giue most diuine words, and right admirable speeches, in this behalfe whereof I speake, sayings full of holy trust and assurance; which as it is a thing most comfortable to themselues, beyond all gold and treasure, which are but as dung and drosse, to a man yeelding vp the ghost, so it bringeth good meditations vnto the standers by, in causing them to acknowledge very euident an plaine arguments of election in the other, whom they see to be so possessed with ioy in the holy Ghost, and so rapt vp, as if they had alreadie one foote within the heauen.

Luther. in  
Epist. ad Ga-  
latas.



22 But it is otherwise with the ignorant ; they lye groueling vpon the ground, and cannot mount vp with the Eagle. So is it in that doctrine which the Church of Rome doth maintaine, when their people are taught, that they must belecue in generall, that some shall go to heauen, that some belong to God: but to say or thinke, that themselues shall be certainly of that number, or constantly to hope it, that is boldnesse ouermuch, that is ouer-weening presumption. They are to wish and pray, that it may be so with them, but yet it appertaineth to the euermore to doubt. because they know not the worthinesse of their merits: a most vncomfortable opinion, which cannot chuse but distract the heart of a dying man, that he must not dare to belecue with confidence, that he shall go to God: that Iesus is his Sauour, & the pardoner of his faults. No maruell if the life and deareh of such who hearken vnto them, be full of sighs and sobs, & grones, and feares, and doubts, since quietnesse and setled rest cannot be in their hearts. They haue a way to walke, but what is the end they know not. They are sure of their departure, but whither they cannot tell. A lamentable taking, and wherein of necessitie must be small ioy. How contrarie hereunto doth Saint Paule  
 Roman. 5. 1. *speake, being iustified by faith we haue peace toward God, through our Lord Iesus Christ.* How contrarie to this doth Saint Iohn  
 1. Ioh. 5. 19. *speake in the name of the faithfull, we know that we are of God.* How doth deiected Ionas yet keepe him fast to this tackling, when he crieth *ô Lord my God?*

23 And this is the surest anker, whereunto a Christian man may possibly know how to trust. This is it which in the blastes of aduersity, will keepe him fast at the roote; which in the waues of temptation, will hold him fast by the chinne, which in the greatest discomforts, and very pangs of death, will bring him to life againe: To ground himselfe vpon this, as on a rocke assured, that his God is his father, that Iesus is his redeemer, that the holy Ghost doth sanctifie him, that although he sinne oft-times, yet euermore he is forgiven; and albeit he do transgresse dayly, yet it is still forgotten; that whether he liue or dye, yet cuer he is the Lords. Good father leade vs so by thy most blessed Spirite, that we neuer do fall from this.  
 But

But although sinne hange vpon vs, as it did vpon the Prophet, yet raise vs so by thy loue, that laying hold on thy promises, and the sweetenesse of thy fauour, we may reape eternall life, to the which ô blessed Lord bring vs for thine owne Sonne Christ his sake, to whom with thee and thy Spirit, be laude for euermore.



## THE XIII. LECTVRE.

*The chiefe poynts.*

3. Gods election is sure. 4. One argument thereof is to remember the Lord after affliction. 6. That cogitation is very comfortable. 7. The good and bad do differently remember God. 8. The wicked do it with a murmuring. 10. Especially in death, God is to be thought on. 11. Therefore it is good to thinke on him in health. 12. Else we shall not be willing to dye. 14. Churches are to be vsed reuerently. 15. God heareth the prayers of his seruants. 17. By vanity is signified euill. 19. as Adams fall may therein be comprehended, 20. or idolatry, 21. or curious crafts and studies, 22. or adultery and carnall sinne, 23. and ill gotten goods, 24. and ambition.

Ionah, 2. 7. 8.

*When my soule fainted within me, I remembred the Lord: and my prayer came vnto thee in thy holy Temple. They that waite vpon lying vanity, forsake their owne mercy.*



It is euident vnto vs, by the whole processe of the Chapter before going, that the transgression of Ionas, did seeme vnto the Lord a grievous transgression: And his fall may seeme to vs, a very strange fault, that a Prophet exercised before in Gods seruice, among the Israelites, acquainted with secrets and reuelations from aboue, should so vary from the tenure of piety and obedience. But great sinnes require great punishments, straunge faults require



straunge chastisements. Our Ionas as I thinke, may make his profession, that it hath bene so with him. A tempest did follow him, which would not giue him ouer: a lot did discouer him to be a malefactor: and when he could aunswer to the euidence, no one word but *guilty*, which imported his confession, the mariners will they, nill they, must cast him ouer ship-board: where after sinking downe to the bottome of the water, after wrapping and intangling of his head within the weedes, he is caught vp by a fish, in whose belly he is lodged, for three dayes and three nights. Here how perplexed his state was, who cannot imagine? Without foode, without light, without company and comfort: a man drowned, and not drowned; deuoured but not digested, aliue but yet as dead, in perpetuall expectation of the fearefull dissolution, of his soule from his body. Nay the torment was greater, which he sustained in his heart, that horreur in his conscience, that conflict in his soule, as if God had forsaken him, and giuen sentence vpon him, as on a reprobate cast-away, a firebrand of hell, an inheritor of damnation. Woful sinner, who for his fancies sake, and vpon the suggestion of flesh and bloud, would draw such a iudgement to himselfe, as which a man well aduised would not haue sustained, but the space of one day, for any treasure on earth. For it is a fearefull thing, to grapple with the Highest, or to wrastle with our maker.

2 As this anguish hath bene largely before touched, so to make it vp complete, he addeth as the conclusion of his misery, although not of his prayer, that *his soule fainted in him*, it doubled it selfe together (as some men doe translate it) as the knees of a man dying do double; it was as ouerwhelmed, fainting as in a swoound, his life was at last cast, euen ready now to go out, as a consumed lampe: the gaspes and grones and pangs, of very death were vpon him. Yea throbs of desperation did oppugne him with such violence, that the hope of eternall life seemed for some moiments, to be exiled from him; his forlorne soule was sinking in diffidence and distrust. So the best are deiected when God doth eclypse his presence and comfortable aspect. But that absence and forbearing, maketh a more tender feeling of succour

succour when it returneth, a more abundant thankfulnesse: for it deserueth gratefulnesse in great measure, to be brought from the depth of sorrow, to the height of ioy; to be saued from extremity. Ionas yet striketh this string, amplifying Gods mercy ouer him, from the circumstance of the time: when my ghost was giuing vp, when all hope was past and gone. Which argument because I fully handled in my last Lecture, I would now leaue it, and teach some other doctrine. These two verses note two persons; the former of them the Prophet, the latter some other men, who waite on lying vanities. The actions of the one of them, and the other, are here specified, and the fruite which both of them do reape. Then these two persons yeeld two parts, to be handled by Gods assistance. In the former which concerneth the Prophet, these circumstances are: what he did, and how he sped: what he did, in that he saith *he remembred the Lord*, how he sped, in that he addeth, that *his prayer came vnto God in his holy Temple*.

*I remembred the Lord,*

3 The purpose of Gods election, in fore-appointing some vnto life eternall, is a matter so immutable, and vnchangeable in it selfe, that nothing can impeach it. The flesh with her frailty, the world with his suttlety, the multitudes and millions of infernall spirits, cannot alter that decree. There may be some shadowes, and seemings to the contrary, but the substance is kept inuio-  
 1. Matth. 16. 18.  
 lable. The very gates of hell, preuaile not against him whose the determination is; neither preuaile they against his. No creature can crosse the intent of the Creator. He can bring vs, he can force vs, from sin, vnto sorrow and heauinesse for sinne, from filthinesse vnto innocency, from transgression to repentance, from forsaking of goodnesse to embracing of grace. He it is who can regenerate vs, renew vs, and reforme vs, remould vs, and reframe vs, that naturall corruptions, and actuall deprauations, euen idolatry with Naaman, or extortion with Zacheus, or persecution  
 2. Reg. 5. 1.  
 with Paule, or denying Christ with Peter, or entertaining of  
 3. Luc. 19. 2.  
 seuen diuels with sinfull Mary Magdalene, shall be to vs no pre-  
 4. Act. 9. 1.  
 iudice, no detayning of his fauour. Where he appointeth salua-  
 5. Matth. 16. 70.  
 tion, there euery thing in his time shall worke vnto saluation; but  
 6. Luc. 8. 2.



Ioh. 14. 6.

it must be in his time. He draweth the vnwilling to him, the broken he bindeth vp, the lost he seeketh out, he toucheth that with remorse, which was before as the Adamāt, the hardest hart he doth mollifie. He that ordaineth glory to any, will giue him grace to attaine it. He who is the life is the way leading to that life: he who giueth the one, graunteth the other. Where he determineth the end, there also he offereth the meanes to apprehend that end. As before more at large.

4 But there is no meane more direct, to bring any to God, then to teach him to know God, who neuer knew him before: and such a man as did know him, and now is as if he were fallen away, to bring him to remember him; that he may once againe assume that confidence, and resolution to himselfe, that he who loued him before, will returne his affection toward his soule, if it do seeke vnto him. Which fauour, looke to whom God in his mercy graunteth, it is an assured argument that he is not such a lost child, as who finally shall perish. For with his sweete remembrance (for so I may well terme it, when it commeth after bitter temptation, and a grieuous fall) doth go a faith of that nature, that if it be once admitted to presence, it will neuer out againe; no iustice can dismay it, no iudgement can affright it; but although it creepe on his knees, it will to the mercy seate; from which albeit rigour should offer to repell it & remooue it, yet it clingeth & clutcheth so fast, that it will not out any more. Then, the best men who haue fallē by the infirmity of their flesh, thinke their case very happy, if that may be graunted to them, to haue God in their mind, and to haue recourse to him: and they make much of that motion, retaining it and pursuing it, as the best way to their blessednesse: they account this in greatest difficulties, as the first step to a conquest, as the first linke of a chaine, which being plucked will bring on much more with it.

Psal. 42. 6.

Psal. 77. 3. 1.

5 In the two and fortieth Psalme Dauid complaineth thus: *My God, my soule is vexed within me, but yet he addeth for his comfort, therefore I will remember thee.* In the seuentie and seuenth Psalme, *In the day of my trouble I sought the Lord, my sore ranne and ceased not in the night: my soule refused comfort,*

But

But I *did thinke vpon God*. What a ioy was it to Iob, when after losse of all, after his biles and botches, and scraping them with a pot-sheard, after his wiues temptation, after his friends reproching him that he was a sinfull hypocrite (else God would not haue so plagued him) he found that grace with his maker, as to grow to this resolution to say, *Lo, though he slay me, yet will I trust in him.* Iob. 13. 15. For it is the only rocke of contentment, the best and sole assurance, which languishing soules can haue, to runne vnto the Lord, all-sufficient for his power, and mercifull in his loue. Jonas was past the pikes, and now entring vpon a victory, when after his deiection, and discouragement in his suffering, he beginneth to remember God, whose amiable countenance he had seene so oft before, and whose fauour he had enioyed. And that is a great matter, vnto a wounded soule (whereby he may close againe with the Highest, and gather in with the Iudge) to haue had former experience of his loue, as of a father. This experience bringeth hope, and hope will neuer cease to begge, and vrge for a pardon. *God is my king of old,* Psal. 74. 12. faith the Church of God in affliction, & it resteth it selfe on that. When Habacuc had complained of those, who in his time did grieuously persecute the faithfull, his refuge is, the remembrance of the Lords foregoing fauour, which euermore had sustained him. *Art not thou of old sayth he my Lord my God, my holy one?* Habac. 1. 12. *Therefore we shall not dye.*

6 The filiest soule among vs, may hence deriue some comfort to himselfe: that is, when any fearefull waues of temptation do grow on vs to drowne vs, then to thinke on the mighty Iehoua who alone can rid vs out. If ~~an~~ can speake against vs, what matter is it if God be for vs? If our sinnes within vs be great, yet is the Lords mercy greater. What blacknesse can be so filthy, as that Christs blood cannot wash it? I cannot owe so much, but my God can forgiue it. I cannot want so much, but my Saniour can supply it. If I looke vpon my selfe, behold wo and damnation; but if I looke vp to heauen, there I haue a strong redeemer. Now as for earthly matters, and these corruptible trifles, with which we haue to do, they are to the regenerate man, farre lighter then the other. If penury or pouerty come,



Psal. 30. 5.

2. Sam. 15. 31.

1. Sam. 21. 7.

God hath inough for all, he can releue in abundance. If sorrow oppresse the mind, it may endure for a night, but ioy cometh in the morning. If sicknesse do vexe the body, what Phisition is like to the Lord? If Achitophel should take counsell, God can turne it into foolishnesse; if Doeg should lay snares he can destroy and breake them. And all this may be soundly warranted to me, by those former experiments which I haue had. I haue liued so many yeares, and haue euer bene preserued: I haue slipped oft but neuer fallen; or fallen but risen againe. I haue bene much bruised, but neuer broken: in aduersity he hath helped me, in temptation he hath succoured me: he is the same God euer, most gracious and most kind; him will I serue in weale, him will I seeke too in wo.

7 Well fare this good remembrance, and flying to the Lord; vnto whō, the holy men of all ages haue had recourse, the Patriarks & the Prophets, & euery grieued soule. And whither could they better go, then to the spring of grace, then to the well of power? No fishing vnto the sea: no seruice to a king: where most is, most may be gotten. No seeking like to that which is to the king of kings, who is more then a sea of bounty. But in remēbring him, remember this withall, that it be with a liuely faith, with a confident apprehension of the sweetnesse of his loue. For in this, the elect do differ from the wicked: both of them are in distresse, and both remēber God: but the one of them with a hope, the other with a horror: the elect firmly beleeuing, that his God doth thinke vpon him: that although the beames of his countenance, for a time be shadowed from him, yet they will breake forth againe: that he smiteth but not to death, he striketh, but not to kill. Whereas on the other side, the vbeleeuing sinner, be he hypocrite or idolater, doth thinke that his God or Gods, haue vterly forgotten him; or if they do remember him, it is but for to plague him, to vexe him or torment him: by which meditatio, he breaketh into wrath & most impatiēt fury, sometimes raging with heat, sometimes despairing for feare, euermore quaking with horror. So the one of these liueth, & recouereth, & daily approacheth more neare to the Lord; the other sinketh & fainteth, as the melting yce doth in the sun-shine; or else fretting he blasphemeth, not vnlike

vnlike to a stroke of thunder, which ratleth and maketh a great noise, but presently dissolueth, and goeth away vnto nothing.

8 We find such in the Scripture. In the eighth Chapter of the Prophecie of Esay, God threatneth thus vnto Iuda, *then he that is afflicted and famished, shall go too and fro in it, and when he shall be hungry he shall euen fret himselfe, and curse his King and his Gods, and shall looke vppward.* Here is a thinking vpon those, which were but supposed Gods, but it is with indignation. When Samaria was besieged, and famine did shrewdly pinch it, Ioram that wicked king thereof, had God in his memory, but to murmur and fret at him. His message vnto the Prophet shewed that, when he durst to say, *Behold this euill commeth of the Lord: shall I attend on him any longer?* As if he should say, that he would no longer waite the Lords pleasure. His words before shew as much, when in steed of making his prayer to the Almighty God, he doth curse and ban himselfe, if he did not that very day, take off the head of Elizeus the Prophet of the Lord. In the sixteenth of the Reuelation of Saint Iohn, is reported that a great haile did fall, euery stone as bigge as a talent; but it is added withall, *that men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.* Among heathen men, the wisest haue herein fowly fallen, being deiectioned to desperation, vpon euery great occurrent. *I would pray to the Gods for these things,* sayth Tully, ad Quintum Fratrem, *but that the Gods haue giuen ouer to heare any thing of my prayers.* Among the old Romane historians which haue written, who was wiser then Cornelius Tacitus? men do now study him for policy. Yet in the first of his history, recounting those great grieuances, which befell Rome by the ciuill warres, vnder Galba and Vitellius, he vseth this desperate speech: *Neuer by greater slaughters on the Romane people, or by more iust iudgements was it approoued vnto vs, that the Gods do not at all respect our safety and security, but to take vengeance on vs they are ready inough.* Here policy hath forgotten the very first grounds of piety, which are patience and humility. Liue a graue writer although otherwise superstitious inough, as appeareth by his Prodigia, and

Isay. 8. 21.

2. Reg. 6. 33.

31.

Apoc. 16. 21.

Tull. lib. 1. E-  
pistol. ad  
Quint. Fra-  
trem.Tacitus Hi-  
stor. lib. 1.



Liuius lib.4.  
Vix ope Deo-  
rum omnium  
res fisci potius  
isset.

yearely monsters, yet tasteth of these dregs, when in his fourth booke he writeth thus: *Here followeth a yeare, which for slaughters and ciuill vprores, and famine was very famous. Onely for-reine warre was wanting, wherewithall if our state had bene laded, things could hardly haue bene stayed by the helpe of all the Gods, but that they had run to ruine.*

Cyprian.  
Serm. de bo-  
no patien-  
tiz.

Plutarch.  
de supersti-  
tione.

9. Thus the wisdom of this world, is nothing else but foolishnesse, nothing but doting folly, when it commeth indeed to the crosse, or to the fiery triall. The knowledge of God is wanting, or at least the laying hold aright by faith is wanting. And where faith is not to be found, there is neither hope nor patience, which are two infallible notes of a iust and Christian man. *There is nothing sayth Saint Cyprian, which putteth more difference betweene the iust and the vniust, then this, that the euill man in his aduersity, doth complaine and impatiently blaspheme, but the good doth suffer quietly.* The iust hath trust in his Sauior, but the other hath no part in him. What maruell then is it, if the wicked do fret and rage without comfort, since he hath no share in him, who is the God of comfort? What maruell is it, if he perish? Plutarch telleth that this is the quality of Tigres, that if drums or tabours sound about them, they will grow madde, and then they teare their owne flesh, and rent themselues in peeces. If the vnbeleeuing reprobate do heare the noyse of affliction, he is ready to rent himselfe: but by cursing and by swearing, he will teare the body of Christ from top to toe in peeces. As Ionas did remember God; so the reprobate will not forget him; but it is not to pray vnto him; not to belecue vpon him, for he hath not so much grace, but to ban him and blaspheme him I could wish that such prophanenesse as this, might neuer be heard off, in earnest or in play, in the life or death of any man. We should thinke of him with a reuerence, we should mind him with a feare; in prosperity with a trembling, in aduersity with a hope. There should be no fretting against his providence, no grudging against his punishment. When my soule did faint within me, *I remembred the Lord sayth Ionas, I remembred him to beseech him, I remembred him to intreate him, I remembred him to embrace him, to trust in him as a deliuerer, to belecue in him as*  
a fa-

a father. I called to him and doubted not : and he afterward heard my voyce.

10 Saint Hierome doth giue this note vpon this place, Hieron. in taking it out of the Septuagint. That because he thought vpon Ion. 2. the Lord, when his soule did faint, and he was ready to dye, we by his example, should aboue all things mind our maker, when we are in the fits and pangs of death. A very needefull doctrine; if any thing may be needefull; that when we must dislodge, and be remooued hence, when our glasse is so farre runne, that immediatly a change must follow, and that not to a trifle, or toye, which is to bee contemned, but either to heauen or hell, either to perpetuall ioy, or to euerlasting torment; we haue him in our meditations, who is to see our iudge, who is to scanne our actions, and to peruse our conscience, and giue the last sentence on vs : that then with our best remembrance we thinke vpon his mercy, and contemplate on his great loue, in the redemption of his sonne, and desire him for his blouds sake, to take vs into his fauour. That this lesson might the better be taught vnto vs, Iesus the sonne of God, and fore-runner of our faith, when he was ready to yeeld vp his spirit, did commend his vnspotted soule, to his most righteous father. *Fa- Luc. 23. 46.*  
*ther into thy hands I commend my spirit.* Good Steuen the eldest martyr, did tread these steps right after him, when at the time of his death he cried, *Lord Iesus receiue my spirit.* And euery *Act. 7. 59.* Christian man should struggle and strue to do so; to shake off as much as may be, the heauinesse of his sicknesse, and as hauing that one prize, that last great prize to play, should stirre vp his spirit in him, and should then pray to God to comfort him, to conduct him vnto heauen, to leade him along to glorie. It is a good thing to liue well; but because death is the vp-shot, which maketh or marreth the rest, it is the best thing to dye well. He who hath begun aright, hath halfe that whereat he aimeth; but to begin is our hurt (it shall bee a witnesse against our conscience) vnlesse we do perseuere. The man who shall bee blessed, must continue to *Matth. 24. 13.*  
 the ende.

11 Then may the dangerous state of such, be iustly de-



plored, who in their life time haue so fondly doated vpon the world, that when death which is Gods baylife, doth summon them to appeare before the iudgement seate, they do least of all other things know, wherewith he should be furnished, who commeth there: but as before in the time of their health, so in their despaired sicknesse, do thinke only vpon their Mammon, admiring it and embracing it, and kissing it in their thought, as if they were wedded to it. But neither of themselues, nor by the instigation of the Minister (who is a remembrancer for the Lord) can they be any way vrged, to speake of celestiall things, to call on God for mercy, or to professe their faith, and confidence in their Sauour. And this wordly imagination, first ministreth hope of life, they not dreaming that death will take them, till on the sudden both body and soule, do eternally dye together. Next if they do conceiue, that it must be so, and there is no way with them but the graue, then is their heart oppressed with sorrow, and a huge waight of grieffe, that there must be a separation, from their beloued treasure. And lastly if their memory do serue, there must be an vnsetled and vnresolved disposing, with disquietnesse and much vexing, of that which hath bene ill gotten, to this child or to that friend, and much stirre there must be about the pompe of a funerall: by which meanes all good motions are so stifled and choaked, that there is scant one word of him, who made all and must iudge all. See what it is, in our life time to thirst after this trash, to repose our full contentment and blessednesse in this drosse. When the heart should be lifted vp to celestiall contemplation, this hangeth so about it, that it cannot but lye groueling, vpon the rotten ground.

Sueton. in  
Tito. cap. 10.

12 Vaine glory, or any sinister passion which doth possesse the mind, hath the same effect; and so hath ignorance of the true God; which ignorance and vaine glory, as I suppose were the reasons, wherfore Titus the Romaine Emperor (who was amōg the heathen a mirrour of men) was so loath to depart from this earth; when knowing that he must dye, being caried as he was in his horse-litter, he looketh vp toward heauen, & most bitterly maketh complaint, that his life should so be taken away, from him, not deseruing so ill. How vaine are all the shewes of ver-  
tue,

tue, without the knowledge of Christ Iesus? Yet the end of Saint Ambrose, was in a more holy maner, when he being spoke vnto by his friends, to pray that yet he might not dye, made his answer as he lay, at the very dore of death, *I haue not lined so ill among you, that I am ashamed to liue any longer: neither am I afraid to dye because we haue a good Lord*, vpon whom he then did trust. There can be no better meditation, to any man at that time of departure, then to thinke on that good Lord. It causeth a willing and safe leauing of this world; a perfecting and completing of all, that hath bene here begun; which is more to be desired, then all the land or treasure, which euer the Sunne did see. When the time of receiuing the reward commeth, it is good to be ready. It is best to be aduised of our standing, but most of all of our falling. He that for a long time runneth nimbly, but stumbleth immediatly before the marke, hath lost his former labour, and is depriued of the price. If at any time, then at that time, when our soule doth faint within vs, and is leauing her habitation, together with our Prophet, let vs thinke vpon our God. Now let vs come to the next circumstance, and that is how he did speed.

In vita Ambrosij.

Non inter

vos vixi vt

vixisse me

pudeat.

*And my prayer came vnto thee into thy holy Temple.*

13 Jonas in great misery, and expectation of his end, hath his mind vpon his maister, & with faith he remembered him, and he remembered him to pray to him. Now his prayer was not vnfruitfull, as that which is made to idols, or vnto hard hearted men, but by the fauour of the Iudge, it hath audience to the full. It came to God in his Temple, which is not to be intended, as taken of the heauen, the chiefe seate of his maiesty, and residence of his power (although in generall all the prayers of his elect and chosen, do ascend and go vp thither) but in more speciall manner it is meant of the Temple, which Salomon did erect: where together with the Arke of the couenant, and the Cherubims and the mercy-seate, the presence of Gods grace was in most peculiar sort. And this house was to the Iewes, a visible signe and Sacrament thereof, so that according to the request which Salomon made to God, they repaired thither when any thing did oppresse them, as appeareth by Hezechias,

1. Reg. 8. 31.

33.

Isay. 37. 14.



who layd open the letter of Senacherib, in the Temple before the Lord. Yea when soeuer the Israelites were in a strange land, in bondage or captiuitie, and called vpon the Lord earnestly, they did turne themselues to that coast, which way this house did stand, as I then made plaine vnto you by the example of Daniel, when I handled the fourth verse of this present Chapter. Then to say no more of that point, his prayer was directed to him who sate in this Temple.

14 But obserue withall, with what reuerence he speaketh here of Gods house, *the Temple of thy holinesse*, for so it is in the Hebrew, or *into thy holy Temple*, as we commonly do translate it. If we referre the appellation of holinesse to the Lord, who is so holy as he, whose sacred goodnesse and sanctitie, doth exceede the thought of all creatures? In Leuiticus he speaketh thus, *be you holy, for I the Lord your God am holy*. So in Exodus it was written in that plate, which was in Aarons forehead, *Holinesse to the Lord*. If we take it of the Temple, this also was a holy place, consecrated vnto piety, and dedicated to religion; whose inner part by an excellencie, was called *Sanctum Sanctorum*, *the holy of holies*, as implying that the rest was also of good qualitie. From hence all profaned persons and polluted things, were precisely bid to be kept. The violating of this house did much offend the Lord; as may be seene many times in the Prophets; and Iosephus is of opinion, that nothing sooner brought destruction to Ierusalem, then the execrable deedes committed in the Temple. The place was made for all kind of goodnesse, and deuotion to the Lord; but it was so farre abused, as any thing which is most filthie. These are warnings to vs, that since in our age Churches are as much to the Christians, as that Temple was to the Israelites, or at least they are sequestred houses, to serue God truly in, that we vse them with all reuerence, for his sake to whom they belong: that as we repute them, to be consecrated matters, so in truth we do vse them, as Gods most holie Temple. Which whether men do or no, let the chopping and the changing in symoniacall sort, the buying and the selling of these Churches as of most profane things, witnesse

vnto

Daniel. 6. 10.

אֵל-הַיְּהוּדִים  
קִדְּשׁוּ

Leuit. 19. 2.

Exod. 28. 36.

Ioseph. Anti-  
quit lib. 20. 6.

unto the world. If we should be silent, yet let the preassing in of the vilest, right Ieroboams Priests, proclaime the truth herein. 1. Reg. 12 31  
 Let the carelesnesse of those Pastours, whom God hath blessed with skill, make open declaration, who do mind that field or barne, whence corne or wooll commeth to them, oftener in one moneth, then the pulpit in a yeare. They can enquire for a Curate, where one may be had best cheape, (not respecting whether he be able to teach,) or what payments be to the Prince, or impositions to the state, but how the people shall be instructed, they do not regard at all. And on the other side, let the generall behaiour of men throughout the land, speake whether those that be of the congregation, do vse these houses as sanctified things or no. Looke into their cold coming on the weeke daies, in such places where Lectures are continued, their talking and gazing about, when their soule should be instructed; their reuoluing of their worldly businesse; their obseruing rather of eloquence in the minister or preacher, or in some, what may be carped at, then how their owne life may be bettered, or their conscience informed; their perfunctorie praying, and formall inuocation of him who requireth the heart. These matters shew that it is made vnholly by vs, which in it selfe is ordained to be holy. Of likelyhood the temple at Hierusalem was vsed in another sort, when the Prophet here called it holy: otherwise he might iustly haue feared, that God had not bene there to haue heard him, when he cried out of the fishes belly.

15 But hitherto the Temple was not relinquished by him, as the later house was afterward, when a voyce was heard in the night saying, *Migremus hinc*, let vs be gone from this place; and therefore the Prophets prayer which was directed hither, found the successe which it wished. It came thither to the Lord. The distance of the place, the great depth of the water, the shutting vp in the whale, yea the odiousnesse of his sinne, could not detain his crying, and seeking to the Lord. He who in the fourteenth of Exodus, did heare the crye of Moses, although neuer a word were vttered, and he who heard Hannas prayer, Ioseph. de bello Iudai-  
co. lib. 7. 12.  
Exod. 14. 15.  
1. Sam. 1. 11.  
 when her lippes onely did moue, and no word was spoken out, did attend Ionas when hee besought him with faith,



Pfal. 50. 25.

1. Reg. 18. 27

Seneca de  
Beneficijs.  
lib. 2. 17.

and implored his gracious goodnesse ouer him. He hath bid vs call vpon him in the day, that is, in euery day of trouble, and he hath said that he will heare. It is he who neuer failed any of those who seeke to him. As in all other matters, so in this he hath a prerogatiue aboue all other: he can heare, and he will heare. Heathenish Gods are but delusions, and imaginarie royes; he who prayeth to them prayeth to nothing. Baal may be iested at, as sleeping or being busie. Idols are but dead stockes; they cannot moue themselues, and therefore not helpe themselues, much lesse those that pray to them. Yet a man exceedeth all these, if they were in number tenthousand: although oftentimes he debaseth himselfe, as a seruant vnto these. But how short of God doth this man come? This will not if he could: another could if he would: a third both could and would, but is absent, and therefore ignorant what it is that is begged of him. The power of all is so limited, that the greatest cannot graunt the tenth thing which is asked, and either themselues do confesse this, or vse base shifts to couer it. And how hardly do men part with that which is in their power? As Seneca writeth, on a time a Cynike Philosopher asked a talent of Antigonus, who would gladly haue bene reputed a bountifull Prince. His answer was, that a talent was too much for a Cynike to receiue. Then the other asked him a peny. That saith he is too little for a king as I am to giue. How oft soeuer such answers be giuen from men, they do neuer come from God. He giueth without reproching; he heareth without delaying. But we must aske that which is lawfull, and we must aske in faith, and we shall not haue a denyall.

16 It pleaseth him to yeeld so much vnto our prayer, appointing that as the instrument whereby we do approach him. And indeed it is a good meanes to come into his presence. For prayer is so piercing, that it will get to the seat of God, through the very heauens and cloudes. It is winged and ascendeth vward, being made light by the heat of fierie pure deuotion. The wind is not so quicke: the lightning is not so nimble, which goeth from East to West, as this is in his passage. In a moment it ascendeth from our tongs to Gods eares. His eyes see our eyes weeping:

weeping: he well conceiueth our grones; he well vnderstandeth our sighs. If heauineſſe do oppreſſe vs, and ſorrow weigh vs downe, yet if our knees be bent vnto him, or our hands held vp on high, or our breasts be beaten before him, or our cheeks bedewed with teares, we ſhall be eaſed from all. Then this is the onely remedie, in agonies and in anguiſhes, for the afflicted ſoule to ſeek to. It haſteneth to and fro, and neuer returneth emptie. Our ſinning and ſuffering Prophet, this drowning and dying Ionas, did crye from the middle of the whale, from the bottome of the ſea, from the very belly of hell, and as he ſaid before, ſo here againe he profeſſeth it, the Lord did heare his voyce: his prayer came to Gods temple. Now you haue heard what he did, and how likewise he ſped. Let vs here come to the ſecond part, which noteth ſome other perſons, whoſe words and deedes are otherwiſe.

*They that wayt vpon lying vanities, forſake their owne mercie.*

17 Theſe words do imply a kind of Antitheſis, or contrarie ſucceſſe, betweene him before mentioned, and thoſe who do now follow: as if he ſhould ſay, I ſcant looked for mercie, and yet I did find it; I prayed and was heard: but theſe might receiue mercie, and themſelues do forſake it. Theſe are ſuch which *obſerue*, or *keepe*, or *wayte vpon lying vanitie* in ſtead of truth, not ignorantly falling into it, but wilfully purſuing it. Such as ſet their whole labour on that which is but errour, and make a ſtudie of it. Now thoſe who with ſuch egerneſſe do follow wrong paths, the farther they go on, the more they go aſtray. They bend indeede all their diligence to ſomewhat, but it is to lying vanitie: vnder which name, the Scripture doth comprehend all things, which are beſides pietie, and the true ſeruiſe of God.

*I haue hated them ſaith Dauid, who giue themſelues to deceitfull vanities.* And in another place: *Truſt not in oppreſſion and robberie, be not vaine.* Gods Spirit doth account euery thing to be but vaine, and lying, and deceitfull, which cannot endure the tryall, which faileth vs and falleth from vs, and when we moſt truſt to it, is leaſt able to do vs good. Such are all earthly things, without the grace of God being ioyned to them; as riches which are ſo much deſired, and honour which is ſo hotely

2

Pſal. 31. 6.

Pſal. 62. 10.



sought, or beautie, or strength, or friends, which helpe not in that day, when iudgement or vengeance commeth.

Ier. 2. 13.

18 Such are all the inuentions, and deuised figments of men, superstitions and false religions, Pharisaicall obseruations, papisticall dreames and fancies, for whose sake, whosoever will leaue the true prescript of Gods word, he may be said to forsake the fountaine of liuing water, and digge vnto himselfe broken pits. He may be said to haue turned from the Lord who is only truth, and to haue embraced falshood; to haue refused grace, and forsaken his owne mercie. For where as God hath promised to be mercifull to all such, who serue him as he hath taught, by their neglecting of true deuotion, they also neglect that mercie, which was offered to them before. So they make themselves vnworthie of remission and pardoning of their sinnes. And in this case, the end doth prooue heauie, like to that rule of Aristotle, where he saith that *it must needes be in progresse of time, that of counterfeited good things, should grow that which is truly euill*. That wherein Zedechias trusted was but a lying vanitie, and had a dolefull issue, when (as Iosephus did well gather) he thought that the two Prophets Ezechiel and Ieremie, had spoken contrarie things, & therefore that the Lord had not at all sent them. The reason was, for that the one foretold that he should be led to Babylon, and the other had foresaid, that he neuer should see Babylon. Whereas both these things were true; for his eyes were first put out, and then he was caried prisoner thither. The hereticall vnderstanding of Scripture is of this kind, being nothing else but a lying vanitie: and so is the faining of that to be Scripture, which is not written by Gods Spirit, and the grounding thereupon of such positions, as touch pietie and saluation. But because the consideration of this doctrine is very ample, and good fruit is herein to be found, let vs see some few examples of such, as haue or do so fall away from their mercie.

Aristotel.  
Politie. 4. 13

Ioseph. Anti-  
quit. lib. 10. 4

2. Reg. 25. 7.  
Ier. 52. 11.

19 First our old parents in Paradise, did obserue lying vanitie. God had expressely forbidden vnto them, the touching of the tree of good and euill. All other but none of that. Satan commeth with his temptation, and suggesteth another matter, and that was this, as Chrysostome writeth vpon Genesis: *What profite*

profit is it to be in Paradise, and not to enjoy such things as are in it? Nay therefore your griefe is the greater, that see these things you may, but use them you may not. Or as Austen turning it another way, supposeth thus. God saith, *do not touch it: what? This tree. And what I pray you is this tree? if it be good, why may not I touch it? if it be bad what doth it in Paradise?* There is no hurt in the tree; but God in his spitefull moode, is loath that you should be graced so far forth as himselfe. You shall be Gods if you do it, and able to discerne good and euill. Thus was a lye inculcated in stead of a simple truth, and Adam was induced to hearken to the vanitie of the deceiuing serpent, whereby he lost that mercie, which the Lord had appointed ouer him, and plucked on himselfe and his posteritie after him, that miserie, that body and soule for euer had ioynedly perished by it, if our Sauiour in compassion had not made restitution. Other by his example may take heed and warning also, what that thing shall be, whereunto they presume to trust.

20 Secondly, idolatrous persons do come within this cōpasse, who declining once from him, who is the onely Lord, do multiply to themselues filthie abominations, and therein are so obsequious, and scrupulous euery way, that true pietie doth not come neare them, in accomplishing that dutie which appertaineth to it. When Balaam would curse the Israelites, he goeth from place to place, imagining as dicers do, that one standing roome was more fortunate for his purpose, or luckie then another. But in euery place he must haue seuen altars to be erected, and seuen bullocks, and seuen rammes to be offered on them. He held this number of seuen to be some holy number, & therefore would not breake it. How did they tye themselues to idolatrous obseruations, who had their idols standing vnder euery greene tree? Or those of whom Saint Austen speaketh, who had for euery thing a peculiar God or Goddesse. When the corne was in the barne, they had a Goddesse for that, and when it was in the earth, they had another for that, & when it began to blade, and when it began to eare, *Tutelina*, and *Segetia*, and *Patulina*, and *Volutina*, and how many I cannot tell. How carefull think you were they, to watch when the times did come, to offer

Chrysost. in  
Genes. Ho-  
mil. 16.

Spēlare vobis  
licet, frui non  
licet.

August. in  
Psal. 70.

2

Num. 23. 1. 14

Isay. 57. 5.

August. de  
ciuitat. Dei.  
4. 8.



Olaus Magnus. lib. 3. 2.

2. Chron.  
36. 8.

Euseb. de vita Constant.  
2. 5. 15.

Theodoret.  
Hist. Eccl. 3.  
21. 22.

sacrifice vnto euery one of them in his kind? How laborious is their folly who liue in Scandinauia, in Biarmia or Scricfinnia, which are Northren parts of Europe beyond Sweden, who as Olaus Magnus reporteth, do marke euery morning what liuing thing they do first see, in the aire or earth or water, and all that day vntill the euening, they adore that creature for a God, be it bird or beast or fish, yea or creeping thing, as a worme. Iehoiakim who is mentioned in the booke of the Chronicles, did much dote on his idols, when he had found on him being dead, marks and prints in his flesh, which were made for their sakes, (for so the storie is expounded.) So Licinius was fond vpon his Gods, whom he did serue many waies; yea and vpon occasions vsed to change them also, as he did when he fought against blessed Constantine. But no man more then Iulian, who did honour vnto his Idols, with such and so many sacrifices, as were against humane nature, and decorum in a man, as we find in the Ecclesiasticall stories. Now see what can be more vaine, then stocks and stones, & imaginarie supposed powers as these were: what could be more lying, and more fraudulent, then such fond Gods as these? And they who wholly intend such toyes, haue renounced the true seruice of the Lord, who is iealous of his honour, and will not haue any creature robbe him of his glorie; but such vain toyes least of all. From this text, they may feare iudgement, who waite on he Saints and she Saints, and serue God and the Virgin Marie, with so many Pater Nosters, and so many Aue Marias, and Credoes, vpon their beades. All these are without the warrant of Gods booke, and therefore lying vanities: yet how carefull are superstitious persons to number them, and accompt them, and keepe true reckening of them, as if therein lay all the vertue.

3

21 Thirdly they are noted here, who make an occupation of trying tricks and conclusions, some wanton and some worse. I speake not against good learning, nor any honest experiment in it, but rather against such lies as Albertus and Bartholomæus Anglicus *De proprietatibus rerum*, and other of that stampe, do suggest to idle heads, and young men which are too credulous. Take the liuer or some other part of this bird or that beast,

such

such a stone, or such an herbe, at such a time of the Moone, and you shall do this or that; imagine, go inuisibly, or vnderstand birds languages, or obtaine some euill purpose. If any thing be a vanitie, this is a lying vanitie, and a mis-spending of that time, which God hath giuen vnto vs, not to abuse, but to serue him; and he will require a reckening of it at our hands, when we do least thinke vpon it. There fall within this number, the auncient *Aruspicia* and *Auguria* of the Romanes, that is, the marking of the flights of birds, or of the entrails of beastes, or other things of that qualitie, all which are foolish vanitie; and yet much time was spent in them, and some made profession to be very skilfull about them. The wisest among the heathens, although they did not know God, yet held these things for couisage. It is a renowned spech which is fathered vpon Cato, that he would say, that he wondred very much, how one of their Aruspices could forbear to laugh, when he met with any of his fellowes, to see how they deceiued men, and made a great number of simple ones in the citie. Saint Austen thought another matter, fit to be recorded of that Cato, and that was this, that when one asked counsell of him in sober earnest, what harme he supposed was aboded him, because rats had eate his hose; he answered that partie with a iest, that it was no very straunge thing to see that, but it had bene much more maruellous, if his hose had eat vp the rats. In Tullies disputation concerning such arguments, when one to enforce the veritie of Diuination, had said that a victorie which fell to the Thebanes, was foreshewed by some extraordinarie crowing of Cockes, Tully could answer that with a smooth flowte, but very significant, that it was no miracle that Cockes should crow, but if fishes had done it, that had bene straunge indeed. Those Ethniks could see that these things were falshood, and exceeding lying vanities, worthy to be but laughed at; yet how did some of their greatest men attend and wait vpon them? I may call these foolish Arts, for I thinke that they come not so farre, as curious crafts extend, which are named in the Acts of the Apostles. But to speake mine opinion, I imagine that figure-casting for such things as are lost, or to iudge of Natiuities, is fully within that kind, and is a lying vanity,

Cicero de  
Diuinat. l. 2.

August. de  
doctrina  
Christ. 2. 21.

Tul. lib. 2.  
Diuinat.

Act. 19. 19.



Isay. 47. 13.  
Ierem. 10. 2.

as that which is most lying. Yet although by the Prophets it be sharply rebuked, although condemned by Philosophers, although ill spoken of by Historians, although by good lawes forbidden, in well gouerned common wealths, although no Principle therein haue approoued veritie, neither may there be any good argument or conclusion made for it, yet how do some waite vpon it, and in no sort will go from it? Of whom I may also say, as Cato said of the Aruspices, that I maruell when they meete one another, how they can forbear to laugh to see how they get monie. From the number of these, I may not seclude superstitious obseruations of ominous or vnfortunate things, vpon which some men do so dote, that they belecue such vanities, as a man should belecue the Gospell. All fearefull iudgements sent from God, are to be regarded by vs, but friuolous superstitions, and traditions from old tales, are rather to be condemned. *He that obserueth the wind shall not sow, and he that regardeth the clouds shall not reape.* Take heed of such lying vanities.

Eccl. 11. 4.

22 Fourthly, ordinarie transgressions may very well be taxed hence, and adulterie among other: wherein although Satan the more to inflame it, do buzze a tale into wanron flesh, that great men haue sinned so; that God will not call such natural faults as those be to reckening; that there is time inough to repent in old age; and it is best in the meane while to satisfie concupiscence: yet when these things come to be weighed in the ballance of Gods iustice, they prooue both light and lying. For the wrath of the Lord is oftentimes kindled against such wilfull crimes; and he hath threatned, that whoremongers shall be shut out from the new Hierusalem. They then do forsake their owne mercie, who pollute themselues in such sort, and withall are a cause for other to be filthie. Yet how some wait vpon this, it is lamentable to thinke, seeking to hurt themselues by euery kind of wantonnesse. Good Iob in his confession, held this for a grosse sinne, and disclaimed it from himselfe, *If my heart haue bene deceiued saith he by a woman, or if I haue layed waite at the dore of my neighbour, obserue that adulterers do wayt vpo their sinne, let my wife grind vnto another man, and let other men bow downe*

Apoc. 22. 15

Iob 31. 9.

downe vpon her, that is, let my wife also be false to me: *for this is a wickednesse and iniquitie to be condemned.* But many do not feare this, and so plucke Gods iudgement on them.

23 Fifthly, they who in desire to enrich themselves or theirs, do set their heart vpon mony, and care not how they gaine it, by robbrie or oppression, by briberie or extortion, so that it come in vnto them, do wayt vpon lying vanitie. Which may easily be gathered from the very words of Dauid, whom I cited before, *Psal. 62. 10. trust not in oppression nor in robbrie: be not vaine, or giue not your selues vnto vanitie, if riches encrease, set not your heart vpon them.* If any, then this is a vaine conceit to thinke that a mans purse is the best friend which he hath, that riches can preserve in the day of greatest trouble, that God accepteth mony, that ill gotten goods can long prosper. Oftentimes mony is kept to the hurt and death of the owner: and children are so farre off from being blessed with goods which are ill gotten, that fretting and consuming, and a curse is ioyned with them. Then what folly is it to force and straine our consciences, and so to aduventure on Gods displeasure, and the losse of his best mercie, for the gaining of that which is but a fugitiue seruant, and cannot helpe at neede? And yet it is straunge to see, how the world lyeth open to vnlawfull and filthie gaine, what wringing there is from all sortes, what griping of the poore, what thirsting after gifts and hunting after rewards. Are there not which wayt vpon this, and make a studie of it, as a man wou'd studie heauen, deuising and contriuing by what fine sleight and skill, this money may be soked out, and this cheate may be gotten, and that gift may be had? and then like to the hypocrite, whereof Zacharie speaketh in his time, they can crye *blessed be God for I am* Zach. 11. 5. *rich and liue well, seeming to giue the Lord thanks for that, which they haue spoyled, and robbed from their brethren, whom as there the Prophet speaketh, they slay and sell for money.* It is great thanks which we returne to God, for the wit and reason which he hath bestowed vpon vs, to employ it in that sort; as to offend his diuine Maiestie, to abuse those with whom we liue, to helpe our selues, (so farrefoorth as is in our owne power) to infamie in this life, with all such as be



vertuous, & to destruction in another. Better it is to haue cleane hands here with a little, then much profite by false vanitie.

24 The same application may be made, concerning ambition and other sinnes, in all which we may take this for a warning; that our sight is so dimme, and our vnderstanding so darke, and such are the false shewes of many things in this life, that we may quickly pursue a lye, in steede of truth, and vanitie for sound veritie, and so purchase Gods wrath, vnlesse with a single eye we looke on things aright, and euer take the iudgement of Scripture for our triall; and withall pray that our heart and intellectuall powers, may be lightned in that behalfe, that so hauing will and strength, by the mercie of the Lord, we may walke as we ought, and as it befeemeth our calling. And here I end. Holy Father we beseech thee to direct our steps in thy paths, that renouncing all lying vanities, we may acknowledge thee in our life time, to be the onely Lord; and when our soule fainteth within vs, and is departing hence, we may onely thinke on thee, that both our present prayers, and spirits afterward may ascend into thy celestiall temple, where thou raignest with thy most blessed Sonne, to whom with thee and thy holy Spirit be laud and praise  
for euer,

THE



## THE XIII. LECTVRE.

*The chiefe poynts.*

1. Ionas prooueth thankfull for Gods mercie. 3. The reason and order of sacrifices. 5. They should be spiritually meant. 7. How we should do in Gods seruice. 8. Gods praise is publicly to be founded out. 9. Thankfulnesse is a sacrifice to be offered of all. 11. We are forgetfull in it. 12. The manner of vowes. 14. What rules are to be obserued in them. 17. Popish vowes examined. 19. All helpe commeth from God.

Ionah. 2: 9.

*But I will sacrifice vnto thee with the voyce of thankesgiuing, and will pay that that I haue vowed: Salvation is of the Lord.*



**I**N the words before going, the Prophet doth comfort himselfe exceedingly, that he serueth such a maister, as is best able to helpe him whē he most needeth, and in his Temple attended to his heartie prayer, when as his soule fainted within him; whereas all other things, be they idols or heathen Gods, or any deuised refuges, be nothing but lying vanitie, and therefore those who wait and depend vpon them, do forsake their owne mercie. Where, when he had found God so eminent, and incomparably great, in comparing him with those weake ones, he esteemeth it a speciall point of dutie, to yeeld to one so excellent, a high measure of praise; and most deserued thanks to him, who in extremitie had so raised him from the pit. And this is the drift of this present verse, to acknowledge himselfe so bound and deuoted to God, that all the powers of his mind, and faculties of his soule, should be employed in his seruice. A conclusion well be seeming him who had receiued such fauour, that he would not as beastes, or as vnthankfull persons do, onely take that which doth come, and make no more adoo; but with a respect vnto the giuer, who



beyond all expectation had raised him and relieved him, would record it, and repeate it, and in his best meditation, againe and againe reuolue it, as not knowing how to returne enough, for Gods great mercie.

2 But in the meane while, the words which he vseth are various and significant. He doth mention *thankesgiuing*, which declareth his gratefull mind: and the better to expresse it, he nameth *the voyce of thankesgiuing*, as intending, that he would aduance the honour of him who saued him, not in secret onely, but with manifest declaration to others: and to both these he doth ad the act of offering *sacrifice*, applying that to his thanks, which was the most solemne seruice, vsed in old time to God. Neither doth he make his stand heere, but whereas he had vowed some things vnto the Lord, which he promised to performe, if euer he did escape, he saith *he will pay those vowes*: and at the last for a conclusion, he shutteth vp all with these words, *saluation is of the Lord*. Where because (as you see) the circumstances in the text are manifold, and all of them haue their vse, for better order of instruction, I thinke good to obserue two things. First the dutie returned by Ionas, and that consisted in a double deede, one, the sacrifice of thankesgiuing, and the other, the paying of his vowes. Secondly, that good which commeth from God, not onely to the Prophet, but to all those who do serue him. *Saluation is of the Lord*. Among all which the word of sacrificing is first proposed vnto vs.

*I will sacrifice vnto thee.*

I.

Matth. 4. 10.

3 The only thing which God doth looke for at mans hands for creating him in so goodly a shape, for enriching him with gifts, so glorious in shew, so gracious in deed, for preserving him and protecting him in such infinite varietie of dangerous occurrents, for heaping daily vpon him such multiplied benefites, is to be serued and feared by him. *Thou shalt worship the Lord thy God, and him onely shalt thou serue*. In this, because he hath made all, he doth require all, our selues and all ours, the bodie and the soule, the inward and the outward, the sensible and inuisible; although especially the heart and immateriall soule, yet ioyntly the hand, and action from without, yea and the wealth

wealth also, that euery part may recommend a dutie to the author. And for these externall matters, he hath giuen vnto man not onely members, as in prayer his hands to be lifted vp, his breast to be beaten on, his knees to be bowed, his eyes to be bedewed, that so compunction in the mind may the more be stirred vp; but also his other creatures, either dum or dead things, the fruites of the earth, the birds of the aire, the beasts of the field, the mettals of the ground, to be vsed to his glorie. And this in old time was done, in nothing more then in sacrifices, which was in some to consecrate and dedicate them vnto him, in some other to offer them in whole or in part consumed with fire, to testifie their obedience and seeking vnto him. Which manner of sacrificing was knowne vnto men from the first time of nature; as good Abel and bad Cain, the first heires of the world, presented an oblation of such things as they had, to him who had sent them. Noe after the flood offered a sweet smelling sauour, and Abraham by commaundement, intended to sacrifice his onely sonne Isaac. By all which it is euident, that sacrificing was common, before that any order for Gods seruice was settled.

Genes. 4. 3.

Cap. 8. 21.

Cap. 22. 1.

4 But when the people once were returned out of Egypt, and God by the hand of Moses had ordained a ciuill pollicie, for the gouernment of the laitie, and a Hierarchie Ecclesiasticall (for so I may well call it) for guiding of his Clergie, to the end that euery thing afterward might be practised with conformity, he appointed first for the Tabernacle, and after that for the Temple, a tribe of Priests & Leuites, whose office was to attend to the offerings of the people. And himselfe did name the matter and manner of euery sacrifice, what bird, or beast, daily, or on other occasion should be offered, as the whole body of the Leuiticall law doth make knowne to vs. Thence grew the daily sacrifice, which neuer was omitted; the sinne-offerings, and free-will-offerings, and many sorts besides: and when extraordinarie cause was giuen, great store of beastes were slaine; as when Salomon to consecrate the Temple at Hierusalem, did offer in his magnificence, two and twentie thousand Oxen, and one hundred and twentie thousand

1. Reg. 8. 63.



Ioseph. Anti-  
quit. 14 3.  
& 8.

sheepe, such a sacrifice as I thinke the like was neuer scene. And that time onely excepted, when the Iewes were captiues in Babylon, or when Antiochus did tyrannize at his pleasure, the altars were still going, till the very time of Christ, and diuerse yeares afterward, vntill that the citie and the Temple were brought to desolation by the Romanes vnder Titus: the Priests and people so precisely obseruing that, ( when other sinnes, and dishonours to God did abound ) that in the time of warre and close siege, when they might not issue foorth to haue cattell for their offerings, they would bargain with the enemies, at high price and great rates, to serue the turne for their mony, as we may reade in Iosephus. In such manner was the succession of sacrificing, for so many yeares together; God both approouing it and commaunding it.

Isay .I. 11.

13

Prou 15. 8.

5 Now these externall sacrifices, as when they were rightly brought with true faith and obedience, and vnderstanding knowledge, they had their vse very good, as to thanke God for his blessings, to acknowledge that all benefits were deriued frō his goodnesse, to testifie their obedience in perfourming his commaundements; but aboue all to figure Iesus Christ, the true Lambe, who was oneday to be offered on the altar of the crosse to redeeme the sinnes of the faithfull, whereof in the meane time, their offerings were a signe and seale vnto them; so if they were brought by any, as perfunctorie things, formally and for a fashion, as hypocrites and worldlings did come with them, the Lord was so farre off from accepting them as his seruice, that he hated them and detested them. In the first chapter of Esay, God speaketh to them by his Prophet: *What haue I to do with the multitude of your sacrifices, sayth the Lord? I am full of the burnt offerings of Rammes, and of the fat of fed beastes, and I desire not the bloud of bullockes, nor of lambes nor of goates. Bring no more oblations in vain, incense is an abomination vnto me, I cannot suffer your new moones.* Which agreed with that of Salomon: *The sacrifice of the vicked, is abomination to the Lord.* God then required in them, that besides the materiall gift, there should be a true mind to serue him; humilitie and liuely faith, which should expresse and shew it selfe, with charitie and

and good life; and a killing of the euill affections which were in them. To which purpose the Prophet Micah most excellently doth speake, *Wherewithall should I come before the Lord, or bow my selfe before the high God? Shall I come before him with burnt-offerings, and with calves of a yeare old? Will the Lord be pleased with thousands of Rammes, or with ten thousand riuers of oyle? Shall I giue my first borne for my transgression, euen the fruite of my bodie for the sinne of my soule? No: hee hath shewed thee o man what is good, and what the Lord requireth of thee; surely to doe iustly and to lone mercie, and to humble thy selfe to vualke with thy God.*

Micah. 6.

6

7

8

6 Then it was the spirituall sacrifice, at which God chiefly did aime; the laying downe of their soules on the altar of his will, the killing of euill thoughts, the mortifying of the members, the consecrating of themselues wholly vnto his honour; which doctrine Paule vnto the Romanes doth plainly teach, where he beseecheth them by the mercies of God, to offer up their bodies a liuing sacrifice, holy and acceptable to God, that is their reasonable seruice of God. And this not onely vnder the Gospell, was scene by the faithfull, but was foreseene also vnder the Law. Dauid can say in his fourth Psalm, *Offer the sacrifices of righteousness*: and in the one and fiftieth Psalm, *The sacrifice of God is a troubled spirit*. So Osee in his sixt Chapter, *I desired mercie and not sacrifice, and the knowledg of God rather then any burnt-offerings*. It seemeth also by my text, that our Prophet vnderstood this, when he promiseth to sacrifice, but with *the voyce of thankesgiuing*, as knowing that to be it, which God indeed preferred before all things. And reason might well teach him, that it was that which the Lord meant, by the externall signe; for what delight could he take in the bloud of brutish creatures, a spirit in their bodies, the impassible in such fauours as did arise from their altars? What neede had he of an Oxe, or ten Rammes of a man, who is the owner and chiefe Lord of all the beastes of the field, of all the birdes of the ayre? If hee but speake, they be, if he but call, they come: he made them, and he

Rom. 12. 1.

Psal. 4. 5.

Psal. 51. 17.

Ose. 6. 6.



Clemens A-  
lexandrinus,  
Stromat. l. 5.

knoweth them, and hath no want at all of them. Then he respecteth the mind, and the life, and not the offering. The veritie of which doctrine, is also assured a truth, that Gentiles by the light of nature, beleueed it and acknowledged it, as aboute other, Menander the Poet in one of his Comedies, as Clemens Alexandrinus noteth in the fifth of his Stromata, where he citeth his wordes to this purpose: *If any man offering sacrifice, a multitude of goates or bulles, or any thing wrought by art, although of yuorie, gold, or pearle, do thinke that God will therefore be mercifull vnto him, he is deceiued exceedingly: for the man whom God regardeth, must be good and honest, no deflowerer of women, no adulterer, thiefe, or murderer. And afterward againe: The iust man doth every day offer sacrifice to his God, but it is not with cleane cloathes, but with a shining heart.*

1. These are good lessons for vs, who professe a seruice to the highest God, that first we make no spare of externall things, to honour the Lord withall, when cause shall be offered. Our cattell and our clothes, our houses and our money, yea our best and dearest friends, should be employed in good seruices, to the countenancing of the Minister, to the spreading of the Gospell, to the establishing of religion, to the succouring of the innocent, to the releuing of the poore. These things should be to vs, as their substance was to the Iewes, to bring it in sacrifice to the Highest, but especially we should consecrate our bodies to his name, our feet to approach his Courts, our eares to heare his word, our tounge to sound out his praises, our hands to fight his battels, if Antichrist should oppugne. And
2. secondly together with our bodies, and those things which we haue, our spirit within should ioyne, a true and entire affection, a sound and grounded loue to him who is most lovely, the husband of our soules; that hypocrisie and fayned dissimulation be not in vs, but truth, although in much infirmitie and weaknesse of the flesh. And when our soule shall be deuoted to him in that sort, he receiueth it, & embraceth it most kindly as his own, more respecting the mind, then any apparant thing. The two mites of the poore widow, came welcom into Gods treasure, because  
her

Mark. 12. 41.

her heart was rich, though her purse were very empty. It is recorded of *Æschines*, that when he saw his fellow scholars, giue great gifts to his maister *Socrates*, he being poore, and hauing nothing else to bestow, did giue himselfe to *Socrates*, as professing to be his in heart and good will, and wholly at his deuotion. And the Philosopher tooke this most kindly, esteeming it aboue all other presents, and returned him loue accordingly. The gracious disposition of our eternall father, taketh in farre better part, then any man can take it, the laying downe of our soules, and prostrating of our selues to the fulfilling of his will. He accounteth that the best sacrifice, because it is spirituall. Externall things do well, but inward gifts do better. I haue noted this vnto you, from out of the word of *sacrificing*, where the Prophet doth not stay, but particularizeth specially, what it is that he will offer.

*Senec de  
Beneficijs.  
lib. 1.*

*I will sacrifice vnto thee with the voyce of thanksgiving.*

8 This voyce doth imply an open and manifest declaration of the mercies of the Lord, that he meant not to conceale his wilfull disobedience, nor his punishment for the same, but euery man should know, how he had bene in the sea, fast closed vp in the whale, in pangs of death and extremity, and yet the Lord had brought his soule out of the pit. He thought it not inough to ruminare in his owne mind, and chew vpon this mercy, but others shall be aduertised of it, that so by his example, they may learne to know their Creator, they may learne to dread their maker. This was a custome of *Dauid*, who vpon great things obtained, doth vse to make solemne professiō, that he will praise his God in the great congregation. It is but a small thing to thinke it, but he will speake of Gods glory. And thus euery one should do, yeelding vnto the world a testimony of his faith, and honour vnto him, whom he chiefly doth honor, that such as yet are not called, by that meanes may be prouoked, to harken to true religion, pricked forward by that comfort, which they see in Gods children. The speech of *Miltiades* which was in the mouth of euery man, and his victorious acts, set *Themistocles* on fire to attempt to do the like. The same that was of *Alexander*, gaue heart to *Iulius Caesar*, to become

*Psal. 26. 12.*

*Plutarch. in  
Themisto-  
cle.  
Sueton. in  
Iulio. 7.*



Psal. 78. 4.

the more noble warriour. And shall not our speaking of God, & the reporting of his acts, his iustice in correcting, his mercy in defending, his prouidence in disposing, his willingnesse in redeeming, his readinesse in forgiuing, vttered by Christian mē, incite others to be Christiāns? God did know that, to be a great meanes of bringing mē vnto him, whē he gaue charge, that the Israelites should recount vnto their children, his glorious facts, and the workes which he had shewed in Egypt. It is a fault in our dayes, that parents are not carefull to instill into their children, the remembrance of such things as they haue read, or knowne to come obseruably from the Almighty. It is a fault in others, that if they come in place where religion is not respected, as among Papists or Atheists, they thinke best to conccale the profession of true piety, lest they should be scorned, or derided, or pointed at with the finger: and so by a pollicy stopping the course of their zeale, in time they quench their zeale, and make themselues as key-cold as those with whom they do liue. They should discharge a good conscience, by acknowledging of their hope, & peraduenture they might by the blessing of the Lord, draw on other which were backward before: for the hart of him who heareth, is not in the power of himselfe, but God doth rule & guide it, & the meanes whereby he worketh, is the hearing of good things. Let the voyce then go to serue the Lord, and let him blesse and prosper it, as seemeth good to himselfe. But thou hast discharged thy duty: he hath giuen thee a tongue to praise him, and with it thou doest honour him.

Psal. 50. 14.

Psal. 107. 22.

9 The voyce of Ionas goeth, and it is in giuing thanks, vnto which the name of sacrifice is oft giuen in the Psalmes, as namely in the fiftieth, *Offer to God praise or thankesgiuing*; where the word *offer*, doth plainly import a sacrifice. And in the hundred and seuenth Psalm, *Let them offer sacrifices of praise, and declare his workes with reioycing*. This gratefulnesse is maruellously acceptable to the Lord, when he bestoweth not his benefits as vpon the oxe or asse, who haue them and forget them, but on those, which are mindfull who is the authour of them. And that is the sole reward, and onely retribution which we can render to him, and if he haue not that, then he reapeth nothing

nothing for all his blessings: but if he may haue that, many good things of necessity will be ioyned therewithall. Therefore he straightly requireth it, of all that belong vnto him. In the eighth Chapter of Deuteronomy, he speaketh thus to the Israelites, *When being come into the land of Canaan, thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, for the good land which he hath giuen vnto thee.* In the thirtieth of Ieremy, he sayth in this manner, *Thus sayth the Lord, Behold I will bring againe the captiuitie of Iacobs tents, and haue compassion on his dwelling places, and the city shall be builded vpon her owne heape, and the pallace shall remaine after the maner thereof.* But immediately he addeth: *And out of them shall proceede thankesgiuing, and the voyce of them that are ioyous.* The precepts are diuerse, which be in the New Testament to this purpose. Let there be in you *no filthinesse, neither foolish talking, nor iesting, but rather giuing of thanks,* And againe, *Whatsoeuer you shall do in word or deed, do all in the name of the Lord Iesus, giuing thanks to God euen the father by him.* The Patriarkes and the Prophets, and the faithfull of all times, had euer this in their memory, How did Moses and the people, with timbrels and with daunces, sing and reioyce to God, when Pharao and his chariots were drowned in the red sea? How did Barack and Deborah sing, vpon the fall of Sisara? There is no end of examples, what hath bene done in this case: but the rule may generally be giuen, so many as haue bene faithfull, so many haue bene thankfull.

10 It causeth a continuance of the loue of God vnto men, and an adding of further graces, when he seeth them to be mindfull of that which is bestowed. But on the other side, vnthankfulness is the meane to stay his hand from bounty: for as Bernard hath well obserued, *he is vnworthy of things to be receiued, vvhoe shall be vnthankfull for such as he hath receiued.* Here euery one of vs may examine his owne heart, whether he do rightly discharge his duty. We do all long for perpetuating and augmenting the fauours of God vpon vs, but see whether we requitethose, which are already come vnto vs. As Ionas was in daunger to be drowned by the sea, and deuoured quite by the whale, so was mankind in generall (by reason of Adams

Deut. 8. 10.

Ierem. 30. 18.

19.

Ephes. 5. 4.

Colos. 3. 17.

Exod. 15. 1.

20.

Iudic. 5. 1.

Bernard.

Serm. 4. in

Psal. 90.

*Accipiendis**indignus est**qui fuerit de**acceptis in-**gratus.*



transgression) euen as in the pit of hell, and very iawes of Satan, apparant heires of damnation, fewell for eternall fire, forlorne men and past hope. Yet by the death of our Sauour, we were set free from all, redeemed by his body, and ransomed by his blood, admitted into the couenant, and incorporated into himselfe, so that now we are made free denizons of the city which is aboue. What can be a greater blessing? When ignorance and barbarisme were growne ouer the world, and the darknesse of superstition, as thicke as that of Egypt, had possessed the shew of all Christendome, that maine Antichrist domineriing and triumphing at his pleasure, so that few were to be found, without the marke of the beast, God did dispell that darknesse, by sending vs light from heauen; and causing the Sunne of righteousness to shine out by his word, he cleered that filthy mist, that the nations of the earth, may now fully behold the purity of the Gospell. That which was denied to great ones, hath bene reuealed to vs. As Moses had more liberty to see the Lord, then the people had, so we see more then our ancestours. But what thanks do we yeeld for that celestially comfort? Do we magnifie his mighty name, and sing and speake out the honour of him, who hath done such things for men? Where is that *Glory to God on high*, and blessed be our strong Redeemer?

Exod. 20. 21.

Luc. 2. 14.

II We who liue in this land, haue sate as at the well head, for many yeares together. We haue had a most gracious Princessse, a mother to our countrey, and a nource vnto Gods Church; vnder the shadow of whose wings, next after the eternall Lord, we haue enioyed much peace, prosperity and abundance. Our neighbours who grone vnder the burthen of heauinesse and oppression, of persecution and ciuill warres, do very much admire it. Learning hath flourished with vs, and manuell artes encreased; nauigation hath bene aduanced, and trafficke entred with many, to the enriching of our people, and the honour of our nation. I doubt that we are not so thankfull, as all this hath deserued. Yea it hath come so fast on vs, and continued without interruption, that our hearts are fatted with it, and we as full and gluttred haue fallen a sleepe in security, so that we vnder-

vnderstand not the sweete things which are on vs; much lesse do we with heart and soule, and all the powers which are in vs, extoll the author, who hath done such things for vs. Conspiracies haue bene made, to depriue our land of her gouernesse, and to bring it into the thraldom of a proud and bloudy nation; yet by the Lords strong prouidence, they all haue bene preuented. The great fleete which meant to haue made such hauocke, hath bene confounded: when men did not much to helpe vs, the winds and waues did fight for vs. Truth it is, that as the Romanes did giue thanks to their Gods, when Hannibal was remooued, who had oppressed and troubled Italy, for sixteene yeares together, so by the highest authority, in the most famous place of our land, and by the noblest persons, and in most solemne manner, Gods prayse was sounded forth, which was a most holy action, and worthy of a Christian kingdome: but see whether since that time, the common sort of men do study to remember it. Our thoughts within are so curious, and our eares without are so itching, that we loath to heare the Preacher to name this in the pulpit: we imagine that this neuer commeth, but for want of other matter, being a crambe, oftentimes sodde. It seemeth that we are litle moued, whē we thinke so lightly of that, which to the naturall inhabitants of this land, was so great a deliuerance as our eyes neuer saw. We haue reason to feare, that God lately hath brought the same enemy so neare our land, to quicken vs and to stirre vs, to a remembrance of the former mercy, by shaking his rod ouer the sea vnto vs. The acts which God did in Egypt (of the which I spake before) and his victories by the conduct of Iosuah, were commaunded to be proclaimed to all succeeding ages, and were bidden to be spoken off. I do maruell why no man in that time objected; What shall we neuer haue done of hearing these old matters? No, their thankfull mind did vse it otherwise, and recorded that matter, and recounted it as the fairest floure in their garland, and their honour with all the earth. We should make such reckening of all Gods mercies towards vs, but most of all of the greatest. The enioying of apparant good things, or the escaping of fearefull and dreadfull euils, doth deserue thanksgiuing with vs.

1588.

Liuius lib. 30.

Albertus  
Cardinalis  
Austriacus  
Caleum  
capiens.  
Anno. 1596.  
Deut. 6.7.22.



Jonas had felt the bitterneſſe, being in hazard of deſtruction of body and ſoule together: but by compaſſion of his maſter, he is like to paſſe through this daunger; and therefore he maketh a promiſe, that he will ſacrifice to the Higheſt in ſpiritual man-ner, by giuing him praiſe and glory. And thus you haue the firſt point of that which he vndertooke: now let vs come to the ſecond.

*I will pay that which I haue vowed.*

12 The making of vowes, was a ſolemne cuſtome among the children of Iſrael, that when any good thing was graunted vnto them, but eſpecially if they earneſtly deſired to haue any thing, they would bind themſelues by promiſe, or peraduenture by an oath to be kept without violating, that this they would performe, or that they would abſtaine from, as it might be, drinke no wine, or not cut their haire, as the uſe of the Nazarites was, or dedicate their children to an attendance in Gods tabernacle, or offer ſuch and ſuch offerings. Wherein the care of thoſe who were faithfull, was firſt that they vowed nothing but that which was lawfull, and ſecondly that they performed the thing which they vowed. So the Iſraelites did vow, that if the Lord would giue them victory, they would raze downe and deſtroy the cities of Canaan. A matter which was lawfull, nay which God required of them. Barren Hanna did vow, that if the Lord would ſo reſpect her, as to ſend her a ſonne, ſhe would giue him to God all the dayes of his life. She ſpake it, and ſhe performed it in Samuel her child. *Thou ſhalt render thy vowes*, ſaith Eliphaz to Iob. *My vowes will I performe before all that do feare him*, ſaith Dauid of himſelfe. They knew that God did expect it, & precisely had enioyned it by a ſpeciall law. It is a peremptory place, in the three and twentieth of Deuteronomy, *When thou ſhalt vow a vow vnto the Lord thy God, thou ſhalt not be ſlacke to pay it; for the Lord thy God will ſurely require it of thee, and it ſhould be ſinne vnto thee*, he meaneth if thou performe it not, *but when thou abſtaineſt from vow- ing, it ſhall be no ſinne vnto thee*. He would not haue men beare themſelues ſo careleſly toward him, as fooliſhly to promiſe, and falſely to breake promiſe.

13 This made men vnder the law, to be very well aduised, what it was whereunto they tied themselves by vow, that what they vndertooke should still be to Gods glory: and withall their promise was for such things, as should be in their power to performe, if the Lord did continue his ordinary blessings ouer them: And these were rather praises & thanksgiuinges to the Almighty, (indeed perhaps in the open Temple, or great publike congregation) then any materiall gifts, although those also were not wanting. Dauids Psalmes do make that plaine; for wherefoe-  
 uer he speaketh of vowes, there commonly he ioyneth praises *Psalm. 56. 12. & 57. 7. 8.* to them: and in my text, thanksgiuing and vowes, are coupled together by Ionas, as noting that the one hath a reference to the other. And I doubt not but we may make such vowes in sobriety, in knowledge and in faith, to bind our selues to God, and seale it as with a couenant, that we will serue his Maiesty, while we liue here in this world; that we will giue among profane persons, a good testification of his honour; that we will sing Psalmes vnto him; that we will teach our children religion and true faith: yea further in particular, that if God would giue vs leaue, we which be of the ministry, will looke carefully to our charge, and will be diligent in the word: if the Lord send no great let, will preach at least euery Sabaoth; or if we haue not that strength, once or twise in a moneth: which taske if we do inioyne our selues, and vse the ordinary meanes of reading and of study, and pray to God to assist vs, his Spirit will ayde vs more, then we euer did imagine. Then we do not vtterly deny vowes; but we willingly allow whatsoeuer is iustificable by the prescript of the Law and the Gospell. But because many kinds of men make question in this matter, the Papists for their votaries, other men for other causes, I thinke it not amisse to limit this whole doctrine, by some Aphorismes or Positions, which shall cleere the whole controuersie.

14 Then the first rule maybe this: We in no case may vow euill things, that is, such as are contrary to piety toward God, or charity toward men. For these are sinfull vowes, and ought not to be made; in as much as it beseemeth vs not, to bind two sinnes together: but an euill deed is the one, and swearing



Act. 23. 12.

Bernard. E-  
pistol. 219.*Quamuis ne-  
mo sapiens du-  
bitet illicita in-  
ramenta non  
esse tenenda.*

Matth. 14. 7.

Origen. in  
Matth. 14.*Quod peieran-  
dum erat po-  
tius quam ser-  
uandum.*

Iudic. 11. 30.

to performe it, is no lesse then another. Hence we condemne the act of them, who being angry with Paule, did bind themselves with an oath, that they would neither eate nor drinke, till they had murdered Paule. A most malicious, and vngodly, and vncharitable promise: and yet there were more then forty of them, who had combined themselves together in that wickednesse. And as it is a sinne to make entrance into such an action, by speaking it or swearing it, so it is a greater sinne to performe it being sworne. Saint Bernard hath a good saying to this purpose: *Among the French men it is accompted a reproch to breake an oath, although it be sworne evidently amisse: although no wise mā doth doubt that unlawfull oathes are not to be kept.* Within this compasse such rash vowes do come, which inferre some euident euill, although when they were made, no such thing was intended. Of which nature that oath was, which Herode did take, when being delighted with the dauncing of the daughter of Herodias, he swore that he would giue her whatsoever she should aske, to the one halfe of his kingdom. A hastie & fond promise, as appeared by the demaund made thereupon, for the head of Iohn the Baptist; which he would neuer haue graunted, if he had not purposed to go on in his iniquitie and tye two faults together. For as Origene saith disputing vpon that deede, *The head of Iohn the Baptist vvas cut off for an oathes sake, vvhich vvas rather to be broken by for swearing then to be kept. For it vvas not so great a fault to haue made an oath hastily, as it vvas for a hastie oath to be the death of a Prophet.* The vow which Iephthe made, to sacrifice whatsoever liuing thing he first met, at his returne from his victorie, is by this position found to be made without iudgement: but his fault was the more grieuous, that he obserued it so precisely, as to destroy his daughter. Take heede of vowing euill things directly or by a consequent.

15 The second rule is this: that there be many good things, which all of vs ought to vow, and earnestly keepe, because they touch the glorie of God immediatly, by a duetie vnauoydable; as that we will serue him truly, and euermore accompt him that mightie one which is to be honoured. Such  
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was that vow of Iacob, of which Moses reporteth thus: Gen<sup>28.20.</sup> *Then Iacob vowed a vow saying, If God vwill be vvith me, and vwill keepe me in this iourney vvich I go, and vwill giue me bread to eate, and clothes to put on: so that I come againe vnto my fathers house in safety, then shall the Lord be my God.* The couenant of the Israelites is also of this kind, where by the mo- Iosuah.<sup>24.25.</sup> tion of good Iosuah, they do promise solemnely to put away their idols, and to serue the true God onely. So is that promise also, of the people of Iuda vnder king Asa, where both 2.Chron.<sup>15.</sup> great and small, do enter an oath to serue Ichouah alone, the <sup>14.</sup> true God of all the world. Among vs who are Christians, the celebration of Baptisme doth include as much in it selfe, to which whosoever commeth (as all of vs should come) doth bind himselfe by a vow, to renounce the pompes and vanities of this spotted filthy world, and manfully to fight against the flesh and the diuell. How much do they forget this, whose whole delight is vanitie, and idlenesse, and security, aiming at nothing more, then at voluptuous pleasure? Now when any goeth about to breake such a vow as this, he maketh a separation betweene God and his soule, and as farre as is in him, doth diuorce himselfe from the spouse and husband of all the faithfull. Do thou make these vowes aduisedly, and pray earnestly to God, that being made thou mayest keepe them.

16 The third rule may be this: some things there be indifferent, neither in themselues good nor euill, which if a man do vse, they make him not the better, and if he do refuse them, yet is he not the worse. If occasion should be offered, in deuotion toward God, or in charity towards men, to promise to do such, or to abstaine from the custome of them, I doubt not but we may vow. But in these we must put some limiting circumstances, as first that it be apparantly for good and not for euill: Secondly that we vndertake that action with great iudgement, not rashly nor vnaduisedly, but vpon iust occasion: Thirdly that we put no kind of superstition therein, as imagining that our deede should bee meritorious with God: Fourthly that we be assured that it is in our power to do it: in



Jerem. 35. 6.

which respect that condition is also to be put, if God will, or if the Lord do not hinder vs. Within this kind I find the vsage of the Rechabites, who were bound by their fathers charge ( and as it seemeth they assented thereunto ) that they would neither drinke wine, nor sowe seede, nor plant vineyard, nor dwell in any house, but onely remaine in tents; that so they might the better remember themselues to be strangers in the land where they inhabited; and of likelihood moreouer, that they were but pilgrimes vpon the earth. And he who maketh such vowes, vnder these fore-named conditions, is now bound to obserue them. For although at the first, and in themselves they were things indifferent, yet now they are become otherwise, because an oath is passed vpon them. He who was free is made bound by a voluntary offering, and therefore hath lost his liberty. Then these three positions may be gathered thus in brieft. Euill things ought not to be vowed at all: and if they be rashly spoken, yet they should not be kept. Some good things we must vow, as especially those in Baptisme, and when we haue vowed, we must performe them. Other matters which are indifferent, may be vowed or not be vowed, as I haue shewed aboue by circumstances, but being once vndertaken, they are not to be broken.

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17 Here the pretences of Popish votaries, may be in a word examined. Their common vowes are of such things, as be not absolutely euill; neither are they of such matters as being simply good, do lye vpon vs by a duty of necessity, but they may much rather be accounted indifferent, although by their vsage of them they make them to be otherwise; they make them to be wicked. A great part of their vowes, is the going to places farre distant, in pilgrimage as they call it, to Rome, or to Hierusalem, or Saint Iames of Compostella, or to the three kings of Coleyn: their keeping of the great Iubilees; their abstaining from all flesh, and feeding rather on fish, as their Carthusian Monkes do: their wearing of a haire-cloth or sack-cloth next their bodie, and other things of like stamp. All which as they do vse them, may well be accounted in the number of those wil-worships, that *εὐσεβεία*, against which

Ccolof. 2. 23.

which Saint Paule doth inueigh, and concerning which the Lord may aske, *vho required this at your hands?* They do Isay. i. 12. faile in diuerse circumstances, which should make their vowes to belawfull, as first they cannot be warranted to them as assuredly holy, by faith which is grounded vpon the word of God. Secondly they put a great deale of superstition in them, while they account them meritorious. Thirdly they tye themselves rather to the externall thing, then to a sound reformation and bettering of the minde. It were better therefore, that such vowes were omitted then made by them. Their vow of wilfull pouertie, is a thing of their owne deuising. Rich Abraham, and King Dauid, and Iob with his multitude of cattell, knew how to serue the Lord in the abundance of their riches, and did not thinke, that religion onelie was in them who begged. And although our Sauour Christ and other of his Apostles, had little of their owne, yet they left vs no such precept, nay they rather did teach the contrary, saying *that it is more blessed to giue then to receiue*. And it is sayd that a Bishop (of whom it is presumed that he should be a man of religion) should be hospitall, that is an entertainer of strangers, which implyeth a set kind of maintenance. When the Gospell was first preached, miraculous meanes were vsed to bring men to the faith; and this was one, that God could mightily prouide for those, who were the messengers of his will, and releue them from day to day, although they had nothing of their owne. His purpose also was to shew his power, that by meanes most contemptible in the eye of the world, he could settle his kingdome: and withall he would leaue their wants as an example, to encourage his children in succeeding ages, that they should not be dismayed, if sometimes they were driuen to penurie and necessitie, since his deare seruants and his sonne were in that case before them. But these times now are past, and miracles are ceased, and such extraordinary feeding as the Apostles had, is not wilfully to be sought, lest we tempt God, and liue without a lawfull calling. The Church now hath an established gouernement, and therein the Ministers which are needefull, are to be prouided for. And the word

Act. 20. 35.

Tit. 1. 8.



1. Cor. 9. 11.

hath inioyned this, that where spirituall things are sowed, there temporall should be reaped: as knowing that in the end of the world mens charity would waxe cold, and they who liued of almes, oftentimes should haue hungrie bellies. The living then of their Friers in a voluntary beggery, is a worship of their owne, and he who voweth therunto, doth vow to that, where in his conscience can neuer haue good warrant.

Matth. 19. 12.

1. Cor. 7. 32.

18 They stand as much vpon chastity, that their religions men should vow a single life; wherein although I might shew by good prooffe from the Scripture, and from the auncient Church, that Bishops and Priests did marry, yet omitting that, I will rather speake of the qualitie of their vow. Virginity without controuersie is an excellent gift, in him to whom the Lord doth giue it. Christ himselfe was borne of a virgin, and did leade a virgins life, and both he and Saint Paule, haue commended it vnto vs, that we ought to stricke for it. But who is he that so farre hath power of his owne flesh, as that before hand he can sweare, to quench the lust of concupiscence, so that it shall not burne? I suppose that no man on earth, who is in his strong age, and in good health of his body can promise that to himselfe: then how much lesse their young ones, their Nouices or Nunnes of lesser age, who before the time that themselues come to experience, are put into the monasteries, by their parents or their friends, or are inueigled by others to take their rules vpon them: which hath bene a great occasion of much vile fornication, and the killing of many infants, besides the enduring of such vntamed affections, as haue boyled in their bodies. It is a good lesson of Salomon, that we *should not suffer our mouth to make our flesh to sinne*, he meaneth in vowing that which is not in our power. He had commaunded before, that we should pay our vowes, intending it in those things which we haue promised to the Lord: but lest thereby we should take occasion, to promise any thing whatsoever, he giueth a restraint downe with it, that we should be aduised, that we vow not that, which our flesh afterward cannot make good. For want of this wholesome caueat, they were put to much extremitie, who were votaries first in monasteries, but afterward

Ecclesi 5.

3.

ward by the true light of the Gospell, did shake off the heauie yoke of Antichrist, and became great setters out of Gods truth in this last age. They had entred a rash vow, in their minoritie and young yeares, which afterward they found themselues not able to performe, and therefore they did marry. Against which although our Campian and his fellowes, do with open mouth most bitterly inueigh, yet they neuer can be able by sound truth to condemne them. Their choyse was hard, that either their vow must be broken by them, or else they must beare about a dayly sinne in their bodies. They aduentured on the lesser fault, I doubt not but asking pardon, for the rash and vnaduised oath which they had taken. And God doth forgiue vs such things, when we call to him by repentance, as may very well be gathered from the fifth Chapter of Leuiticus, where was appointed an offering, as a kind of satisfaction, for him who had vowed any thing, which he afterward doth find out not to be in his power to accomplish. Charitie doth bid me thinke, that those fathers in the Gospell, and excellent men in the faith, did enter into wedlocke, with all labour to satisfie a good conscience towards God. And therein their owne hearts, might be the best witnesse and direction to themselues. Yet the person who hath so vowed, and in so doing hath not done well, let him feare to breake that vow causelesse, by a licentious libertie: and if God do giue the gift of chastitie, let him liue in continency if he can, as otherwise for the honour giuen to virginie in the Scripture, so for his vowes sake also. And so much I thought good to teach concerning vowes, by occasion of the words of the Prophet Ionas; wherein if I haue bene ouer-long, let this excuse the matter, that this doctrine is few times handled, and now the text did minister opportunitie. That second part which now followeth, I will ouer-runne most briefly.

Campian. in  
Ratione. 3. 2.

Leuit. 5. 4. 6.

*Saluation is of the Lord.*

19 Many of the old interpreters, and Hierome among other, not obseruing such a distinction, or point which ought to be in the sentence, haue ioyned these words with the former,

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and so caused the fence of all to be troubled. The Hebrew bath it thus: *Saluation is to the Lord*, which the most carefull expositours do plainly expresse, by *Saluation is from the Lord*. Tremelius doth interpret it, *All manner of saluation or saue-tie is to Iehonah*. So that here the Prophet gathering by a constant faith, that after his great feares in the sea, and in the whale, he should be freed from all perill, and enjoy his life once againe, ascribeth all to God, and with this Epiphonema maketh conclusion of his prayer, acknowledging that whatsoeuer came vnto him well, was from the Almighty. For to whom should he impute it, but onely vnto him, whose inconceivable power he had felt before, to the full: who to punish and chastise him, had the ayre and water at his commaundement, and had for three dayes kept him aliue in the fishes bellie? Now if he should bring him to libertie, out of bondage and desolation, and should pardon his sinne and transgression, he had great reason to magnifie his mercie and goodnesse ouer him. Mine ayde cometh not from me: I cannot helpe my selfe: it cometh not from fortune or blind chaunce; there is no such thing in nature; not from any lying vanitie of idoll or heathen God, but from the all-sufficient Lord, who can helpe when he pleaseth, and raise vp when he listeth: he putteth downe and setteth vp, he doth what himselfe will. If I haue hope of any thing, it is deriued from him.

Exod. 12. 37.

1. Sam. 23. 28.

1. Reg. 19. 3.

20. Yea vnder this generall speech, he remembreth vnto all, that euery of their escapes from daunger, are onely from the Lord. If the Israelites be deliuered from the bondage of the Egyptians, if Dauid get from Saul, if Elias be freed from Iezabel, this good doth come from that father, who sitteth aboue in heauen. Or if any one of vs, being layd for by the malice of cruell and wicked men, be not made a pray to their power, or deceiuing pollicy, it is not of our wit, neither is any flesh our arme, but this safety is of the Lord. And if we will looke higher, the deliuey of our soules from the chaynes and bands of Satan, the sauing of vs from the violence of all our ghostlie enemies, the redeeming of vs from sinne, the incorporating of vs into his owne Sonnes body, the bringing

ging of vs to that glorious liberty of the sonnes of God, is the worke of the Almighty. *Not vnto vs o Lord, not vnto vs, Psal 115.2 but vnto thy name giue the glorie.* We may say as the Elders say, in the Reuelation of Iohn, to Christ the Lambe of God: *Thou art vvorthy to take the booke, and to open the seales thereof, because thou vvast killed and hast redeemed vs to God by thy blond, out of euery kindred and tongne and poeple and nation: and hast made vs vnto our God kings and priests, and we shall raigne on the earth, nay we shall raigne in the heauen.* But the whole worke of our ransome, onely belongeth to the Trinitie. As Ionas concludeth that prayer of his, which hath bene so full of passion, so do I end at this time, *saluation is to the Lord.* Let vs pray to him to blesse vs still, that by grace giuen vnto vs, we may be sonnes of adoption, and at last be brought to saluation, which himselfe graunt vnto vs for his blessed Christs sake, to both whom, with the holy Spirite, be maiesty power and glory, both now and euermore. Amen.





## THE XV. LECTVRE.

*The chiefe poynts.*

1. Gods fatherly affection toward sinners.
4. He commandeth his creatures at his pleasure.
6. Ionas is cast on land.
7. A figure of Christs resurrection.
9. We also shall rise againe.
10. Comfort to the heauy heart.
11. A comparison betweene Ionas and Arion.
13. The whole narration of Arion is a fable.
15. Some wonders are wrought by the Diuell,
16. who doth much imitate God,
17. and seeketh to discredit Gods word by his fables.
19. How the Scriptures might be obscurely knowne, by the old Poets and Philosophers.
20. But they corrupt the diuine stories.
21. Humane learning is fit for a Minister.

. Ionah. 2. 10.

*And the Lord spake vnto the ffish, and it cast vp Ionas vnto the drye land.*

Matth. 6. 9.  
Cap. 5. 48.

Psal. 103. 13.



It is not without cause, that so oftentimes in the Scriptures, God is compared to a father, and called by that name, as *Our father which art in heauen*; and, *Ye shall therefore be perfect as your father which is in heauen, is perfect*: And, as a father hath compassion on his children, so hath the Lord compassion on them that feare him: for he beareth a verie father-like and naturall affection, to all those who are chosen to be his. If they be led by weakenesse into diuerse temptations, or by infirmity of their flesh be stained with great transgressions, he looketh angrily for a time, and with a terrible countenance seuerely frowneth on them; but yet in the middle of his iustice, he remembreth mercy, and doth not vtterly reiect them, nor cast them away. It may be that he doth chastise them, with parent-like correction, according to the measure

measure and qualitie of their crime; yea he layeth smart blowes on them, not sparing to strike them, till he hath brought them, and depressed them to the pit of death, and entrance of the graue; but there he maketh a stay, in his kindnesse being satisfied with iudgement, not with furie, rather topping them and shredding them with some short aduersitie, then plucking them vp by the root. And that is the maner of seuerer, but yet naturall parents, in restraining their children from grosse & foule enormities, to bend the not to breake them: to seeme more angry then indeed they be: or if they iustly be displeased, to be so but for a time, giuing pardon to such faults as be past, and expecting with much patience, that it may at length be better.

Jerem. 10. 24.

2 The righteous Lord of all, doth so looke here vpon our Prophet with a fauourable eye. He had apprehended him long since, as a runne-agate from his charge: he made his owne mouth giue sentence, that he had deserued to be drowned: he had throwne him into the water, where as if it had bene, with a death vpon a death, he had made a fish to deuoure him, and for three dayes space to keepe him close prisoner in his belly, in all the anguish and torment that his heart could imagine. He was as though he liued not, and yet he could not dye; ha- uing time enough to meditate in what miserie he was, but not knowing with all the wit which was in his vnderstanding, how to ridde himselfe from that sorrow. But at the last, lifting vp his thoughts to his Almighty maker, he flyeth by faith and repentance, to the throne of grace, desiring God to pitie him, and shew compassion on him, that once more returning to land, he might by open obedience, make some little recompence for his former fault. And the Lord graciously respecting his earnest and heartie prayer, doth content himselfe with the punishment past, and with a most free fauour restoreth him to libertie. As a dead man from the graue, as one buried from the sepulcher, so is this man brought forth: his prison-doors shall be opened: his fetters shall be shaken off; he shall be ridde from the whale, and set on foote on the land: yea as he was a messenger before, so hee shall be a messenger still, a Prophet for the Highest, to goe and preach at Ninue.



My charge at this time is, to shew the meanes of his deliuerance, which is set downe so briefly, and plainly in my text, that the words do neither need diuision, nor much interpretation, but that which shall be conuenient to be touched, you shall heare of in the doctrine.

*The Lord spake to the fish, & it cast vp Ionas to the dry land.*

3 If otherwise we did doubt, what power and authoritie God hath ouer his creatures, yet it is assured to vs in the end of the first chapter, as in that place I gathered: when the Lord had a whale as at a becke for his purpose prepared, and in a readinesse to swallow vp the Prophet, being throwne into the sea. And as he there vsed that fish for his instrument, so he might haue had obsequious to him any other thing in heauen, or in the earth, or in the sea: and as he might at that time, so might he at all times. That vnrestrained prerogatiue in God, is once more expressed to vs in the selfe same fish, whom after that he had caused to keepe his burthen in him, for so many dayes & houres and moments of time, as himselfe had appointed, now he will haue him in a trice disburden his belly, and be eased of his cariage. But note with what facilitie he fulfilleth his designement, *The Lord spake to the fish.* Not the struggling of Ionas, nor his pricking of the fish within; no other receipt which should vrge him to disgorge, and cast vp his stomacke; no violence which was offered from man or fish, or ship, or any other thing without him, did extort or force him out of his belly: but one word spoken frō God, or lesse then that if it might be, did bring about that which was done. Which is not to be taken after the vnderstanding of the grosse Anthropomorphites, called otherwise Audæani, (who did attribute to God the members and bodie of a man) as if the Lord had vsed some language, or talked to the fish, as men commonly do talke each to other, for that agreeth not with his spirituall nature, his impassible and pure and diuine being. *God is a Spirit* saith our Sauour Christ. And although he assumed a voyce vnto him, when he was pleased to proclaime the law of the ten Commaundements before the Israelites; and may do the like againe when it seemeth good to himselfe, as when he was disposed with words vttered from heauen,

Jonah. 1. 17.

Theodoret.  
Hist. Eccles.  
4. 9.

Ioh. 4. 24.

Exod. 20. 1.

Ioh. 12. 28.

heaven, to glorifie his Sonne Christ, yet that was not of his nature, but an action of his will, wherein extraordinarily he did take to himselfe some meanes, which are besides his essence, and which are not frequent with him. But here the word of *speaking*, is vsed to notifie vnto vs, who are of dull capacitie, and loue our owne phrases best, that he signified and gaue inkling, in some sort or other (which was easie for him to do, but not for vs to conceiue) to the whale, that it must performe that seruice. And that the Lord in such manner doth frame himselfe in the Scripture, vnto our vnderstanding, as a rude one to the rude, as barbarous to Barbarians, as men to little infants do stammer and talke like children, is a veritie so apparant and so common an obseruation to those who reade the Bible, that it were but lost time to handle it: and once before I haue said somewhat of that matter. Lect. 11.

4 It is a thing more worth the knowing of vs, to obserue his forcible power, that his saying is a doing, and his speech a commaunding. In the very beginning of Genesis, *God said, let there be light*, that is, he did command it. The words of the tempter vnto Christ were, *Do thou say*, or do thou speake, *that these stones should be made bread*, that is, as it is commonly translated do thou commaund. *The Lord said to the fish*, he layed his commaundement on him; and who or what is that which can resist his will? If he bid come, all commeth: if he bid go, all goeth: the greatest is within his compasse, the least is not exempted. If he will plague the Egyptians, armies of frogges, and flyes, and swarmes of lice shall attend him: and if on the other side he do but put vp his finger, they shall all away in a moment. If he will feede the Israelites, the heauen shall giue them bread, and the rocke shall bring them water. For Iosuah, the Sunne shall stand still, and it shall flye backe for Ezechiahs sake. For the passage of the children of Israel, Iordan shall part in two: and so it shall do for Eliah. And for the same Prophet, the rauens shall bring food in the morning and euening. The lyons mouthes shall be musled, when Daniel is among them, but they shall deuoure most greedily, when the wicked accusers are cast in vnto them. He who hath the key of heauen, and hell, and death, to open

Genes. 1.3.

Matth. 4. 3.

εἰπε ἰνα οἱ

λίθοι οὖτοι

ᾠς ἄρτοι γέ-

νωσται.

Exod 8. 6.

24. 17.

Cap. 16. 14.

&amp; 17. 6.

Ios. 10. 12.

2. Reg. 20. 11.

Ios. 3. 16.

2. Reg. 2. 8.

1. Reg. 17. 6.

Daniel. 6.

22. 24.



when he pleaseth, and shut when he listeth, can so order his seruants and ministers which are vnder him, that sometimes they shall take, and sometimes they shall loose, here punish and there saue, this day sound out his iustice, and the next day teach his mercie.

5 Neither was it onely in the time of the Prophets and Apostles, that God had all his creatures, miraculously if need be to execute his appointment; but also since their time they giue the selfe same assistance, although miracles be not common, as they were in former ages. Tertullian in his Apologie, and Eusebius do witness that at the prayer of a legion of the Christians, the Emperour Marcus Aurelius, in his warres against the Germanes, had his armie relieued with raine, which was before in daunger to perish for want of water: and they adde, that at that time, certaine thunderbolts did strike and beate downe the enemy. In some Editions of the workes of Iustine Martyr, may be seene the copie of the Epistle of the Emperour himselfe who giueth witness thereunto. When Iulian the Apostata, vpon an intendment to crosse the faith of Iesus Christ, had set the Iewes on worke, to build againe the Temple at Hierusalem, as both Saint Chrysostome and Socrates write, at first an earth-quake marred their worke, and afterward fire from heauen did burne and spoile their instrumētts and tooles wherewith they wrought, so that they could not proceede. Yea something more then this is to be found in the storie, of the signe of the crosse appearing vpon their garments. Ammianus Marcellinus who was no friend to the Christians, yet giueth testimony to some part thereof, saying that he rather supposeth that the fire issued out of the earth; which commeth all to one end. When the barbarous Northren nations did breake into the bounds of the Romane Empire, in the dayes of Basile the Great, who liued in the time of Valens the Emperour, as Basile himselfe writeth, God destroyed them with fire and haile without the hand of man. And as we reade in the same place of that Father, the Lord did so by the Persians attempting to do the like. But in my iudgement there is no example more memorable or true, then that which fell out in our owne time, after that great Massacre in Fraunce, but especially

at

Tertullian.  
Apolog. ca. 5  
Euseb. Hist.  
Eccles. 5. 5.

In fine Apo-  
logiarum.

Chrysost. in  
Marth. Ho-  
mil. 4.  
Socrat. Hist.  
Eccles. 3. 17.  
Vide Grego.  
Nazianz.  
Orat. 48.

Ammianus  
Marcellinus.  
lib. 23.

Basil. in  
Plal. 18.

Anno. 1572.  
Comment.  
Relig. & Re-  
ip. in Gallia  
lib. 11.

at Paris, in the yeare seuenty and two. For at that time the whole power almost of that kingdome, being gathered together against the citie Rochel, and besieging them with extremitie who defended the towne, God in the time of famine and want of bread, did for some whole moneths together, daily cast vp a kind of fish vnto them, out of the sea, wherewith so many hundreds were relieued, without any labour of their owne, euen as the Israelites were fed with Manna, euery morning while they were in the wildernesse. And as all the while that the enemy was before them, this endured to their maruellous comfort, so to proclaime to the world Gods prouidence the more, when the enemies tents were once remooued, and the citie was open againe, this prouision immediatly did cease. It was a good testification, that the Lord of hostes would leaue a remnant, euen a seed of his faithfull in that land: and although he had sealed his truth, with the bloud of his other seruants, yet he would not deale so with them. To the end that all might not sinke in despaire, he ordained that when men failed, yet the sea should be a maintainer to them.

6 There God to shew his power, did fill a many with fish, and here to shew his power, he did emptie a fish of one, both declaring his loue and greatnesse; which he purposing to complete, & make perfect in our Prophet, to whom I now returne, not only causeth the fish to free him from his stomake, and that not in the middest of the Ocean sea, that there once againe he might be shifting for his life, that is, if he could not swim, sinke, and drowne: but he so directeth this carier, as that he came to the shore. Of all liklyhood this was a chosen shore, where the water was so deepe, as that it could beare the whale, who swimmeth not in the shallow; and yet the banke withall so low, as that with putting vp his head, he might cast the prisoner to the land. When the Lord doth decree the substance of a matter, the circumstance shall not be wanting. He who made all the rest, will find a place for accomplishing of the deede. It is not much materiall, where or in what coast of the world the Prophet was cast on land, but Iosephus saith that the report was, that this happened in Pontus Euxinus, as it is commonly called, and that

Ioseph. An-  
tiquit. 1.9.11.





much as if it were said, the fish did vomite vp Ionas: the qualitie of which word *Vomite*, doth imply that which I haue spoken. For when the stomake of any liuing thing, hath receiued that, which either for the weaknesse of it selfe, or by reason of the strength of the meat, it hath no power to digest, it doth cast it vp and vomite. The hardnesse for digestion, of that which is the ingredient, or the weaknesse of the part, receiuing more then it ought, doth cause that euacuation. The case was so with death and the graue, when they receiued Christ.

8 It was no common meat which it had taken into it, but that which it was impossible should be concocted by it: not an ordinarie man, but one who had no fellowes. His body was but a bait, to entise the graue to swallow him, but vnderneath was the hooke of eternitie, and that Godhead which caught both graue and death, and made them glad to put vp such a one out of their bowels. Faine they were to be rid of him, because he did ouerbear them: The Godhead raised him vp, & *loosed the sor-  
rowes of death, because it was impossible that he should be holden  
by them.* When Samson was disposed, he brake the cordes and ropes wherewith he was tyed: they fittered and dissolued, euen as the flaxe which is burnt with the fire: he rent off the gates of Azzah, and postes and barres and all; and putting them on his shoulders, he caried them whither he pleased. So when Christ was disposed, he shooke off the graue-clothes from him, and bore vp all before him, the rocke which was about him, and the stone which was vpon him, resigned their strength vnto him, and he commeth forth victorious, as a Champion who had slept, or a Giaunt refreshed with wine. As a tamed Lyon, he had suffered death, and Satan, and the infernall spirits, for a time to play with him, and disgrace him, and haue some hand vpon him: but when it seemed good vnto him, he rowzed vp his bodie, and roaring in his might, this he renteth and that he teareth, he knappeth their chaines in sunder, and maketh them glad to fly; happie he who could get farthest. The whale was not so glad to part here with our Ionas, as the earth was with our Iesus. Here the drowned man is restored; there the dead man is reuiued, being the first fruite of the resurrection.

Ruffinus de  
Symbolo A.  
postolorum.

Act. 2.24.

Iudic. 16.9.

3.



9 As he dyed so we shall dy: and as he rose againe, so we also need not doubt but we shall rise againe. Onely he did it by his owne power, but we not by our owne force, but by the power of him. The head is gone before: the members shall follow after. *Many of them that sleepe in the dust of the earth shall awake, some to everlasting life, and some to shame and perpetual contempt.* Gods children shall be translated into a better state, recouering the same puritie, which was giuen to Adam in Paradise, where he was after the image of God, in innocencie and integritie. But first by death they must be beate in sunder, and knocked in peeces, that so they may be remoulded, and new cast by the workeman, not onely to their old figure, but to a better forme in the day of the resurrection. But as their captaine was, so must they first by death be dissolued and separated, that their bodies may be refined, and made a great deale better. When we plucke downe a house (this is Saint Chrysostomes comparison) meaning to build it new, or repaire the ruines of it, we withdraw such from the house, as inhabited it before, lest they should be soyled with the dust, or offended with the noise, and bid them for a time to rest in some other place: but when we haue new trimmed and dressed it, wee bring them backe againe to a better habitation. So God when he ouer-turneth the rotten roome of our flesh, calleth out the soule for a little, and lodgeth it with himselfe, in some corner of his kingdome, but repaireth the brackes of our bodie, against the resurrection: and then hauing made it decent, yea glorions and incorruptible, hee doth put the soule backe againe, into her acquainted mansion. He hath determined this concerning vs; that dust shall recouer breath, and rottennesse shall haue life: against all Atheists and Epicures, there shall be a resurrection. But I pursue this no farther, because in the end of the first Chapter, I handled it at large.

Daniel. 12. 2.

Chrysost. in  
2. ad Cor.  
Homil. 1.

Jonah. 1. 17.

10 If in another sence we will turne the present example, to the benefite of our selues; this giueth great consolation to the dejected conscience, which groneth vnder the waight of her sinnes. Such things as are written, are written for our

our learning. This wretched suffering man had displeased the Lord most grievously. For the haynousnesse of his fault, wrath was gone out against him. The Lord would not be satisfied, but with drowning and deuouring, in the belly of such a monster, where the feare of death, and almost the paines of hell were vpon him. The passions of his heart had bene desperate and distrustfull, if faith had not come to the rescue. Yet we see that he did not perish, but when his woe was passed ouer him, he came to good againe. God did but giue signification, as small a thing as might be, as if a man should nodde, or winke vpon another, and his sorrowes are shaken off from him: he is set aliue on the land. If griefe do assault our minds, that we thinke our hearts will breake, if temptation haue so rent vs, that we suppose wee are all to shi- uers; if pangs of desperation, with remembraunce of sinnes past, haue beate faith so out of countenance, that wee see no way, but our soules must be a pray to Sathan, yet there is hope with God, and mercie with the Highest. He bringeth men to the doore of death, but he doth not turnethem in. Or he putteth them into the pit, that they are halfe way downe to the bottome; but his hand goeth along with them, and suddenly in a trice he draweth them backe againe. If we be within the iawes of Sathan, he putteth a gagge in his mouth, that it shall not close vpon vs. It is neuer too late for him to helpe, while life and soule hang together. He who bid the dust become Adam, and Adam was made of dust: he who spake to the graue, and bad Lazarus come foorth from it, and Lazarus came out of the graue: he who commaunded the fish to loose Ionas, and Ionas was loosed in a moment. This Lord, if he speake to hell or diuell, or all the feends of darknesse, they shall not dare once to touch thee, but thou shalt escape from their clutches, as a bird from the snare. How much lesse shall mortall man oppresse thee, or triumph ouer thee, if it be he that doth vex thee? God doth but cast an eye vpon thee, and the mist before the Sunne, can not be disperfed so suddenly, as thy sorrow and heauinesse. In steed of sadnesse, ioy and mirth shall compass thee & embrace thee.

Genes. 2. 7.  
Iohan. 11. 43.



Psal. 51. 3.

Math 26. 75

If once his refreshing spirit cast but an aspect vpon thee, thou art as safe, as thy selfe wouldest euer desire to be. Onely to win God hereunto, be thou sorie for thy transgression, and grieve at thine owne iniquitie. If thou haue fallen with Dauid, spare not to sing with Dauid a Psalm of *Miserere*: if thou haue offended with Peter, with Peter go thou forth, and cease not to weepe bitterly. With Ionas pray and call, and thou shalt be deliuered.

*A comparison betweene the Prophet and Arion.*

Herodot. l. 1.

August. de  
ciuit. Dei.  
lib. 1. 14.

II Looke what hath bene spoken hitherto, may manifestly be gathered by the plaine words of my text, and therefore as you haue scene, I haue passed it very briefly. But pondering farther on this Scripture, and looking nearer into it, yea withall, comparing it with some things of the Gentiles, it seemeth vnto me to offer a farther doctrine. For thinking with my selfe, how strangely those mariners, who in the Chapter before threw him into the sea, and made account they had drowned him, would looke vpon him, if they met him any where afterward, (as that was no impossible matter) maruelling how he should liue whom they left in the sea, and how he should be at land whom they cast into the water, and there relinquished him remediless and past hope; I called to mind the narration of Arion in Herodotus, who being said to be throwne into the Ocean by mariners, and supposed by them to be drowned, was afterward scene at Corinth, in the court of Periander, to the great amazement of them, who before had consented to his death. And I thought of this the rather, because Saint Austen in his first booke, *De ciuitate Dei*, doth compare this storie of Ionas, vnto that of Arion, reproching the Gentiles, that whereas they would not belecue this, which was written of our Prophet, yet they would giue credite to that, which their Poets and other writers reported of Arion. Whereupon conferring yet farther the likenesse of these two matters, although not in euery circumstance, yet in the mainest points, I could not but suspect, that the Greeke tale of the one, meant the Hebrew truth of the other. And therein I imagined, that the Musitian of the Gentiles, was the Israelite mentioned here

here, although the storie were peece'd vp with another narration, after the custome of the Heathens, in dealing with the Scriptures. And moreouer, the note of a learned interpreter writing vpon this place, did further this opinion, who nameth our Ionas here *Arion Christianus*, the Arion of the Christians. I find also, that this report is very auncient among the Greekes, and therefore might well sort with the antiquitie of the Prophet. Now, as if we will allow this to be true, it doth yeeld vs fruitfull doctrine, fit to be handled in this place, before so learned and iudicious an audiorie; so being otherwise, that is, vntrue and false, it is also worthie of our consideration: and therefore giue me leaue to speake a little vnto it. You shall see anon to what end.

Danzus in  
Ionam.

12 Herodotus in his Clio, hath a narration to this purpose: Herodot. li. 3  
that Arion a skilfull harper, going from Greece his owne countrey into Italy, there and in Sicilia, by the excellencie of his musicke, had gained a great deale of money. Being now desirous with his wealth to returne againe to Corinth, to his old Prince Periander, he found a vessell at Tarentum, which belonged to certaine ship-men of Corinth, who were returning home: and with them he agreeth for his fare. When they had him at sea, being men of ill conditions, and desirous of his money, they intended to drowne him. He now in this perill, maketh request for his life: but when nothing would serue those hard-hearted persons, but that such must be his doome, he begged this fauour of them, that yet before he died, he might cloth himselfe with his best clothes: which being done, he taketh his harpe, and singing and playing to it a most melodious song, then threw himselfe into the sea. There a Dolphin a kind of fish, delighted as it seemeth with the musicke, doth vnder-take him, and ceassed not to beare him on her backe, till it landed him safe at Tænarus; whence he going to Periander the tyrant, then raigning at Corinth, so apparelled as he was when he came out of the water, informeth him of all the matter, who beleued it not, till at length sending for the selfe same mariners, who were arriued in his countrey, and shewing them Arion ( who vpon the sight of him were exceedingly amazed,



Plin. Histor.  
Natur. 9. 8.  
Plut. in con-  
uiuio 7. sap.  
Ouid. fast. 2.  
Gell. 16. 19.

as indeed they had great cause) he learned that all was so. This, saith Herodotus is reported at Lesbos, and at Corinth; and at Tænarus there is a very great image made of brasse, which is a man sitting on a Dolphin: and that image was set vp there by Arion. This tale with all his circumstaunces, is so common among the auncient, that Plinie, and Plutarke and Ouid, and Gellius both do report it at large, and Plinie giueth other examples, that Dolphines couching downe their pinnas, their finnes, which as he seemeth to say go all along their backs, haue caried diuerse other ouer the water, and so saued them.

Plurarchi. v-  
bi suprâ.

13 If I shall giue my iudgement concerning this, I do not at all doubt, but that it is a fable. The diuersitie of the report which is among the auncient, doth argue the vncertaintie. For although the most record it to be one Dolphines doing, one that caried him all the while, yet Plutarke hath it otherwise, that they were diuerse Dolphines which caried him in the sea, meaning belike by turnes, or many at once supporting him. So they agree not in the manner. But whether it were one or many, why did not the mariners see it, that it was so straunge a thing vnto them, when they met him on the land? If he went about the water, they of likelihood might haue spied him, and so made some shift to vnhorse him: if it were vnder the water, how came it about that he was not drowned in all that time? The auncient full well saw, that this was but a fained thing.

Suidas in A-  
rione.

Strabo Geo-  
graph. 13.  
Natal. Com.  
Mytholog.  
lib. 8. 14.

Suidas in Arion, to say nothing of the fish, nor his escape from drowning: although he haue other things of him. Strabo in his thirteenth booke, saith plainely it is a fable. The late writers thinke no otherwise, and hold these tales of Plinie to be but fained matters: and they giue this reason for it, because the nature of Dolphines, and of all other fishes, as also of all other creatures, is the same in our dayes, which it was in ages long ago: but since those auncient times, we heare not of any Dolphin, which delighted in Musicke, or saued any man in the sea, or caried any ouer the water. Besides that, Rondeletius whose worke is many times ioyned with Gesners, denieth

denieth that a Dolphine hath any such finnes, as they in old time did describe him to haue, for that, saith he, there is onely one in his backe, and it is not all along him, which may be thought vnfit to beare a man. But imagine that it were true which Plinie hath concerning them, yet his speech is, that they were brought to that custome by much practise, and feeding them with bread, which agreeth with the qualities of that straunge fish *Alatum*, which the Historian Peter Martyr reporteth to haue bene in the West Indies. But how could this acquaintance with men, and feeding by hand, happen to this fish of Arion, who was found at al-aduerture, in the midst of the Mediterrane sea?

Rondelet. in  
Gesner. de  
Aquatil. cap.  
de Delphino  
Plin. 9. 8.

Petr. Mart.  
Decad. 3.  
lib. 8.

14 Neither doth the report at Lesbos any whit confirme this tale. For who knoweth not that euery countrie, hath straunge reports of it selfe, which by the common sort are reputed for great truths? If we looke on our owne land, how many things haue bene said of King Arthure, and of the Prophet Merlin, who although they may haue in them some ground of truth (which I will not stand to dispute) yet questionlesse much vanitie is mixed therewithall. We need no better example, then the selfe same Herodotus, who although in his positieue declarations, he be held a good Historian, and therefore is named by Tully *Historia pater, the father of storie*, yet in his by-digressions by heare-saies and reports, he hath so many vntruths, that by other men he is termed with a censure too too gauling, *mendaciorum pater, the father of lyes*. That such fables haue gone for currant euen among Christians, the words of Paule to Timothe, and Titus may shew, where he speaketh of *fables* and *Jewish fables*, and of *old wines fables* also. Now for the picture or image of the Dolphin, and the man sitting vpon it, that doth make a great deale lesse: for inuentions and wrong deuises, are wrought as well as truthes, by painters and image-makers. Saint Austen telleth how the Gentiles reported, that Christ was a forcerer, and that he did his workes by Magicke; and because they had seene Iesus in windowes, painted with Peter and Paule standing by him, they gaue out that hee wrote vnto them, some things concerning Magicke,

Tull. de Legib. lib. 1.

1. Tim. 1. 4.  
Cap. 4. 7.  
Tit. 1. 14.

August. de  
consensu E.  
uangelistarū  
lib. 1. 10.



*Sic omnino er-  
rare merue-  
runt.*

*Non in san-  
ctis codicibus  
sed in pictis  
parietibus.*

Campion  
Ration. 10.  
*Testes fenestrae*  
Rondelietius  
in Delphino

A& 18. 11.

Natal. Com.  
Mytholog. 8.  
14.

Matth. 24. 24

Apoc. 13. 13  
Exod. 7. 11.

Euseb. Hist.  
Eccles. 9. 2.  
August. de  
ciuit. Dei. 10.  
16.

Livius. lib. I.

not knowing saith Saint Austen, that Paule was conuerted to the faith, somewhat after Christs death. But he maketh this conclusion vpon them: *Thus haue they deserued to erre, who haue sought Christ and his Apostles, not in holy bookes but in painted wals, and windowes.* That which he iudged in a matter of farre greater importance, that I may say of this. A picture or image is not an argument of an approoued truth, although Maister Campian do call such in church windowes, for witnesses of the veritie of his cause. So the song which is now extant, and said to be Arions, is as weake a prooffe as any; for why might not another man, beleeuing the tale to be true, put it out in his name? Yea peraduenture if hee did not belecue it, as in Poets we haue many speeches fayned on other mens persons. Then we may gather, that either the narration is altogether fabulous, or if he were so throwne by any into the water, that another shippe intercepted him, the badge whereof was a Dolphin (as in the Actes of the Apostles, the badge of that shippe wherein Paule sayled, was Castor and Pollux.) And thereupon together with the inuention of Antiquitie, grew the fable, as some other haue imagined.

15 To apply this somewhat nearer to my bresent purpose, and to a true vse in Diuinitie, if there were any such matter of the Dolphin and Arion, (as I in no sort do belecue it) we must hold it for a miracle wrought by the Diuell, who by the Lords permission hath false wonders of his, as God hath true of his. Christ saith that *false Christes, and false Prophets, shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.* The beast in the Reuelation, doth bring fire downe from heauen. When Moses was in Egypt, the forcerers had their sleights, wrought by the finger of Sathan. Eusebius speaketh of straunge deedes, done by the Diuell and by Magicke. Saint Austen in his tenth booke *De ciuitate Dei*, doth attribute such credite to the stories of the Romanes, that he thinketh that the Troiane Penates (which were a kind of images) did go from place to place: and that Tarquinc with a razor, (Liue saith it was Actius Nauius) did

did cut a whetstone in peeces, and other such like things named there, but he addeth that these were done, by the power of infernall spirits. So in his booke *De Unitate Ecclesie*, speaking of miraculous matters, he maketh this diuision of them: *Let these things be set aside, being either fained inuentions of lying men, or monstrous actes of confining spirits*, supposing that some strange reports, were fained and inuented by men, and some other things were indeed brought about and effected by the Diuell. If we would hold this, of the Musitian in Herodotus for a truth, then it teacheth vs this doctrine, that as an Ape is the imitator of man, in his acts and gestures, so is Sathan the Ape of God, to follow him in his powerfull workes. But how farre doth he come short of the originall which he looketh at? He followeth him indeed, but it is *non passibus aqvis, with very unequal steps*. He seeth that God is mightily glorified, in doing such straunge and rare deedes, as he pleaseth; and he will study to do the like, that himselfe also may be glorified among the sonnes of darkenesse. As the Lord shall haue his Ionas to be spoken of euery where, so he will haue his Arion, both of them throwne downe into the sea, and both saued by a fish.

16 Hence it is, that we haue so many arguments of his suttle imitation. God hath appeared like an Angell: and Satan transformeth himselfe into an Angell of light. God rayned stones on the enemies of Iosuah, when they fled before him from the battell; and Liuius writeth of credit, that in the time of the Romanes wars with Hannibal, it rained stones for two dayes together on the hill called *Mons Albanus*. So Hirtius that great well-willer of Iulius Cæsar, doth write that when Cæsar was personally present in his wars in Africa, very stones fell on the armie, as it vseth to haile. God rayned Manna from heauen, and fire and brimstone vpon Sodom, the one to helpe, the other to hurt. So the stories of the Romanes do mention, that it rayned bloud, and rayned flesh, and wooll too saith Orosius, in the dayes of the Emperour Valentinian, and milke & other such stuffe: which (as the learned do gather) were of purpose caused by Sathan, that supplications might be made, and sacrifices to him, as the heathen people did commonly vse, in such fearefull & frightfull

August. de  
vnitate Ec-  
cles. Tom. 7.  
*Figmenta mē-  
daciū homi-  
nū, vel por-  
tenta fallaci-  
um spirituum.*

Virgil. *Ænei.*  
2.

Iudic. 6. 11.  
2. Cor. 11. 14  
Iosuah. 10. 11  
Liuius. lib.  
25. & 30.

Hirtius de  
bello Africo.

Exod. 16. 14.  
Genes. 19. 24  
Liuius. lib.  
40. & lib. 3.  
Orosius. 7. 32  
Liu. lib. 27.  
Boz. lib. 2.  
contra Ma-  
chiauellum.



times, thinking that they had performed some deuotion to some Gods, when all was to the Diuell. Abraham was commaunded to sacrifice his sonne to please the Lord; Agamemnon was bid to sacrifice his daughter, to please the prince of darknesse. A ram was slaine for Isaac: for Iphigenia an hind. As Iephthe offered vp his daughter, which was supposed by some to be a point of religion, so the Carthaginians and many other Gentiles, did offer men to their idols, vpon their altars. There came from God answers, in obscure and darke causes: the Oracles of the heathen, as at Delphos and elsewhere did resemble that, when foule spirits did there giue answers. The true Temple at Hierusalem, had in imitation of it, a false temple at Ephesus to Diana, and in diuerse other places the like to other, as the Capitoll at Rome. Aulus Gellius in reckening vp the apparell, and ceremonies of the Roman *Flamen Dialis*, hath many things meere taken from the high Priett of the Iewes, as he may see who compareth them. Ambrose in his Commentarie on the eighth Chapter to the Romanes, sheweth that as Christ was taken vp to his Father in a cloud, so Simon Magus also to procure himselfe credit, did flye aboue in the ayre, which no doubt was done by the speciall meanes of the Prince of the ayre, who aduanced such a businesse. This is the fraude of him, who is the fountaine and wellspring, and chiefe Lord of all deceit. And as on the one side, by his vndertaking of such actions, or semblances rather, his great vaine-glorie doth appeare, and that the meanes whereby he seeketh it, is the imitation of God: so, on the other side, it is a great argument for the truth, against all Epicures, and Atheists, conuincing that in the bookes of the Bible, there is a diuine and most vndoubted veritie. For as counterfeits do euermore presuppose, that there be some such indeed, as whom they take on them to resemble, (as he who made shew to be the sonne of Herod the Great, did argue that there had bene such a one, who was in truth called Alexander: and in England in the dayes of King Henry the seuenth, Perkin Warbecke, who pretended to be the Prince Edward the fifth, did manifestly declare that there had bene one of that name.) And as the coyners of false money, do imply by their attempt, that some of that

stampe,

stampe, is good and currant in one place or other. And as Alchymistes who do labour to make gold by proiection, do intend that there is naturall gold. Yea as painters howsoever they may sometimes make pictures of fained deuises, yet account their art to be a resemblance of that, which verily is, or hath bene: So the manifold and laborious affected imitation, of the sacred stories, and such things as were done in them, doth giue the wise and holy soule fully to vnderstand, that the patterne which is so followed, and curiously shadowed by so many inuentions, is a matter of truth, of iustificable verity, and absolutely without exception. But I vrge not this any farther.

17 In the second place, if we will take the whole tale of Arion for an vntruth, which it much rather doth deserue, it doth remember vs of as fruitfull instruction another way. And that is the wonderfull subtlety of Satan, to discredit the writings of the Scriptures, as farre as lyeth in him. For when it should be spoken ouer any part of the world, that such or such a thing was done, which was true in our Prophet, if he might be able to bring another matter, like to it in resemblance, which yet in truth should be but fabulous, the first might be disgraced with the common sort of men, in comparing it with the second. Quintilian in his sixth booke of the Principles of Rhetoricke, going about to teach how one false thing, may be displaied and discouered with another, bringeth this for an example: When one Victorius had sayd, that in Sicily he had bought a Lamprey, which was fise foote long, another called Galba did make him answer, that it was no maruell, for in that countrey saith he, the breed of them is commonly so large, that fishermen do vse them for the lines of their angles. Here if any man had inferred, that the latter tale was certainly a lye, Galba by and by would haue replied, so also is the other. The old and crafty serpent, saw this to be a good way, to bring the Scripture in doubt, by fables like to the Scripture. And this doth Iustinus Martyr assigne to be the reason, why so many things in the old tales, are like to the truths of the word of God. He principally insisteth in the person of Christ Iesus himselfe. *The diuels sayth he being taught by the Oracles of the Prophets, many things concerning Christ who*

Quintil. O-  
rat. Instit.  
lib. 4. 6.

Iustin. Mar.  
Apolog. 2.



*was to come, caused like things to be spread touching diuerse sonnes of Iupiter, hoping that those who heard those monstrous trifles, would beleene no more of Christ, then they did of the other.* For an example he citeth that of *Æsculapius*, who by the Heathen was reported, to be able to cure any defect, and was held to be the sonne of God: which was drawne from hence, because it was fore-prophecied of Iesus, that his power should be such, as to giue sight to the blind, to restore limmes to the lame, to raise vp those which were dead. He reputeth this to be the worke of Satan, that men might no more beleue the true reports of our Sauour, then the fained things of the other.

Isay. 42. 7.

Genes. 1. 1.

Hesiod. in  
Theogonia.

Ouid. Meta-  
morph. 1.

Genes. 3. 22.

Homer.

Odiss. E.

Genes. 7. 11.

Ouid. Meta-  
morph. 1.

Munster. lib.

5 Cosmogr.

cap. de Babil.

Genes. 11. 3.

Ouid. Meta-  
morph. 1.

Iust. Martyr.

in cohorta-

tione ad

Græcos.

Genes. 19. 26.

Ouid. Meta-  
morph. 6.

Iudic. 13. 24.

Diodor. Sic.

lib 4. 2.

Virgil. 6.

Æneid.

18 If we will looke on their old Poets, as well Latine as Greekes, we shall see how this purpose was pursued, in very many matters. The confusion of all things which was before the world was made, and the manner of the creation, is shadowed and pointed at, by the Chaos of Hesiodus, but most elegantly by Ouid, in the beginning of his *Metamorphosis*. If God haue a tree of life in Paradise, whereof who so euer eateth shall not dye, but by the restauratiue force thereof, shall be kept and euermore mainrained in cheerefulnesse and fresh youth, the Poets will haue Nectar and Ambrosia, which shall worke with their Gods the like effect. The deluge in Noahs time, is quitted among the Greekes with the deluge of Deucalion. If Noah did see things before and after the flood, they will haue Ianus for him, who shall be double-faced, and looke forward and backward, for the learned do suppose that Noah was meant by their Ianus. If the people do go about, to build the tower of Babel vp to the heauē, so to get themselues a name, the Giants shall be sayd to lay Pelion vpon Ossa, and Olympus on the top of both, so to plucke Iupiter out of heauen. Iustine Martyr who is auncient, sayth expressly that all the tale of the Giants piling vp those hils, was in imitation of the story of the tower of Babel. If Lots wife for her fault be turned into a salt-stone, their Niobe for her fault, shall be turned to a stone likewise. If there be a Sampson of the Israelites exceeding for his strength, there is a Hercules among the Gentiles, who shall do as much as he. If there be hell for the damned, and heauen for those that be blessed, Virgil will haue his

his Paradise, those Elyſian fields, and tortures alſo for wicked ones, among the ghoſts below. But if all of them ſhould be ſerued, as Virgil was for his labour, they would gaine little by the bargain; for as he had hell from vs, ſo the Papiſts to be quit with him, haue Purgatory from him. And if in our Prophet here, there be any thing worth the looking on, both Satan and his Poets will not be behind hand with him. If he be in the whale for three dayes and three nights, their Hercules ſhall be alſo for three dayes in a whale. And if one will not ſerue the turne, they will make it vp in two, If Ionas drenched in one place, be ſcene aliue in another, Arion caſt into the ſea, ſhall appeare againe at Corinth.

Natales Co-  
mes Mytho-  
logia. 8. 3.

19 This is the deadly fraud of the enemy of our ſoule, who in ſuggeſting lyes for truth, by himſelfe and his instruments, would defame the word of God. For he himſelfe being a ſuttle ſpirit, and euery where at hand, knew the Scriptures well inough: where they lay he did reade them: where they were read, he could heare them: he knew them well inough, when he cited the text to Chriſt: and he brought many of his agents and miniſters in place, where they might heare what the Iewes receiued, for the grounds of their religion. The Iſraelites were once in bondage vnder Pharaon in Egypt, and afterward they liued not farre from that countrey, Paleſtina being a neare borderer, ſo that the Egyptians by a neighbourly conuerſation with them, did well know the manners of the Iſraelites: and afterward by the interceſſion of king Ptolomee, the bookes of their lawes, were by the Septuagint tranſlated into Greeke, and by that meanes were well knowne in Egypt. And whether but into Egypt, did the great ſcholars of old time, trauell to increaſe their learning? I find in Diodorus Siculus, that the prieſts of the Egyptians had it in record, that Orpheus and Muſæus, and Homer, and Lycurgus, and Plato, and Democritus were there, to increaſe their knowledge. Saint Auſten citeth it out of Ambroſe, that Plato being in Egypt met with Ieremy the Prophet, and learned many things of him, concerning the faith of the Iſraelites; but afterward that learned father, better looking into the Chronology or computation of yeares, reformeth

Tertul. in  
Apolog. 22.

Matth. 4. 6.

Exod. 1. 1.

Ioseph. An-  
tiquit. 1. 1.

Diodor. Sic.  
Antiquit. 1.

Auguſtin. de  
doctr. Chriſt.  
lib. 2. 28.

De ciuit. Dei  
lib. 8. 11.



Jerem. 52. 7.

Tullius de  
Diuinat.  
lib. 2.Clemens  
Alexandr.  
Stromat. 5.  
Iust. Mar.  
Apolog. 2.

that opinion. For indeede Plato was after Jeremy. As it was with the Egyptians, so it was with the Chaldeans. The Iewes in their Babylonish captiuitie were in Chaldea, whereby they also of that nation, did heare of much in the Scripture. But the Chaldees as men studious of learning, did trauell often into other countries, yea it seemeth as farre as Rome, by Tullies second booke de Diuinatione, where he nameth their figure-casters, by no name so much as Chaldees. Thus diuerse wayes, an ignorant kind of knowledge was spread among the Gentiles, which in their study of Poetry and Philosophy, gaue them occasion of many things for their bookes. Clemens Alexandrinus maketh it euident, that the old Philosophers did take all their diuiner matters, from the bookes and reports of Moses. Iustinus Martyr whom so oft before I haue named, sayth that whatsoeuer their Poets, and Philosophers did record, of the immortality of the soule, of the paines of hell, of things in heauen or any other matter of that kind, they tooke occasion from the Israelitish Prophets, both to thinke them and to speake them. By which it is plaine, that those old Ethnickes did heare some sound of the Scriptures, and whatsoeuer truth is in their bookes, they deriued it from this fountaine.

1  
Herodot.  
lib. 2.  
Isay 37. 36.

2  
Plutarch.  
Symposiac.  
lib. 4.

20 But when it was once come into the hands of heathen and polluted men, it must needs tast somewhat of their handling: some drosse must be mixed with the gold; some water powdered in with the wine: it must tast of the caske. Sometimes the tale shall be told otherwise, as that of Sennacherib is, in the second booke of Herodotus, whose losse of so many men, by the Angell of God striking them, at his siege against Hierusalem, is sayd to be in Egypt, and that by an army of mice, who did no other harme but this: in the night time they did eate vp the leathers of their armours, and targets, and horse-bridles, and thereupon he was glad to flye away, with great losse of his souldiers. Sometimes that shall be reported, to be deriued from the Gentiles to the Iewes, which cleane cōtrariwise came from the Iewes to the Gentiles. So Plutarke writeth, that some of the principall feasts amōg the Iewes, yea their very Sabaoth day, & the word Sabbos as he calleth it, were deriued from the feasts of Bacchus; whereas  
in

in truth the solemnities of Bacchus rather came from the other, being is no comparison so auncient, as those which were vnder Moles. Some other times, like must go for like; but a lye for a true story, shall be broched to the world, as this which I haue handled; Arion for our Ionas. Sathan thought that the story reported of him, was a very great miracle, and wrought the Lord much honour, and therefore he enuied it. And besides that, it had a reference to Christ who was afterward to come, and was to giue him a crush, and therefore he thought it a point which was very well worth his labour, to disgrace it if he could. If there had bene any foregoing prophecy of this matter, we should haue had a trick before hand for our Ionas, as he made Iupiter many sonnes and daughters too for failing, vpon the words of Esay, *Isay. 9. 6.* that the Lord would send a child who should be the mighty God. But it was not spoke of before, vntill the deed were done; therefore he thought not of it; and therefore it must come after. And in the dayes of the Prophet, while himselfe liued, it had bene too grosse to speake it, therefore he will stay one age, or two ages at the most, before that he publish his fable. For Ionas liued a good time before the captiuitie of Babylon, either in, or sooner then the dayes of the latter Ieroboam: and Arion as *2. Reg. 14. 25.* it seemeth, liued in the time of the captiuitie: for as we read in Herodotus, he liued with Periander, who liued with Halyattes, *Herodot. lib. 1.* who was father vnto Cræsus, who was conquered by Cyrus, who gaue out the first proclamation, for restoring the Iewes *Ezra. 1. 1.* from Babylon.

21 Thus not a misse as I suppose (especially in an auditory of such learning and iudgement as this is) by comparing our Prophet here, with that fable of the Gentiles, I haue shewed the apish quality of Satan, in his imitation of the mightiest workes of God, and his craftinesse otherwise, in seeking by his tales, and inuented reports, to withdraw credit from the Scriptures. Whereunto I might first adde, that since we haue to do with an enemy of that quality, we had neede be very circumspect in regard of our selues, that we yeeld not assent, to any of the leud motions of himselfe, or other his Atheistical agents, in going about to extenuate the credit of the



word, but pray to God still to guide vs in his vndoubted truth, both that we may belecue, and practise that which he hath taught vs. Secondly I might shew the conueniency, or rather the necessity, that a Minister who should expound the Scriptures, should be furnished with liberall Arts and sciences, with histories and other humane learning, that when occasion directly serueth, such knots as this is, may be opened to the honour of the true God. In which respect, I do professe my iudgement to be cleane contrary to the opinions of such men, who thinke that the vnderstanding and vse of these matters is friuolous, and vaine for a Minister, and only for ostentation; and that it skilled not if there were no Vniuersities, or schooles where these things are studied. I repute them the great blessings of the Lord of heauen, affoorded to vs, for the apparant furtherance of his ministry, and the profession of Diuinity. How can the Reuelation and the prophecy of Daniel be vnderstood without these? The like may be sayd of some other parts of Scripture. When with so many helpes of history, from the Greeke and from the Latine, the best and most laborious wits, cannot attaine to the depth of many matters in them, how vnperfect and vncertaine, nay how amazed plainely should he be, that would looke into them, & knoweth nothing of antiquitie? The positio is most true, that arte and knowledge hath none so great an enemy, as that person which is ignorant. Take away these, and bring in barbarisme. But I haue no time to handle this, and therefore I do leaue it, desiring God to perpetuate these arts & skils among vs; that the meanes of our studies here, in this vngodly age be not taken away from vs, for our abusing of them; but that they may continue as handmaidens to Diuinity, and seruants vnto the Scriptures, till Christ Iesus come to iudgement. To him with his blessed father and his most holy Spirit be praise for euermore.

THE



## THE XVI. LECTVRE.

### *The chiefe poynts.*

3. God in sending twise sheweth his loue to be the greater :  
 4. which is hindered by no crosse from man. 6. As appeareth  
 in England. 7. God imployeth Ionas after his former fall.  
 8. The cruell doctrine of the Nouatians. 10. The word is the  
 great instrument whereby God calleth. 11. To the old Prophets  
 the word of God came. 12. But preachers now must go to it.  
 13. Ionas is not forward to his second message. 14. God pur-  
 posely sendeth variety of businesse to vs, and why. 15. The finger  
 of the Lord appeareth, in that one teacheth a multitude. 16. But  
 especially the word is forcible. 17. Knowing of daunger before-  
 hand maketh the Minister more resolute. 18. Prophets must preach  
 that onely which God commandeth. 19. Which the Papists  
 do not.

Ionah. 3: 1. 2.

*And the word of the Lord came vnto Ionah the second time say-  
 ing, Arise, go vnto Ninieuh that great city, and preach vnto  
 it the preaching vvhich I bid thee.*



Si it pleased God, that vpon the first reuiuing of  
 this weekly exercise of preaching among vs  
 (I meane in these late yeres, after some discon-  
 tinuance of these holy labours) he put in my  
 mouth the first charge layd on Ionas to go to  
 Niniue, the euent whereof from time to time

I haue discoursed vnto you, as the Lord hath enabled me : So  
 it falleth out fitly, by the prouidence of the selfe same God,  
 that vpon the second reuiuing of the selfe same exercise, the se-  
 cond sending of the selfe same Prophet, vnto the same city,  
 should be offered to your hearing. Wherein as the mercy of the  
 Almighty was manifested to Niniue, when after the first stay &  
 hinderance of that, which was intended toward it, he did not  
 giue ouer, but redoubled his message by sending againe. So it is

The Lecture  
 on Thursday  
 discontinued.

Anno. 1598.



Amos. 8. 11.

1. Reg. 6. 37.

38.

Ezra. 4. 21.

Cap. 6. 1.

14.

Jonah. 1. 2.

Gench. 18. 20.

an argument of Gods kindnesse to vs, that he suffereth not the practise of his seruants in holy things, to cease; but although vpon occasion it hath bene interrupted, yet to breake forth againe. A copious blessing, when God plentifully sendeth the foode of our soules, and that not onely by imposed sacrifices, but by free-will offerings also; so remoouing farre from vs the famine of the word, which is the greatest famine, and against which we are to pray more earnestly, then against all hunger of the body. It were to be wished, that this may be continued with an euerlasting performance, that so the building of this house like that of Salomons Temple, might not cease, till all were ended by Christs comming to iudgement; or if like the second Temple it must be at a stay, yet that it might neuer quite stand, lest the memory should be razed out, that there was any such building. Although some space be betweene, yet let the dayes of Darius adde to the daies of Cyrus; & the Lord stirre vp the spirit as of Zerubbabel before, so of Zachariah afterward, to second and forward and incourage the worke.

2 Now there is proposed to me a larger field to walke in, then hitherto hath bene: for the sinne of one man alone, was offered before vnto me to be discoursed of, but now the sinne of a multitude. So heretofore I had occasion, to looke into the priuate repentance of one offending person, but now into the publike penance of a whole transgressing city; and that of the city Niniue the greatest in the East, which by her enormity, did minister God great matter of vengeance and wrath, but by her deploration and sorrow for iniquity, did mooue him vnto mercy. Before, the cry of their ioyned transgressions did ascend into the eares of the Lord, as the cry of Sodome did; but now in a like manner, the out-cry of their ioyned praiers, of their fasting and contrition doth pierce through the very cloudes, and commeth before Gods seate, and obtaineth forgiuenesse of him. Which as it is afterward illustrated in this present Chapter, and therefore in his fit place will yeeld most fruitfull doctrine, so because the meanes also of moouing them to repentance, are here opened vnto vs, that is to say by the word of God, deliuered vnto the by the preaching of the Prophet, my purpose is to pursue it,

it, with that naturall order which the text prescribeth vnto me, beginning with the Lords sending, and so proceeding to the Prophets going, and afterward to his preaching, and then to their demeanour in hearing and receiuing, and so forward to the rest. But this day in these two verses, especially I shall touch these two things: The imployment of Ionah againe, which the first verse yeeldeth in generall, *And the vword of the Lord came vnto Ionah the second time saying*: Then secondly in what speciall words, this charge was deliuered vnto him, *Arise and go to Ninine*. Such sub-diuided notes as do arise out of these, shall be touched in their order.

*And the vword of the Lord the second time, came vnto Ionah saying*:

3 The manner of men is, that if they intend any thing of the greatest importance, they are at first earnest and peremptorie for it, but afterward, time perhaps doth slaken their heate, and coole their resolution. But if there come an hinderance or stop in the way, they sinke vnder their burthen, and desist from their enterprise, attempting little farther. Hence, common obseruation hath taken that vp for a speech, that in fights the first conflict is euer most daungerous, and if that be resisted, the rest will be but easie. Hence, such as by their guiltinesse haue prouoked the wrath of him, who is like to deale with them in seuerity, do take what course they can to prolong, and put off their conuenticing and arraignment, both conceiuing that the Iudge being asswaged with time, will abate of his rigour, and the pursuer sleeping on it, will remit of his furie. Great warres and great iourneyes, receiuing great crosses in the entrance vnto them, end before that they begin, and so the greatest preparations, oftentimes turne vnto nothing. Neither euer was there purpose hauing maine impediment, which was seconded by any and followed afresh, but by him whose hate was strong, or his loue exceeding great to that which he did aime at, which would not be rebuked or choked with a little. Of this kind was Paules loue, as he specifieth of himselfe, who intending many times

*Primi congressus sunt acerrimi.*

Rom. 1. 10.  
Cap. 15. 22.  
32.



to visite the Saints at Rome, and being often stayed by vnauoydable occasions, yet still burneth in desire of the personall seeing of them, and holdeth not himselfe satisfied, till it were done indeed. He speaketh of it, and he writeth of it, and he wisheth it and prayeth for it; he is so settled in it.

Ezech. 3. 17.  
18.

4 The greater was the loue of the maker of mankind, to this retchlesse city Ninieue; to the which, meaning to send a message full of threatnings (but such a one as should in the end bring peace and quietnesse to them) although he were stayed for a while, and as a man may say put from his first ground to worke on, his seruant running from him, and causing him to follow him, and chastise him, when in the meane while much good might haue bene done, by preaching to that people: yet he is not quite stopped with it, or put from his first meaning, but secondly he will send, that they may haue some warning, to flye the rod hanging ouer them. If he had not intended their good and safety, with a purpose which he meant should not be controlled, he might right well haue suffered that doome to fall on them, which he threatneth by the Prophet Ezechiel, both to the Iewes and to him, that if he being set for a watchman, would not tell them of such plagues, as were to come vpon them, they should dye in their sinnes, but their bloud would he require at the hands of Ezechiel. So the Nininites being not acquainted with that vengeance which was neare them, might haue perished in their ignorance, and bene damned for their iniquitie, but their bloud might haue bene required at the hands of our poore Ionas. But to make it manifest, that his purpose was inuincible in it selfe, and full of good to them, he doth but deferre his sending: some few dayes may be slipped, but it assuredly commeth at last. His intendments depend not on the ability, or want of any of his creatures: the stubburnenesse of the reprobate, or falling away of him who seemeth to be somewhat, or the apostasie of a great one, or the depraued error of any of his owne seruants, do not hinder his designement. If this man will not serue, then there shall come another: or if yesterday will not do, yet it shall be too morrow. The Philistines shall be

be conquered: if Saules sinnes will not suffer that he shall haue a victory, Dauid shall be the man. The Temple must be erected: if the father may not do it, because he hath shed much bloud, the sonne Salomon shall be peaceable, and he shall begin and ende it.

5 But when he hath once purposed good vpon a nation, that it shall be called home, and rectified in his wayes, be there neuer so manie difficulties, as they seeme in mans iudgement, he cleereth them euery one. For to God nothing is difficult, but himselfe hath a finger in that which seemeth to hinder, as diuines commonly do shew in determining that question, that *God is not the authour of sinne, and yet doth worke in all things*. He resolved to make the Gentiles like the Iewes, to call those for a people who were no people before. There was in the time of Christ, a decree and barre against it, *Go not into the way of the Gentiles, and into the cities of the Samaritanes enter yee not. But go rather to the lost sheepe of the house of Israel*. Yet afterward Peter shall see the vncleane made cleane, and God will be no longer a respecter of any persons. He by his Apostle hath foretold, that the Iewes shall againe be called home to the adoption, before the day of iudgement. Then Gods election being ouer them, and his words being truth and veritie, they shall come to the sheepfold, that all Israel may be saued: Although the bloud of Christ be on their heads, and on the heads of their children, although they yet to this day hate, and reuile the Sauour of the world, and vnder the name of Nazarites, do curse vs in their Synagogues. In this last age of the world, when the fulnesse of time was come, that by the breath of his mouth (the preaching of the Gospell) God would weaken and consume that wicked one, that aduersary, the very sonne of perdition, and the light of the word should clearely shine againe, in a great part of the world; not all the cloudes of ignorance, nor the thicke mists of darknesse, could stay from vs his decreed mercie. When the Pastours had conspired, either not to preach at all to their charges (as Ionas would not at Niniue) or if they did bring any

1. Sam. 18.

27.

1. Chron. 22.

8.

Matth. 10.

5. 6.

Act. 10. 15.

34.

Roman. 11.

26.

Matth. 27. 25.

Hieron. in

Isay. 5.

2. Thes. 2. 3.

4. 8.



thing, it was poyson for meate, and venime in steed of water: when Antichrist with his pompe, and his followers with the brightnesse of earthly and carnall glorie, had dazeled the peoples eyes, that they could not see truth from errour: when the knowledge of the tongues, and almost all other literature, was raked vp vnder the ashes: when the decrees of Popes, and the Canons of Councels, and customes and traditions, were in place of the written word: when the schoolemen had conspurcated and abused true Diuinitie with their filthinesse: when a liuely faith and vnderstanding knowledge were not heard of: God did a second time send his seruants, to bring light to the world, and furnishing one with this talent, and another with that good thing, he brought life againe to the dead, and sun-shine in the middest of darknesse. A great token of his gracious and bountifull inclination, to the age wherein we liue. It must be imputed to his loue: it must be ascribed to his mercy.

6 So must that, which we enioy so abundantly at this time. God hath sent twise to our nation, in a speciall manner, as he did to Niniue. In the time of good King Edward, and in the dayes of our Queene. The difference is in this, that those which were sent to vs, did come indeede, and did not like Ionas: and besides it was not one, but many seruants of the Lord which shewed themselues. But herein is the likenesse, that as when the first serued not, he sent the next time to Niniue, so hauing here appointed, that so many should be sealed and marked in the forehead, as belonged to his election, so many thousands or millions, which number in those sixe yeares of king Edward was in no sort completed (and God forbid, for our sake and our posterity, that it should haue bene) he stayed not at that stop, which was made in Queene Maries dayes, but went on with his purpose. The conspiring against the Gospell, the striking of the sheapheards, the burning of the professours, the yeelding of all to the Pope, the confederacie with the Spaniard, which were things of farre greater moment, then the turning backe of one Prophet, did not so restraîne his affection, but  
that

that a second time we should heare from him more at large, to the building vp of his Church, and dilating of his kingdome, but to the eternall blessednesse of vs both in soule and bodie. If any thing may deserue it, this deserueth at our hands a thankfulnessse, and gratefull consideration. I would that our liues, and our contempt of the world, could tellifie, that so we do thinke of it. But we must impute this to his loue, as also the other, that he would send againe to Niuiue.

7 Which Citie as I do now leaue, so I may not leaue that argument, of the kindnesse of the Lord; for the messenger yet giueth farther occasion, to magnifie that. For he who had but lately runne away from his maister, and cast his word behind him; he who for some carnall reason, had despised his commaundement; he who had so transgressed, that a punishment neuer heard off before, was inflicted for his labour, is once againe put in trust, as the Prophet of the Highest, to go to a King, and a Citie, with threatnes which are so terrible. Why would not he who is Lord of all things, rather make choyse of some other, to bee vsed in this seruice, who was vntainted and vntouched, vnstained and vnreprouable? This may seeme at the first blush, to bee more for the senders honour: and againe, hee that should bee sent, might reprove the sinnes of other, with a freer conscience, when he knew himselfe to bee innocent. The Lawyers would haue sayd, *Semel malus, semper malus*: Once euill, and euer euill, he may not bee admitted. Perhaps the Elders of the Church, or the grauer sort of men, might haue receiued him againe into the congregation, vpon his testification of sorrow for his fault; but to honour him as a Prophet, or to esteeme him as in former time, that doth not stand with discipline, that were no safe example. The Gibeonites were suffered by Iosuah, to come into the Tabernacle: but they came without preferment; nay it was with great disgrace; they serued but for wood-cutters, and drawers of water. Such as in the Primitiue Church, being Clergy men before, had notoriously fallen, were permitted

Sexto Decretalium.  
lib 5.  
Tit. 12. De  
Regulis iuris  
regul. 8.  
Bonifac. 8.

Iosuah. 9. 21.



Euseb. Hist.  
Eccles. 6. 35.  
Gellius. lib.  
10. 3.

vpon repentance to come to the Eucharist, but it was to the laymens Communion, not as Bishops or Priests, who might consecrate and minister to other, but as men of the congregation, who were to receiue at the hand of another. And thus Cornelius Bishop of Rome, serued a Prelate, who layd hands foolishly vpon Nouatus, at his consecration. The Brutij were the first of all Italy, who reuolted from the Romanes to Hannibal. But for that trick, the Romanes would neuer trust them afterward, although vpon their humble submission, they tooke them into their protection: yet they reckened them not as fellowes, neither mustered they any souldiers out of their countrey, but appointed them to attend on such Deputies and Lieutenants, as they sent into their Prouinces. Thus would worldly and carnall wisdom haue dealt with this man: he may be held for an Israelite, but in no sort for a Prophet: no gracing, no aduancing, no honouring yet a while. Let him bite vpon the bridle, that knowing how he hath fallen, he may be wiser afterward. But the Lord who knew his heart, and saw it now quite broken, waiteth not for more experience, or for yeares of probation, but as fully satisfied with his sorrow, and putting the greatnesse of his error out of memory, he setteth him once againe in his old place, and old honour, without disgrace, or diminution. He doth not so much as vpbraid, or cast him in the teeth, as an vngracious seruant, that thus or thus he had serued him, but shutting vp all together, he employeth him as before. This is a lesson to the Ministers and pastours of the flocke, that by Gods owne example, they should not be too rigorous vpon such as haue gone astray, euen in the greatest crimes: but when conspicuous tokens of repentance shall be giuen, to open the lap and bosome of the Church to receiue them. Not euery slight acknowledgement, but yet pregnant signes may be taken; and better it is that he be an hypocrite, then thou an hard hearted father. God will not the death of sinners, but that they should turne and liue. The very Angels reioyce for one repenting sinner. When the prodigall child came toward, his father did runne and meete him, and kissed him and embraced him. Let not the seruant be hard vnto his

Ezech. 33.  
11.  
Luc. 15. 10.  
Luc. 15. 20.

his fellow scruant, when the maister is so easie.

8 The more cruell in the meane while, was the doctrine of Nouatus: who barred not for a time, but for euer from the Communion, and accesse into the Church, such as in the bloudy persecution of Decius the Emperour, had by infirmitie offered vnto idols; teaching that God if he would, might take them to mercy, but man might not deale with it, no not although they did implore it with sobbes and continued teares. He had forgotten that Peter denying Christ three times, yet continued an Apostle, and was afterward martyred for Christ. That the spirit may be willing, and yet the flesh may be weake. That to endure the fierie triall, is onely the gift of God, who graunteth it when he listeth, and giueth it where he pleaseth. That he that standeth, or at the least thinketh that he standeth, may take heede lest he fall. That the souldier who now flieth, may afterward fight againe, as Demosthenes once could say. And as Eusebius sheweth, many Christians which renounced Christ, for the feare of cruell torment, returned to him againe, and made a good confession. *Oftentimes* saith Cyprilian, *both adulterers, and murtherers, and drunkards, and those vvhho are guiltie of all vickednesse, finding occasion of a fight, and being conuerted, haue deserued to come to a palme of martyrdom.* How much more then may a weake brother? The example of Bishop Cranmer is very well knowne vnto vs, who was a great pillar of Gods Church, a great light of the Gospell, but yet first denied, but afterward repented, and purged it with teares. But as the scholers, do oftentimes say more then their maisters, so the Cathari, and Nouatians who were the Disciples of Nouatus, did giue a more bloudy sentence, then euer their teacher did. For they held, that not onely to deny Christ, was so haynous, but whosoever after Baptisme had done any mortall sinne (such as we find in the Scripture, that death is threatned to) was cut off from the Church, and hee might haue no portion in the Eucharist or Communion, howsoever afterward he did behaue himselfe. He must stand a man sequestred, and excommunicate to the death.

Euseb. Hist.  
Eccles. 6. 35.

Matth. 26.  
69.

41.

1. Cor. 10.  
12.

Euseb. Hist.  
Eccles. 5. 1.

Cypr. de singularitate  
clericorum.

Iohan. Foxus  
in vita Cranmeri.

Socrat Hist.  
Eccles. 7. 25.



2. Sam. I I. 4.

17.

Psal 51. 1.

Prou. 24. 16.

Hier. Epist.

46.

*Si cadit quo**modo iustus,**si iustus quo**modo cadit?*

Socrat. Hist.

Eccles. I. 7.

*Erigito tibi  
scalam, & ad  
celum sulus  
ascende.*

Socrat 6. 19.

*Si millies lap-**sus peniten-**tiam egeris**in ecclesiam**ingredere.*

Psal. 19. 13.

Iud. 23.

Symbolum  
Apostolorum.

9 A hard saying to all men; for who is he that sinneth not in that sort, since euerie sinne is deadly, valesse the Lord do pardon it? Circumcision was to the Israelites, as Baptisme is to the Christians, an admission into the flocke, and a testification to the conscience of euery beleueer, that he was in Gods fauour: but Dauid circumcised, was an adulterer and a murderer; yet vpon his true repentance, both the Lord and the congregation, receiued him to mercy. *The righteous man sayth Saloman falleth seuen times, and riseth againe;* Whereof although Hierome doth aske, *if he be iust, then howv falleth he, if he fall, howv is he righteous?* yet he aunswereth himselfe, *that he looseth not the name of a righteous man, because he riseth by repentance.* And this is the hope of the best; for who otherwise should not perish? When Acesius a Bishop of the Nouatians, at the Nicene Councell, did shew Constantine that holy and blessed Emperour, the strictnesse of their opinions, and how precisely a man must liue without sinne after Baptisme, if he would attaine saluation, the Emperour maketh him aunswer, *If this be so Acesius, then get thy selfe a ladder, and clime alone into heauen,* giuing his censure of it so, that scant any man should be saued, if that ground were maintained. No maruell if for the comfort of wounded consciences, at the first Saint Cyprian, and Cornelius Bishop of Rome, and Dionysius of Alexandria, so hotely did impugne this heresie: and after them Chrysostome, who so farre did dislike this hard lacing of Nouatus, that he spake thus against it, *If thou haue fallen a thousand times, and dost repent thee of it, enter into the Church,* that is, if thy repentance bee true, I will not seclude thee from the fellowship of Gods children. We do teach the selfe same doctrine, not to stirre men vp to sinne (for that were to fall of presumption, vnto which many times God denieth the benefite of repentance) but that we may seeke out that which is lost, and bind vp that which is broken, and raise vp that which is fallen, and saue some out of the fire. Gods Church is made of sinners. Christ Iesus did dye for sinners. Our verie Creede doth teach vs, that *the Communion of Saints,* and

*the forgiveness of sinnes, must be ioyned and go together. He who will haue part in the one, must haue his fellowship in the other. He cannot come to the first, but he must tast of the latter. We cry to the man lamenting his iniquities, as Ambrose writing vpon Luke, crieth: Let no man distrust, let no man being priue to his old faults, despaire of a reward from God. God knoweth how to change his sentence, if thou know how to change thy fault. We testifie with Saint Bernard, It seemeth vnto God, that he doth more slowly giue pardon to the sinner, then it doth vnto the other that he doth receiue it. For the mercifull God doth so hasten to acquite the guiltie man, from the torment of his conscience, as if the suffering of the wretch, did more grieue the pitifull God, then his owne suffering did the man which is in miserie. For he who truly repenteth and earnestly sorroweth, without doubt & without delay shall receiue a pardon. Let the weake then raise vp his heart, and strengthen his feeble knees. Sinners which call for grace, do belong to the adoption. Noe swarued, and yet he was a Patriarke, Lot fell, yet he is said by Saint Peter, to haue had a righteous soule. Peter himselfe had a guiltie conscience, and yet was a great Apostle, Ionas became a mightie trespasser, and yet still remained the Lords Prophet. It was Gods gracious bountie, whose fauour originally euer commeth for nothing, but being once settled, it is not lost for a little. And thus haue you his loue both to Niniue, and to Ionas.*

**TO** There is yet another matter, which in this former verse is worthie of consideration, that *the word of the Lord* is said here *to come to Ionas*. The Creatour of all things, might haue vsed many other wayes, to reclaime that offending citie. In old time he did call and warne men, by visions and by dreames, as it is in Iob: or his benefits might haue allured; or if those had but choked, and pampered them vp with fatnesse, his rods might haue beat them to it; famine might breede remorse, or the sword of the enemy, or some deuouring pestilence. Or if he would saue all their liues, such iudgements might haue frightened them, as were shewed at Hierusalem, at the last destruction of it. For as we find in Iosephus, a Comete liketo a sword did long hang

Ambros. in  
Lucam. lib.  
2. cap. 2.

Bernard. de  
interiori do.  
mo cap. 37.  
Tardius vide-  
tur Deo remi-  
ssum peccatori de-  
disse quam illi  
accesisse.  
Absque dubio  
& absque mo-  
ra.

Genes. 9. 21.  
cap. 19. 32.  
2. Petr. 2. 8.  
Matth. 26. 70

Iob. 33. 15.

Ioseph. de  
bello iudai-  
co. 7. 12.



Hebr. 4. 12.

Isay. 55. 10.

Psal. 119. 105

ouer the citie, and troupes of armed men, were seene to fight in the aire. What terrour would this haue wrought? what heart would not this haue rented, and driuen it into mourning, and calling to God for pardon? But the great Lord who in his wisdom hath ordained another way, as the ordinarie course to winne men to himselfe, that is, by his most precious word, and his ministerie, doth here commend this his ordinance, for the instrument of their good. He hath made this word more sharpe, then is any two edged sword. This is it which doth pierce the marrow, and breake the bones in sunder, which entreth into the diuision of the soule and of the spirit, of the heart and of the reines, which wresteth sighs from the mind, and wringeth teares from the eyes, and maketh a whole man, as it were to melt, and dissolue into water. This is it, to which especially he hath promised to giue a blessing, that it shall not returne in vaine, *but as the rayne commeth downe, and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue seede to the sower, and bread to him that eateth, so shall the word be that goeth out of Gods mouth, it shall not returne voyd, but accomplish that which God will, and it shall prosper in the thing wherunto he sendeth it.* It is the very power of saluation to all those that do belecue, a lanthorne to our feete, and a light vnto our pathes; and therefore as at other times he vseth this to saue men, so he doth in this place, teaching the Niniuites by that word, which commeth from the mouth of the Prophets, by his preaching and crying; and to that purpose also sending his word to Ionas, as a warrant in what sort he should crie. The word must be the meanes, and he the man that must bring it.

II This is a sure seale vnto him, of his calling and vocation. The mind of God in particular concerning this or that, is reuealed and made knowne to him; not after a common maner, as euery one in the Scripture is informed of his dutie, and what the Lords will is, but in a speciall sort, as to one singled out, as the Prophets were to choyse places. And to signifie that no man can of himselfe be a Prophet, but by Gods disposing of him vnto it, the word of the Lord commeth to him, he doth not go vnto it,

it, but it is imposed on him. So that he who would be a Prophet, or a foreteller, as all those holy ones were, who were called by that name, before the coming of Christ, must peculiarly be raised up by his God unto that office, and haue diuine and supernaturall reuelations from him. *I was saith Amos no Prophet, neither was I a Prophets sonne, but I was a heardman, and a gatherer of wild figs, and the Lord tooke me as I followed the flocke, and the Lord sayd vnto me, go prophecie vnto my people Israel.* Now he who lacketh this commission, is a lyer and deceiver. Such a one was that filthie Mahomet, the authour of the Alcoran, and of the Turkish religion, who would needes be a Prophet, but had no word for the same. Yet to blind the eyes of the people, (as our Christians do write of him) when the falling sicknesse came on him, wherewith he was much troubled, he would say when he came againe to himselfe, that he was rapt into some reuelation, and in his soule had some conference with the Almighty maker. Let such false Prophets as these be, perish with that in the Reuelation, for whom as well as for the beast, that fire and brimstone is prepared, which is the second death.

Amos 7. 14.

Petrus Messias in Heraclio.  
Cæl. August.  
Curio Sarac.  
Hist. lib. 1.

Apoc. 19. 20.

12 The true foretelling Prophets are ceased now long ago. The Prophets of the new Testament, are the Preachers and expounders of the word vnto the people, as Saint Paule to the Corinthians, doth take Prophets for Preachers. But although a motion euen from the Spirit of God, and an inward calling be needfull for vs, whereby we may be assured, that we are sequestred out, and ordained vnto this vocation, yet the word of God may not properly be said to come to vs, but it is rather our part to go to the word of God, and to haue recourse to the Scripture, and therein to see what the Lord doth teach vnto vs. And when we are furnished, and well stored with things both old and new, we ought as the good Scribe to bring them out of our treasure. Which if all those did respect, who do enter into this function, we should not haue such base ones stand before the altar. If we had not men so good, as those holy inspired ones were, yet we should not haue them so bad, as euery where abound; men who neuer imagined, what an inward calling meaneth; they know not of any such matter; such as neither the word commeth to

1. Cor. 14. 5.

Math. 13. 52



them, nor they come to the word; the meanest of the flocke, yet be guides to the flocke, neither learned, nor apt to learne, the refuse of the people; a dishonour vnto God, and a great disgrace to our Church after so long a peace. It were the lesse, if they only made themselues to be guiltie, but they slay the souls of other. Their case is vnnaturall; against the rules of nature, that any should be teachers who neuer learned, or preachers who cannot speake, or men to diuide the word, who know not how to diuide it. But I leaue them and this verse, and come to my second part.

*Arise and go to Ninive that great citie.*

2  
 13 As hitherto you haue heard in a kind of generalitie, that the Prophet once againe, by Gods word so directing him, was to go and preach at Ninive, so now the charge which the Lord gaue vnto him, is in precise termes plainly set downe vnto vs. *Arise.* In the beginning of this Prophecie, the very same word is vsed, and in both places intendeth, that Ionas was not readie, but as it were sitting or lying downe; so that he did need a spurre to quicken him, and reuiue him. In the second of Ezechiel, God speaketh thus vnto his seruant, *Sonne of man stand vp vpon thy feete, and I will speake vnto thee.* It sheweth that he was not readie, and therefore he biddeth him stand vp. Our man when preaching at first to the people of Israel, he thought that he had done no good, but vtterly lost his labour; of likelyhood being discontented, did set him downe and vexe. Then did the Lord put life into him, and bid him arise and be stirring, he would send him elsewhere. But now it is rather to be supposed, that being deiected in his spirit, for his greuous disobedience, and troubled in his soule for his so great offence, he sate musing and pondering, as not hauing yet digested the sorrow, through which he did runne. And to say the truth, he had bene insensible, and without all kind of feeling, if he had so soone shaken off the remembrance of his sinne, and his punishment for the same. He that hath sustained bitternesse, and felt it to the full, shall after his deliuerance, in a melancholike pang, starkle and be affrighted, as if he were yet troubled, yea be perplexed in his dreames; as if there were yet a continuance of misery vpon him.  
 How

How much more might Ionas be yet quiuering and trembling, whose body was in the mouth, yea the belly of the graue, and whose soule did feelee that anguish, which the feare of Gods displeasure, and his casting away from his presence, could possibly lay vpon him? Now to the end that he might not wast himselfe with sorrowing beyond measure, and so be swallowed vp with griefe, he is rowzed out of his passions, and busied otherwise, yet more to his owne hearts ease, and his maisters better seruice.

14 It is a thing worthie obseruance, in very many men, although in some more, in some lesse, that in the greatest pensiueneffe of mind which befallerh them, God by some new occasion doth set them vp and reuiue them. The Pastour hath his vexations, and grieuances at his heart. The vntowardnesse of his people doth make him fret like Moses: so the wilinessse of the serpent, in deuising new kinds of euill, or the stubburnnesse of Reculants, or the circumuentings of heretickes, or the deriding of enemies, may disquiet him and afflict him. The father and the housholder, may be griued and disturbed, by the vnruinesse of his children, and the infamie which is vpon them, as was vpon the sonnes of Eli or Samuel; or by the falsenesse of his seruants, and treacherie of his people, by whom he sustaineth harmes or losses, or by malicious neighbours. The faithfull man who is in any vocation, may be tormented in his spirit, by an vndermining Ziba, or by an oppressing Pharao, or by a deriding Ismael, or by a contemning Haman, or by a reuiling Shimei, or by a slaundering Doeg. The tender and troubled conscience may be frighted and molested, by recounting his iniquities against so high a maiestie, and so seuerer a iustice. There is no one of these, but being followed & pursued as with waue after waue, must needs sinke & grow faint, vnlesse there be some remedie. He that should onely feed vpon this in his thought, and as one who made much of the humour, should increase it and maintaine it, might fret himselfe to peeces; and if his bones were iron, or if his sides were brasse, might consume them and dissolue the. Therefore our respectiue father, knowing wherof we are made, remembering that we are but dust, doth take this order for vs, that as sometimes he interminglerh ioy with sorrow, like the

Num. 11. 11.

1. Sam. 2. 12.  
Cap. 8. 3.2. Sam. 16. 1.  
Exod. 1. 10.  
Genes. 21. 9.  
Ester. 3. 6.2. Sam. 16. 5.  
1. Sam. 22. 9.

Psal 103. 14.



*Clauum clauo  
pellere.*

Iob. 2. 8.

Lament. 1. 1.

2. Cor. 6. 4.

night with the day, and faire weather with cloudie, and peace with warre, health with sicknesse; so otherwise in our troubles, he sendeth such varietie, and vicissitude of disturbances, that this businesse is driuen away and remooued with that, as a nayle is forced with a nayle, or one wooden pin with another, that the mind may not haue time to gnaw, or leisure to wast it selfe with sorrow. This dutie or that necessitie, or the coming in of a friend, or feare of euill to come, or hope and expectation, or watchfulnesse to preuent, or labouring to escape, or one thing or another, is set by God as a stay, that we shall not with Iob onely sit downe and mourne, or with Ieremie yeeld our selues wholly to lamentation. We shall haue some thing or other say to vs as to Ionas, arise. I am assuredly perswaded, that this was the estate of Saint Paule aboue all other men, who ranne through so many difficulties in watching and in fasting, in imprisonment and in beating, in preaching and in writing, in comforting the weake, in combating with the enemy, in taking care of all Churches. God did not affoord him time to greeue at his perplexities, but choked one with another, and gaue him grace for all. Euerie man may apply this to himselfe as he pleaseth. But to the end that our Prophet might not be steeped and quite dissolued with sorrow, the word of the Lord commeth to him, No more (Ionas) of this heauinesse, *Arise and go to Ninue that great citie.*

Ion. 3. 3.

15 No maruell if this did awake him, to send him in such an errand. Now he is not to go, as vpon any priuate businesse, from one man to another, but he must go from God, and he must go to a citie, and that as I thinke the greatest which then was on the earth, which might very well vrge him to looke about him, with all his wit and vnderstanding. I shall haue more occasion in the third verse, to speake of the hugenessse of this place, because there it is said, that Ninie was a great and excellent citie, of no lesse then three dayes iourney. It shall suffice for that purpose which I now intend to follow, out of these words of my text, that *Ninie was a great citie*, to contemplate with reuerend admiration, the sound force and effectuall operation of the word of God and the ministerie: that one man and a stranger,

ger, without pompe, without traine, without any one to grace him, should be sent to such a multitude, and being sent should preuaile. See whether some secret vertue, & power which cannot be exprest, be not in this liuely word, when it is taught. See whether the mightie finger of the Lord himselfe be not with it, that he should depute one mouth, to speake vnto a million, and to mouethem and perswade them, and sometimes to erect them, and sometimes to depresse them, with promises and with threatnings: to make so many hearts as would not feare an armie of the old Greekes or Egyptians, to quake, and with a quauering to tremble in all the bones. That he should appoint one Moses, to aduise and giue precepts, to sixe hundred thousand men, which were able to fight in battell, besides women and children. That Peter at one Sermon, should not only speake to so many, but should winne three thousand soules. That in a great congregation, where hundreds or thousands be, a man of the selfe same qualitie, as those to whom he doth preach, clothed with many weakneses, and bringing this most precious treasure but in an earthen vessell, should stand betweene the Lord and the consciences of the people, and with memorie & cōstancie, should speak boldly to the best, and rebuke them & re-prooue them, and thunder out Gods iudgements. And that the rōung of this man, a little peece of flesh, and nothing in comparison, should talke of God and Angels, of the mysteries of the Trinitie, of the benefits of the Redeemer, of the power of the holy Ghost, of euerlasting ioy, and of the paines of hell, of saluation and damnation; and with this speech so vttered, should conquer & preuaile, & incite men vnto fasting & weeping & lamenting, yea to suffering of affliction, yea to martyrdom it selfe.

Exod. 12. 37

Act. 2. 41.

16 It sheweth that this word, is truely likened to the mustard seed, which being small in the sowing, groweth to great branches afterward. And to leauen, which being put in meale farre greater then it selfe, yet doth season and saour it all. So it is fitly compared vnto a little sparke, or coale of fire, which lighting vpon apt matter, prooueth soone a burning flame, and hath in it such power, as that cities or forrests, or whole realmes may be wasted with it. This word hath endlesse encrease, when God

Mat. 13. 31.

33.



Psal 119. 4.

Act. 8. 26.

Euseb. Hist.  
Eccl. 2. 1.Damian. a  
Goes de Æ-  
thiopū mo-  
ribus.

giueth a blessing to it. By how few in respect of a multitude, was the Gospell propagated in all the coasts of the earth? Their sound went out into all lands. They were but a few Apostles, and a small number of their scholers, neither rich, nor learned, nor eloquent, yet India and Armenia, and Greece, and Rome, and Spaine, were filled with their deuotions: the base were heard by the noble, and fishermen and their followers, caught Cæsars and mightie Emperours. The Eunuch of Candaces had but a little parley with Philip the Euangelist, yet he so planted Christs doctrine in the countrey of Ethiopia, that it remaineth to this present age, in the whole kingdome of the Abyssines, although with some noted blemishes. For Eusebius doth acknowledge, that he was the first who wanne them to be Christians; besides the likelyhood of the matter, in the Actes of the Apostles, that when he came home he would not be silent, and the testification of late writers in that behalfe. These be demonstratiue proofes, that there is more in this word, then mans wit can imagine, that not by sword or compulsion, but onely by speaking and hearing, perhaps this day it creepeth, to morrow it flyeth aloft, and sheweth his head with the mightiest. That the Sunne in the heauen, cannot do more with the creatures, then this with the receiuers. For as the Sunne being one, doth giue light to many, and doth harden the claye, and yet soften the waxe, and maketh the flowers to sinell better, and dead carions to sauour worse, and cheareth the springing plants, and cherisheth other growing things, with an influence which cannot be described; so the word of God vttered by one man, doth serue multitudes and great numbers, and fitteth euery one according to his need, as to beat downe him that is proud, and raise vp him that is humble, to threaten where threatens are needfull, and to comfort where comfort is expedient, and with a force which cannot be expressed, to frame euery one to that, whereunto he is ordained, the elect to his saluation, the reprobate to damnation.

17 Then it was no oversight, but amply to Gods glorie, that the Lord did send onely one man, to a citie of that quantity,

quantitie. He had armed him before, and metalled him for the nonce. He came with matter in his mouth, to satisfie all the sort. He who sent him was that Lord, who made all, and could breake the hearts of all; then what is it to be respected how many they were? By calling he is a Prophet, and therefore neede not feare a world full of gaine-sayers. He is as a wall of brasse, and a bulwarke of iron, against all the troupes of them. It is Gods word which he bringeth, which is operative and quicke, and very apt for diffusion, and spreading abroad. As the voyce in the ayre, so this in the hearts of men doth quickly extend it selfe. He hath a sound commission from him, who will beare him out, to go to Ninive that great citie. I send thee not to a hand-full, but to a spacious charge, and I do furnish thee for them all. I tell thee that they are many, expect and reckon of it, but thou shalt do well with them. And this was a happie helpe, that he was told before hand, that the citie was so great, that he might foresee the difficultie, and so be amazed the lesse. For if suddenly without former meditation, he had bene pushed among so huge and vast a multitude, he might right well haue trembled at it, as a few souldiours would, when they expecting no such matter, nor thinke of their enemies, were fallen into an ambush, or gotten into the midst of an armie. Such daungers as come vnlooked for, do not onely bereaue men of counsell, and of sound vnderstanding, but of sence too many times. To preuent which, our Prophet is aduertised before-hand, that the monster of the multitude, that beast with many heades, is to be dealt with by him: I could wish that such of my brethren, as liue here in this Seminarie and store-house of the ministerie, would before the time that the Lord imposed any charge elsewhere vpon them, consider and ponder deeply, what a difficult part of seruice they are to be vsed in: and that there is no kinde of conflict, wherein they may not be exercised. This is the very same counsell, which Christ giueth to his disciples, *Which of you minding to build a towre sitteth not downe before* **Luc. 14. 28.**



31.

and counteth the cost, whether he haue sufficient to performe it, Or what king going to make vvarre against another king, sitteth not downe first and taketh counsaile, whether he be able with ten thousand to meete him that cometh against him with twentie thousand? There is lesse oddes by much, betweene twentie and ten, then betweene the flocke and the Pastour. They are manie vnto one; the varietie and diuersitie of wits and dispositions, requireth a carefull minde, and also a man resolved. Peruersenesse and ouerthwartnesse, must be looked for before hand. Whereupon if with foresight men did meditate and contemplate, we should not here such complaints, as are rise in the countrey. Oh what a blessed life do you leade in the Vniuersitie? we liue here as in a hell: such crossing and such vexations we tast, as you do neuer dreame of. And these seeming to many of them, to be no lesse then insuperable, cause them to sinke, and faint in their hearts, and to be as dead and discouraged, in going through with their calling. They should haue imagined before, that for their strength and abilitie, euerie place might beto them, as Niniue was to Ionas, a huge and mightie charge: that the contumelie of Arheistes, and bitter hatrest of Papistes, the inuasions of vpstart heretickes, the wranglings of new-found schismatikes, should exercise their patience. That the ciuill sort with their nicenesse, and ouermuch curiositie, the ignorant with their rudenesse and indisciplinable barbarisme, the old with their superstitions, the young with their sports and follies, would minister matter to them. That some with troubled spirites, would seeke to them for comfort, whom they cannot chuse but pitie: that others of troublesome natures, would draw them into quarrels, and partaking of factions, so that all their wits and knowledge, should scant keepe them from brawles. That the greater their talent is, the more shall be their burthen; the greater their graces be, the greater shall be their crosses. In which matters and many other, the worst being cast before-hand, nothing shall come straunge vnto them, no not if the heauen should fall on them, as the Poet Horace speaketh. I do not recite these troubles, to fright men from accepting

Horat.lib.3.

Carmin.ode.

3.

ting of any pastorall charge, ( I do rather make my prayer to the Lord of the haruest, to thrust out labourers into his haruest ) but to remember my selfe, and others, to prepare them selues by precedent speculation, to burthens of this waight, and to call to God to enrich them, with graces fit for this calling. But ceasing in this matter, I come to the last note which my text doth offer to me.

*Preach thou that preaching which I commaund thee.*

18 Or do thou proclaime against it, that proclamation which I speake vnto thee. He is sent as an Ambassadour; but such are his aduertisements, and instructions from his Lord, that he may not varie from them. His commission is not generall, to take counsaile *è re nata*, or arbitrarily, as when the Romane Consuls had power without limitation, *ut videant ne Respublica quid detrimenti capiat*. He must be but as a channell, or conduit pipe, to conuey that along to Niniue, which he receiued from his maister. All the Prophets were so tyed, this onely commeth from them, *Thus or thus saith the Lord*. Yea Balaam that false Prophet, had caught this by the end, *If Balac would giue me his house full of siluer and gold, I cannot go beyond the word of the Lord my God, to do lesse or more*. Saint Paule had learned this lesson, as the first in all his booke. He sheweth it in nothing more plainly, then in the case of the Sacrament. *I receiued from the Lord, that which I also haue deliuered vnto you*. So in the first to the Galathians, *If an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you* ( he had called himselfe before an Apostle from Iesus Christ ) *let him be accursed*. It is a rule inuincible, that in cases of saluation, we looke to God the oracle of wisdom and truth; not to our owne inuentions, or to confirme our doctrine, from this or that of our owne brayne: but if we haue our warrant from the old or the new Testament, then we may safely speake it. Origene proposeth Saint Paule for an example in this case. *Paule* (saith he) *as his custome is, will affirme that which he teacheth, out of the holie Scriptures, and he doth giue an example to the Doctours of the Church, that they should produce those things which they*

Matth. 9. 38.

Tullius pro Milone.

Num. 23. 18.

1. Cor. 11. 23  
Gal. 1. 8.

1.

Orig lib. 3. in Epistol. ad Roman.



*Non proprijs  
presumptis sen-  
tentijs sed diui-  
nis munita te-  
stimonijs.*

speake to the people, not grounded upon their owne opinions, but strengthened with the testimonies of God. For if he so great and such an Apostle, did not thinke that the authoritie of his words might suffice, unlesse he did know that those things were written in the law and the Prophets which he said, how much more should we little ones obserue this, that when we teach, we utter not our owne but the meanings of the holy Ghost?

19 If the teachers and preachers of the Antichristian faith, had kept this for a lawe, there had neuer so absurd and filthie points of doctrine bene taught to their people, visions, and reuelations, and messages from the dead, dreames, customes, and such follies as are besides the word, Purgatorie, and limbus Patrum, pilgrimages vnto Reliques, and Transubstantiation of the bread into Christs bodie, being contrarie to the Scriptures, and many other things of this qualitie, the later euer adding to the inuention of the former, such a Canon or such a ceremonie. These men are bold, beyond the authoritie which was committed to them, for theirs was but as this of Ionas, *thou must preach to them that preaching which I shall shew vnto thee.* Their charge was but as Timothies was, and Paules words to Timothie were, **1. Tim. 6. 20.** *O Timothie keepe thy charge.* Keepe and hold fast that, which by the Scriptures is committed to thee from the Lord, and from me by his direction. And there is not the greatest Minister, nor the most learned or acute, but must obserue this rule. Not Iames, not Iohn, not Peter, not all the troupe of the Apostles, may once varie from this. He who shall bring other doctrine, let him be accursed by vs. He who speaketh of himselfe, let him be refused by vs. Howsoeuer godly or holy he do pretend himselfe, yet if he decline that word which should be his direction, let him be declined by vs. *Whosoever shall say otherwise then that which is appointed,* saith Ignatius, (he meaneth otherwise then God hath appointed) *although he be a man of credit, although he fast and keepe virginie, although he do miracles, although he prophesie, let him be thought by thee to be a wolfe, who vnder a sheepes skinne, doth intend the marring of the sheepe.* Thus shold the hearers be carefull, that they receiue no doctrine, but that which is approoued, and the Preachers be aduised, that they  
neuer

**Ignat. Epist.**  
**10. ad Hero-**  
**nem.**

neuer teach any thing, but what God hath commaunded. Our Barhoisticall separations, and absentments from the Sacraments, had not crept so farre in the land, if this had bene well practised.

20 I need not giue farther exhortation in this place, to re-  
taine this as a ground, in as much as all of vs do lay it downe as  
a principle, that the written word of God, is the onely guide to  
saluation, and that fancies and traditions, are to be exiled from  
vs. I therefore will here end, desiring the Almightye that such  
doctrine as is oftentimes taught vnto vs from this place, may  
bring forth such plenteous fruit, that in this congregation the  
name of God may be honoured and glorified in great measure,  
and our soules may be so strengthened, that they may soundly  
perseuere to euerlasting life. To the which God the Father

bring vs for his owne Sonne Christs sake, to both  
whom and the holy Spirit be glorie  
euermore.





## THE XVII. LECTVRE.

*The chiefe poynts.*

2. Carnall reasons why Ionas might yet haue refused to go. 3. But affliction hath schooled him: 4. and that not onely while it was on him. 5. Affliction worketh otherwise in the good, 6. and in the bad. 7. A reproofe of the present time. 9. Obedience requi-  
reth euen circumstances to be regarded. 10. God must be obeyed without debating. 11. The greatnesse of Ninie. 12. Ionas feareth not that he is alone. 14. A great audiorie giueth more courage to a wise Preacher. 15. Ionas speaketh not fearefully. 16. The difference of opinions for the daies of repentance allowed to Ninie. 17. Iudgement concerning Luther in the matter of the Sacrament. 18. The Hebrew toung is not to be neglected by a Diuine.

Ionah. 3. 3. 4.

*So Ionah arose and went vnto Ninie, according to the word of the Lord: Now Ninie was a great and excellent citie of three dayes iourney. And Ionah began to enter into the citie a dayes iourney, and he cried and sayd, Yet fortie dayes and Ninie shall be ouerthrowne.*

*Psal. 78. 58.*



He Prophet Ionas, who should haue gone in the businesse of his maister, but vpon some supposals had no mind vnto it, and therefore starting aside like a broken bow, was well beaten for his labour, hath now a second time his commission drawne, and his instructions giuen him, to go as an Ambassadour from the Almighty king of heauen, to a great Prince vpon earth. The message which he bringeth, is of more fearefull qualitie, then if all the Princes adioyning, had sent him their defiance

fiance by their Heralds, that they would immediatly invade him, with fire and sword, and irreconcilable hatred. For he might haue made some shift against all their powers; and standing vpon his gard in the defensue part, he might haue repelled them, with such multitude of people, as were vnder his gouernement, and a citie so fortified as his was at that time. Or if he and his people, must needes end their dayes, by the outrage of their enemy, who would be much encouraged by prosperitie and desired successe; yet that might be his comfort, which is the last comfort in death, to men in his case, that hee went not away vnreuenged, but hee had ridde some of those who came to ridde him, and slayne some of the murderers, before that his last breath, was yeelded vp to nature. But there can be no such reuengement taken vpon him who sendeth this: the King of Niniue must suffer all and do nothing.

2 Now here it may be expected, that the man sent on this errand, might yet picke some occasion, and flippe his necke out of collar, that he might not performe this businesse. It might haue frighted this weake man, to go to a king, and to a barbarous king, proud, and hawtie by nature, apt enough to reuile the poore preacher, that should be sent; yea readie enough to blasphemie his Lord and maister himselte, saying who is this God, or what haue I to do with him? Who knew whether he should euer returne aliue, for Ambassadors haue bene slaine, by perfidious and fedifragous, and barbarous Princes, cleane contrarie to the lawe of nature and of nations. Or what if his bodie should be serued of that sort, as the beards and garments of the messengers, which Dauid sent to Hanun king of Ammon, were, by mangling in the face, or cutting off some arme or legge, that as a maimed cruple he might beare it to his graue? Or it might be imagined, that he who once before had failed so grossly, might now since the ice was broken, still hold on in his course, and come to haue a facilitie in running away. For it is a great matter, to haue once ouer-flipped the bonds of our dutie, and to haue cracked the conscience, which

2. Sam. 10. 4.



cannot so easily be souldered againe. But the euent is otherwise; and without peraduentures, our Prophet performeth this charge. He thinketh it enough that he hath broken once, and now he will not be hired to do so againe. He goeth without delaye, and speaketh very liberally, that which is enioyned him. So that now in the steade of a stubburne-minded man, you are to expect an obedient seruant. He ariseth as he is bid, he crieth as he is bid, what will you haue more? And this is it, which my text at this time imposeth on me, and for the more readie opening, may not amisse be diuided into these three obseruations. First, the obedience of the Prophet after his great chastisement, *And Ionas arose and went vnto Ninine, according to the woord of the Lord*: Secondly the greatnesse of the citie, *Now Ninine was a great and excellent citie of three dayes iourney, and he went a dayes iourney into it*, for that intendeth so much. And thirdly, the preaching which he vttered, or Sermon which he made, *Yet fortie dayes and Ninine shall be destroyed*. While I speake of these three, the Spirite of God giue me his holy assistance, and you your gentle patience. To say therefore to the first.

*The obedience of Ionah.*

It is a matter of great force, to make vs proficient in the schoole of God, to haue the rodde going as well as the tounge, some discipline and some doctrine. For whereas wee should be wantons, and hearkening to toyes, yea first neglect that, which should be taught vnto vs, and after contemne the teacher himselfe, (for that is the fruite of securitie and impunitie) wee by no killing seueritie, but by a gentle remembraunce, are brought to like that, which wee should learne of all things, that is to say, patience and faith, and to loue him who teacheth. *It is good for me saith Dauid, that I haue bene afflicted, for now I may learne thy statutes*. And, *before I was afflicted, I went astray, but now I keepe thy woord*. So by the Prophet Esay, *seeing thy iudgements are in the earth, the inhabitants of the world*

Psal. 119.71.

67.

Isa. 26.9

*world shall learne righteousness.* When the men of Ai, had slaine but six and thirty of the Israelites, it made Iosuah and the Elders Iosua. 7. 5. 6. to looke the more about them, so that Iosuah rent his clothes, & fell vpon the ground, and cried earnestly vnto God, and with a more settled will, tooke punishment vpon Achan, & made away the Anathema. The Israelites came together, to take order for the iniurie offered to the Leuite, who had his wife so abused be- Iudic. 20. 1. yond cōmon humanity. The cause of the meeting of the twelue tribes against one, was good; but the manner of ther handling of it, was not pleasing vnto the Lord; for fury and indignation that any man should stand against them, did mooue them as much as iustice; and they bore themselues the brauer, on the multitude which was with them; which made the Lord yeeld them ouer for two dayes to the enemy, so that first two and twenty thousand, & afterward eightene thousand of their strong men were slaine. But when they came weeping with one consent to the Lord, & fasted & offered offerings, the humbling of themselues was rewarded with a victory, a great victory ouer their enemies. So their soule was the better, and they had what they desired. Our Prophet hath his share, in this good arising from affliction, who of a rebellious person, and one of-ward from his duty, is rectified and made orderly, so that now in steed of going, he is ready to runne, he thinketh the better of himselfe, that he may be vsed in such businesse. And carying in his memory, what shrewd stripes he had borne, although he were now freed from them, he turneth not to his vomite, but indeed he will a- 1. Pet. 2. 22. mend, and not continue as before.

4. The manner of the world is, that while the smart is vpon men, they are passing obseruant, and obsequious to the full; but when the storme is blowne ouer, they will to their old play againe. It is a note of Xenophons, that when mariners at sea, stand in feare of a tempest, or know that they must fight, with some enemy who is to inuade them, they not onely do such things, as are commaunded them, but stand silent and carefully expect, what shall be imposed on them, like dauncers who waite when their time shall be to strike in.



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Xenophon  
Memorabil.  
lib.3.

Plin.lib.7.  
Epistol.

But otherwise sayth Xenophon, when they are afraid of nothing, they do nothing right, but are most vngouerned men. In the greatest part of the world, we see this humour hold in matters of importance. The younger Plinie could say, that when we are in extremitie of sicknesse, we are deuout, and farre from the affections of auarice and ambition (if he had bene a Christian, he would haue sayd, that we had bene mortified, and very much sequestred from the world and worldly things) but when we grow to health againe, we forget those meditations: He concludeth in that place, that when we are well, we should perseuere to be such, as we professe that we would be, so long as we are sicke. It were to be wished, that our age would looke better to this, than what we vow in our weakenesse, might be performed in our strength, and what we haue in our speech, when we are most deiected, may in deede be in vs, when we are erected againe. But it is otherwise, and we beare our selues in such sort, as if the recouering of our bodies, were the putting off of our minds, and our gayning in the one, were a meere losse in the other. Vpon such is Gods care and labour ill bestowed, that they be not bettered by it. Yet our Ionas in this place, doth make a sounder benefit, of that which he hath suffered. He who in the whales belly, being compassed with the pangs and anguishes of death, had groined for his sinnes, and acknowledged his errours, and vowed many good things, if he euer might get out, doth not straight vpon his parting with his keeper, and his prison, forget what he had sayd, but imagining that his God would require an accomplishment, doth fit himselfe to that which should be required of him. In his suffering and enduring of such smarting tribulation, *vt in palastrâ crucis*, as in a place of practising to play feates of actiuity, he hath profited and growne better. A happy time, that so he suffered: a happy man who was so righted.

5 This is the good which ariseth from affliction, when it is put on him, who hath grace to beare it: he looketh vp to God, and yeeldeth himselfe with patience: he knoweth that it is his burthen, and he must sustaine it: he acknowledgeth that all is deserued, and thinketh that he is well dealt with, in that he hath felt

felt no more: but for that which is to come, he is the most vigilant man aliue, to amend what is amisse; with diligent assiduity to recompence his negligence, and to make good whatsoever was omitted. So that those things which seemed to another, exceedingly to hurt him, haue helped him exceedingly, by teaching him and reforming him. As the Bee, according to Plutarkes speech, doth sucke out honey from the Thyme, a most hard and dry hearbe, so the faithfull minded man, sucketh knowledge and obedience, from the bitter potion of aduersitie, and the crosse, and turneth all to the best. That slurring which was vsed toward him, to scoure him and rub him, hath made him shine the brighter. The waight which was on him, being like as if it had bene on a good Palme tree, hath made him grow the faster. The hammer which hath beaten him, hath made him the broader, and much enlarged him. *In incude & in malleo dilatasti me: Thou hast made me broader on the annill and with the hammer.* Although it be with the hammer, yet *dilatasti me, thou hast made me grow the vvider:* And then when once he sheweth himselfe in his kind (as he who in former times, was kept from the right course, by affection, or idlenesse, or forgetfulnesse) he presseth on to the marke, and shaking off all that hindereth, with violence and great vehemency, he vrgeth as for his soule. The fire which hath bene suppressed, flieth foorth with the greater force. If a water-course hath bene stopped, when it shall find a passage, it commeth with a more mighty streame. Achilles as a man of mettall, fought not the worse, but with a great deale more egernesse, when he had layen so long idle in the Græcian army. It was long ere Paule was called, but as if he would redeeme the time, which he had lost, he bestirreth him, and layeth about him, as a champion indefatigable. Now there is nothing, which doth more quicken this spirite of regaining, and recovering that which is lost, and omitted, then the spurre of affliction. The remembrance of whose pricking, doth keepe the soule from drowfinesse, and from sleeping forgetfulnesse, and maketh it busie, to procure the good will of God, lest a worse thing fall vpon it.

Plutarch.  
de animi  
tranquilli-  
tate.

Sarisburiens.  
de nugis Cu-  
rialium. lib.  
8.23.

Homer. Ili.  
ad.20.  
Act.9.1.

2. Cor. 6.4.

6 But as this rule holdeth in him, of whom it may be sayd



Hebr. 3. 12.

Chrys. in Io-  
han. Homi-  
lia. 59.

Exod. 7. 14.

Psal. 1. 4.

truly, that he is found at the bottome, and there is in him no euill or froward heart to fall away from the liuing God, that *nothing so prepareth his heart to wisdom as calamitie and temptation and affliction*, as Saint Chrysostome supposeth; so in him which is putrified, and rotten at the roote, vexation and the crosse hath contrary effect: for he falleth to desperation, and hatred of the Lord, vnto hardnesse of heart, and farther disobedience. Either wilfully with Pharao, he will trye what God can do (yea and when he beholdeth it, yet he will scant beleue it) or wounded with indignation, he languisheth away, dissoluing as the ice which melteth in the sun-shine, or vanishing like a vapour. The wicked are the worse, when they are vnder the ferular, and either do rage with furie, or else do sinke with fainting. Hence they are likened to the chaffe, which is whiffed away with the wind, but the righteous are compared to good corne, which remaineth and abideth. So the wicked are but as drosse, which is burned and consumed, but the faithfull are as the gold, which is made the brighter for melting. It is no ill comparison, to compare them both to iron, but such as is of different sorts and qualities. Suppose one kind to be heated in the forge, but the other to be in the substance and body of the anuill: the hammer doth strike them both, but the anuill is made the harder, and mooueth not to any forme, whereas the other for the time is made the softer, and is framed and fashioned to that which the workman will. The faithfull like a twigge, will rather bend then breake: the vngodly breaketh and bendeth not. Hereupon without any kind of stowping or seeking to the Lord, the wicked doth seeke deuises, how he may shake off the euill, which he feeleth hanging on him; and if he could tell how to do it, in despite of God, he would with strong hand overbear him. All the friends which may be made: all the money that can be gotten: no spare to ride or runne: the Physitian for his aduise: the Lawyer for his counsell (which are good helps, if they be vsed well) & if this serue not the turne, no sorceresse shall scape free, nor witch shall be vnsought; if it will not come from heauen, it shall be fetched from hell; if it will not be had in Gods name, it shall be had in a worse. Thus euill is tyed to euill, and sinne

sinne

sinne is heaped vpon sinne: the rod which should haue bettered, hath made a great deale badder: and by this the wrath of the Lord is more & more prouoked, and the reprobate at the last, is swallowed vp with euerlasting destructiō. When he seeth that all his euill meanes do faile him, either dying he rageth hotely, or pensiuely droopeth till he dye. This rule then is very true, that e-  
*namquod-  
que recipitur  
modum secun-  
dum recipien-  
tis.*  
 uery thing is receiued, according to the quality, of that which doth receiue; the euill man afflicted is not amended by it; but with our Prophet it is otherwise; God doth but put vp his finger, and he is ready to runne: no sticking nor no standing: he hath payd well for his learning, he will no more of those bargaines.

7 In handling this argument, of the diuerse effects of the crosse, in diuerse sorts of men, when I thinke vpon our selues, I cannot chuse but maruell, of what mettall we are made. For to iudge that this assembly, are not louers of God, and againe beloued by God, were as I suppose a presumptuous and vncharitable, and vnchristian sinne; and farre be it from me, to haue the least thought of it. I am rather induced to thinke, that euery one here belongeth to Gods election; for it standeth much with reason, that grace should haue deepe roote in that people, who so early before day-light, come together with deuotion, to heare what the Lord doth say concerning all of them. And God increase this affection in vs all vnto the end. Yet when I looke farther, I see that all is not well. He is blind who now beholdeth not, that God is angry with vs. The continuance of his punishment, doth testifie that his wrath is in no sort appeased. I passe by other matters, of a pestilence lately gone, and the sword yet threatned to vs. But behold what a famine he hath brought vpon our land, and making it to perseuere, yet hitherto doth increase it. One yeare there hath bene hunger; the second there was a dearth, and a third which is this yeare, there is great cleanness of teeth. The poorer sort do most feeble it: the Lord haue mercy on them. So that as in Dauids dayes, there were three deere yeares together, 2. Sam. 21. 1.  
 so we haue had already, accompting that for one wherein we now do liue. And see whether that the Lord doth not threaten vs much more, by sending such vnseasonable weather,



Ammian.  
Marcellin.  
us lib. 22.

Decembr.  
Anno. 1596.

Virgil. in  
Epigram.

Athen. Dip-  
nosphist. lib.  
8. 7.

2. Sam. 21. 1.

2. Sam. 24. 17.

and store of raine among vs. Which if we will obserue, and compare it with that which is past, we may say that the course of nature is very much inuerted; our yeares are turned vp-side downe; our sommers are no sommers, our haruests are no haruests; our seed-times are no seed-times. Ammianus Marcellinus doth write, concerning the Citie Alexandria in Egypt, that for many ages together, scant any one day hath bene seene, that the Sunne hath not shined vpon it. We may say to the contrary, that for a great space of time, scant any day hath bene seene, that it hath not rayned on vs. Or if there haue bene some few, that haue bene otherwise, their glory and our hope is foorth-with ouerturned. And the nights are like the dayes: we know not which are the better. It was sayd in the time of the Emperour Augustus,

*Nocte pluit tota, redeunt spectacula mane,*

*It raineth all night, but in the morning men returne to their sports againe,* the weather was so faire in the day time, that all returned to their spectacles, or playes, or went about their businesse: but with vs it is otherwise. Athenæus telleth that Stratonicus a iesting fellow, did vse to say concerning the mountaine Hæmus, as oft as he was asked of the temperature of the ayre there, that for eight moneths in the yeare, it was exceeding cold, and for the other foure it was winter. We may speake in such sort of this weather, that in the daytime it raineth, & in the night it showreth, or powreth downe, and that is all the difference.

8 Now, as in the dayes of Dauid, when the matter was looked into, it was found that the famine fell vpon them, for one sinne, and that was for the deed of Saule and his bloudy house, in murthering the Gibeonites, neither could the land be purged, till bloud were payd for with bloud; so no man need doubt, but this hurt is on vs for one sinne or another, or for a multitude of wickednesses bound together, for we make no spare of them. Since we know not the particular, let euery man suspect himselfe, and priuately crye to the Lord, it is I who haue offended, and it is my fathers house, and let vs not thrust it, as men do vse, from our selues vnto other. But who is he that hath altered or changed his wayes, although the wrath of God be yet on vs,  
and

and his hand be stretched out still? I greeue to speake that which is truth: who goeth not on as he did before, and keepeth not his olde tenure? Who yet hangeth downe his dead: or whose countenance is abated? May we not say with Saint Bernard, *Hovv many do vve see humbled, and yet they be not humble, stricken but not griening at it, dressed indeed by the Lord, but yet they be not cured.* Who leaueth that sinne which he frequented? his auarice, or his malice, or his swearing, or his pride? what here I say of our selues, may be spoken of all our land. The sore is farre extended, and the sinne is growne as farre. Then in generall we may aske, whether bribery in the temporalty, be diminished at all, and detaining of that, which should serue for a Minister, to feede the peoples soules? or simony in the Clergy, or vsurie in the citizen, or oppression in the mightie? Do the pastours any whit more diligently informe the charge depending on them, or do they shine before their people in honest conuersation, and propose themselues examples of contemning the world? Do the people with more deuotion, or more increased numbers, come together to sollicite, and call on the God of heauen, to be yet mercifull vnto them? The manner in all times hath bene, to do something which is not cōmon, while the smart hath bin vpon men; although afterward the badder sort, do turne againe to their wickednesse. Chrysostome vpon the Acts of the Apostles, maketh mention of his time, *The yeare before*, saith he, *did not God strike our vvhole citie? what then? did not all run to their deuotions? Did not whoremongers and wantons, and effeminate persons forsaking their possessions, and the places vvhether they conuersed, turne and become religious? But vvhether three dayes were past, they returned againe to their malice.* There the end was amisse, but the beginning was good. I would that we might begin so: I would hope for a better end. Some extraordinary thing would well besee me this time; if we would not fast with the Niniuites (whereof I may haue occasion, if God will, to speake hereafter) yet publike prayers are much worth, which comming ioynly from whole congregations, will eccho vp to the heauen, and pierce the clouds and sky, and as a man may say, will offer a kind of violence, to that God who did make vs. It Math. 11. 12.

Bernard.  
Serm. in  
Omnis qui  
se exaltat.  
*Quantos videmus humiliatos, sed non humiles.*

Chrysost. in  
Act. Apostol.  
Homil. 41.



will wring mercie, and wrest louing kindnesse from him, for so is his owne pleasure. If we do thus, then together with Ionas, we make vse of our afflictions, learning by those things which we suffer, religion and true holinesse, and patience, and obedience, which the Lord loueth more then sacrifice.

1. Sam. 15. 22

9 Thus hitherto hauing spoken in generall of the readinesse of our Prophet to obey, after his grieuous punishment, it is not amisse to looke on that in speciall, which my text doth import vnto vs farther. And that doth not onely say that Ionas did arise, and go to Niniue, but addeth *according to the word of the Lord*. As much as if it were said, that he both tooke the iourney, and obserued all the circumstances, which God proposed to him. This was faithfull performance of his part, to looke to euery tittle which should be required of him. These circumstances are they, which make or marre a matter, & the Lord standeth much vpon them. To go, and when, and whither: and to speake, and what, and to whom, and with what manner of spirit. When Moses went to Pharao, he failed not in any one of these. In the building of the Tabernacle, the matter, and figure, and number of euery thing was prescribed and kept. Moses was the most carefull man that euer liued on earth; therefore he had that Elogium, or testimonie giuen concerning him, that *he was faithfull in all Gods house*. What was it which cost Saule his kingdome, but the failing in these particulars? He went and fought with Ameleck, and conquered and destroyed; but not the king, and the cattell; therefore the Lord was offended, with anger which neuer was appeased. Saule thought himselfe to haue reason for those things which he did: but God will be obeyed, and not taught by his potsheards, nor rectified by his creatures. The Romanes in their discipline, would not haue an inferiour swarue from the words of his commaunder, much lesse to chop speech for speech with him, or giue him reason out of the conceit of his fancie. When Crassus being on a time Generall, had written to Magnus Gaius, that he should send him the bigger of two ship-matts which were in his custodie, that thereof he might make a Ramme, which was an Engin vsed to batter, Gaius knowing that the lesser was fitter for that purpose, sent him that lesser: but because

Exod. 5. 1.

Hebr. 3. 2.

1. Sam. 15. 1.

Scrib. de  
rupis Curi-  
alum. li. 6. 12

because he obeyed him no otherwise, Crassus caused him to be beaten with rods most severely. How much more should our God stand vpon his glory, that what he biddeth should be done, and his will should be fulfilled according to his word?

10 In which respect, I doubt not but our Ionas now is so wise, as to looke to that word onely, and to be obsequious to it, in euery the least thing. When he was bid forthwith to repaire to that place, he doth it without delay. When Themistocles being banished from his countrey, would needs into Persia, Thucydides Histor. lib. 1. to the great king Artaxerxes, in one yere he would not come in- to his presence, but spent that time in learning the Persian tong, that he might be able personally to speake to that Prince, & tell his tale himselfe. Here now is no such doubt made by Ionas, but either he could already the speech of the Niniuites, or was sufficiently instructed, that he who once at Babel, made so many tongues of one, could giue his seruant so many of those tongues as were fit for his businesse. That evidently was shewed, some hundreds of yeares afterwards, in the gift powred vpon the Apostles. Therefore he stood not vpon this, but presently went his way. Neither doth he make scruple of another matter, that himselfe was but a stranger, and therefore he should not be beleued: that he was to speake to a king, for the which he was vsufficient: that such things as were necessary, might be denied to him, as his diet and his lodging; but looking on nothing else, sauing Gods commaundement, and nakedly vpon that, he betaketh himselfe to his iourney. True faith and true obedience, do not busie themselves with that, which resteth vpon the commanders direction. It was a most commendable rule, of that worthy Paulus Emilius, that his souldiers should take care of three things, and no more. First that their bodies should be nimble, and such order taken for them, as should be needefull. Secondly that their armour were fit. And thirdly that their minde should be ready for euery thing, which their Generall should giue them in charge, although it came vpon the sudden: but for other matters, they should not trouble themselves about them, but know that those were cared for, by God and by their leader. There can be no better precept,

Genes. 11. 3.

A. 2. 1.

Liuius lib. 44.



Ephes. 6. 12. euen in our Christian warfare against powers and principalities and euery thing that withstandeth, then to haue all things in readinesse, which belong to our vocation, and to respect the voyce of Iesus, who is the Captaine, and finisher of our faith: but not to medle at all with his secret counsels, or with casting too many perils. He requireth a duty of vs, and that is it which he himselfe inioyneth; and he will haue vs in many cases, to depend vpon his prouidence. This is not alwayes remembred, when we forbear to speake a necessarie truth, fearing to viter it, lest this or that should come of it. I do not incite men to presumption, or to speake they know not what, but I vrge them to performe that, which is commaunded them, with all singlenesse of heart, and to discharge a good conscience, by the example of the Prophet. And so I come to my second part.

*The greatnesse of the Citie Ninieuh.*

2. II The charge vnto which this messenger of God, is at this time sent, is a maruellous great charge, described in more places then one in this Prophecy, and in different termes, to be mightie and huge. In the first Chapter, it is called *that great Citie*, and so in this third Chapter; and in this verse *great to God*, for so it is in the Hebrew, which is expounded to signifie as much as excellent; euen as in the thirtieth of Genesis, Rahel sayth of her selfe, I haue wrastrled with my sister, *vwith vvrastlings of God*, which yet commonly is translated, *vwith excellent vvrastlings*. Some other more literally say *great to God*, because for a very long time, he placed there the seate of the Assyrian monarchie, and therefore much aduanced it in all kind of temporall blessing. Or else *great to God*, that is before God in sinnes, which for the odiousnesse of them were ascended vp before him. In the fourth Chapter it is sayd, that there were a hundred and twentie thousand such infants and young ones, that they knew not their right hand from their left. But here, which is most of all, that *it vvas a Citie of three dayes iourney*. Which is not to be taken, as if a man riding apace, could but crosse it in three dayes, from the wall of the one side, to the wall of the other, as from an East-gate, to a West-gate, but that the circuite was such, as by the compasse of

of the wall in the outward circumference, a man traueilling on foote, might by reasonable iourneyes, be well three dayes in compassing it. (And that it was the greatest custome of those Easterne countries, to iourney on foote, Genes. 18.4. may be very well collected, by washing of their feetes so commonly after iourneyes, and by the trauels on foote, of Math. 4.23. Cap. 28. 19. Christ and his Apostles.) Now by such testimonies, as we do manifestly gather from profane writers, this is found to be so. There be that do cite some thing to this purpose, out of Herodotus, but that is not so plaine. But Diodorus Siculus in his second booke (as Stephanus doth reckon them) speaketh fully to this point. And in the times of Herodotus, and Diodorus, the rudera, the ruines and desolations of Niniue stood, so that if they had written falsly, common men might haue controlled them. Diodorus then sayth, that this city had walles of maruellous bredth, so that carts might not onely go, but very well meete vpon them: that it had fifteene hundred towers, which argueth a great bignesse: & that the walles being foure wayes set, although not equally square, had no lesse in the compasse of the out-side, then foure hundred and fourescore furlongs. Where if we accompt after eight furlongs to the mile, all amounteth to threescore miles, and not onely to eight and fortie, as the Geneva note in the English Bible hath vpon the first Chapter. So then threescore miles in circuite, may be reckened for three dayes iourney, twenty miles to a day, which is more then souldiers march; and for ordinary footemen, in the winter it is harder, in the sommer it is easier. And this I take to be the true meaning of the Prophet, and not onely as some would haue it (which may be true also) that it was full three dayes labour, to go through euery lane, or broad streete in the Citie.

Tremel. &  
Iunius in  
Ionæ. 3.  
Diodorus  
lib. 2.  
Iunius vt  
suprà.

12. When I opened the first verses of this prophecy, speaking out of this place, I more fully handled this argument, and shewed that in old time, the Easterne Cities were very huge, as for example sake, Babylon, which Aristotle reporteth to be so great, as that when one part thereof, was taken by an enemy, the the other part heard not of it, in three whole dayes together.

Aristot. Poli-  
ticorum. li. 3.



Herodot. li. 1.

Moreouer that the city stood on a riuer, and therefore had store of water; & that the fertility of the soile was such, that Herodotus on his knowledge, speaketh it in his first booke, that the seed thereabout sowed, did returne two or three hundred fold, so many bushels for one. The water then being plentifully there, & the soile answering to it, to yeeld food for such a multitude, & the place being the royal city of the Assyrian Monarchy, and therefore built with all magnificence, for the honor of the kingdome; yea the profane writers confirming it; but that which is most of all, the Spirit of God affirming it, we may very well take Ninieue, for an excellent and great city, such a one as I suppose, that neither the old world, nor the new world had any like vnto it. Not Babylon, not Hierusalem, not Rome with her seuen hills, not Quinzay in the East, nor Mexico in the West, not Millaine as it is, nor Antwerpe as it was, nor Paris in her late glory, nor Venice in her now beautie. Which since the holy Scripture hath described so plainly, we must needs labour to find some thing in it, which may be applied to our learning. It is worth the thinking on, that the Prophet is not discouraged to go to such a place: a single one to so many, a sole man to such a citie. Who would not haue thought, that himselfe should there haue bene contemptible? and derided for the paucity of his attendants? not a fellow to beare him company? not a boye to do him seruice? Appian in his booke of the warres of the Romanes with Mithridates, telleth how Tigranes iested, when he sawe the small number of souldiers, which the Romanes sent against him: he must needs bestow one scoffe on them: *What are these men sayth he, I thinke they come as Ambassadors: but then they be too many: or if they come as souldiers, alas they be too few.* It is likely that if he had scene this Ambassadour, and his traine to be none, and peraduenture his apparell, to be base and disgracefull, he would not haue left at one speech, but doubled his wit vpon him.

Appian. de  
bellis Mi-  
thridaticis.

*Sillegati sunt  
bi, multi sunt:  
quod si hostes  
perpauci.*

13 Our man standeth not at this: neither feareth he his life among them, although their number were so great that with ease they might haue deuoured him, and euery one of them taken so litle, that it needed not offend them. His faith and his resolute

solute mind now put him through thicke & thin: his confidence in his maister, maketh him contemne the greatnesse of a world. He knoweth that if *God be on his side, what matter is it who be against him?* All that is borne of God, saith S. Iohn in his first Epistle, *ouercommeth the world*, & so doth that also which is borne out by God. *I will not be affraid* saith Dauid, *for ten thousand of the people, that should beset me round about.* Then what the Niniuites should thinke of him, or how the king would frowne vpon him, he reckoneth not to dispute; they were all in the hands of his maister, & so himselfe was also, therefore he only stroue, how to please him, and not any other man. And this is a good resolution, more to thinke on one God, and retaining of his fauor, then of all the world besides. His loue is incōparably greater, then the loue of Niniue, & ten Niniues, yea of all the frame of creatures. For instruction herein, Chrysostome directeth vs to chariot driuers, of whom he speaketh in this maner: *Dost thou not see the driuers of chariots, who passing swiftly by all the part of the race, where the whole tynsitteth, to behold the coursing of the horses, do there strue to ouerturne the chariots of them whith whom they cōtend, where they behold the Emperor sitting, & do say that the eye of him alone, is more worthy to trust vnto, then the faces of so many mē? But when thou seest the very king of Angels, to sit as the iudge and rewarder of thy struing, passing by him thou fliest to the eyes of thy fellow-servants, seeking to please them. We should imitate these chariot-riders, preferring Gods liking, and loue, before a many of Niniuites. For put them in the ballance, and he ouer-weigheth them all.*

Roman. 8. 31.  
1. Ioh. 5. 4.

Psal. 3. 6.

Chrysost.  
Homil. 3.  
super Elatum est cor  
Oziæ.

14 His settled mind at this time, remembreth this wellinough, & therefore feareth not this mighty city: Nay on the cōtrary side, if his heart were vpright, as it should be (and I thinke that at this time so it was) the greatnesse of the company to which he was to be sent, should giue him larger hope, and yeeld him greater spirits: for if God did blesse his labour, here was good indeede to be done: to angle where was such store, to speake where was such an auditory. For by this meanes, how many thousands might he winne to the Lord, and what ioy might he conceiue, that his mouth should be the instrument, to winne their soules



Act. 141.

Matth. 5. 1.

Matth. 9. 36.

σπλαγ-

νίσθη.

Quint. lib.

1. 2.

from destruction. If God be glorified in gaining one, how is he honoured in gaining many? If men labour, and spend themselves to obtaine a little, what should they do for much? Then the Prophet need not feare, but take it as a mercy of his God shed vpon him, that he must go to great Niniue. For I doubt not but he was furnished with the powerfull grace of the Spirit, that he needed not feare himselfe, or distrust his owne ability. And indeed I am of that mind, that whē a man is prouided with sufficient meditation, and earnest prayer to God, to speake to a congregation, his heart is more with child, & his vigour is more kindled, and his spirits are more quickned, when he seeth a great assembly, attentive and intelligent, so that nothing may fall to the ground. I doubt not but this was the very case of S. Peter; his heart did yearne in his belly, and his bowels were more dilated, when he saw so many hearing with reuerence & respect, as that three thousand of them, might be catched at one time. And it is mine opinion (although perhaps it be but mine) that the Sauour of the world, according to those different inclinations, which his manhood brought vnto him, did rouze himselfe the more, and did pierce the hearts of his hearers, with more pathetical speech, when he saw such troupes come about him, that he was forced to go to a mountaine, or betake him to a ship, to teach so many of them. He who *was mooued in his bowels*, with compassion, to see so many as sheepe without a shepheard, may be more mooued, in and with his tongue, to satisfie such a multitude. Quintilian sayth of a schoole-maister ( imagine that he meaneth a good one, such a one as is well prepared to teach ) that since a good Lecture is not like a supper, which being prouided for a set number will serue no more, but as the sun-shine, which may satisfie all without scanting, come as many as will; that he is very much encouraged, when he readeth to many, and doth vse such voyce and gesture, as if he should vse to one, a man would thinke that he were madde. Surely this is the case of the faithfull steward of Christ, who aimeth onely at the honouring and glorifying of his maister, and doth not meane to set himselfe at sale, with vaine glory ( for there God oftentimes, doth send a curse, in matter, or voyce, or memorie, or one thing or another,

ther, besides those common infirmities, which are incident to Gods seruants) he is cheered, that the Lord is pleased to make his tongue, the conduite to conuey grace to so many. It is likely that our Ionas at this time was so well perswaded, and therefore it is sayd here so precisely, that the city was so great and huge a city, straight after mention made of his willingnesse and obedience.

15 Well, be it as it is, he entreth this great city *a dayes* Hieron. is journey, it is sayd: This is, as Hierome citeth the opinion of Ion. 3. some men, he passed so among them, that he warned and instructed the third part of the city, so much as a man might compasse, in the iourney of a day. And there he began to cry: he crept not in as heretikes do, nor whispered like to our Iesuites, who by secret reconciling, draw men from God and their Prince, and all true loue to their countrey: not as a fearfull coward, who dare not shew his head, for feare lest he should be taken, but as one of the Lords Prophets, he deliuereth his message in open streetes and the market. Gods seruants haue not feared, to speake euen to the faces of kings and cruell tyrants. Christ Iesus taught in the Temple, and in the midst of Hierusalem, and so did his Apostles. Neither may that be sayd to be, by a secret or priuate conference, but as our Ionas here, so Christ in the seuenth Chapter of Saint Iohn, *did stand and crye in the Temple*. Ioh. 7. 28. They were on sleepe in Niniue, through prosperitie and securitie, and therefore that they might be awaked, they had neede of one to crye. The more they were lulled in euill, the more noyse must be made to rowze them out of euill. He who should haue spoken mildly, and but softly and quietly there, might haue bene passed by of all men: which was the estate of Christendome, when Luther came into the world, and therefore he spake with a stirring spirit, of fortitude and courage, God sending a sharpe surgeon, to sores which were so vicerated. Our Prophet is in this predicament of vehemency and earnestnesse, which appeareth by all particulars, as first that he began so soone to tell his message; he goeth not about the city, nor gazeth to see the buildings, or with curiositie to obserue the streetes, or houses, or pallaces, or Temples, but he



straight way falleth to his worke : secondly he thundreth with voyce lift vp, and speaketh out that euery one may take notice; but thirdly, which is most of all, he vttereth that which biteth. The matter is a great deale more piercing, then the manner. *Yet forty dayes and Ninieuh shall be destroyed.* But because this is the third maine note, which I culled out of my text, giue me leaue now to come to it.

*The Sermon of Ionah.*

3.

16 The substance of his Sermon, and the doctrine contained in it, is that which reason teacheth, should be handled in these words; for there is the life of the Scripture: but lest I should be wearisome to you, I must be enforced to leaue that to the next, when it may with fit opportunity inferre their repentance. Yet in the meane while, I will prepare your eares to that, by touching some thing from the letter, and one collection from the words. In decrees of men, our Lawyers still haue recourse principally, to the very letter and plaine words of the Satute; which if we here shall do, we shall find that there is great disagreement concerning it, euen among great ones. The Hebrew verity hath forty dayes, as we reade it, *yet forty dayes and Ninieuh shall be destroyed.* The Septuagint translate it, *yet three dayes* and no more; which caused the expositours of the Greekes, who onely followed the Septuagint, to vse no other number. So Origen vpon Ezechiel, hath three dayes. So Athanasius in his Synopsis, and in his booke, *De passione & de cruce Domini.* Hierome vpon this place, wondreth how the Septuagint could so much ouer-see themselves, since there is no similitude of sillables, words, or accents in the Hebrew, betweene *Shalosh* and *Arbagnim*, whereof the one doth signifie three, and the other forty. Saint Austen although in most things he be a follower of the Septuagint, yet as I suppose being put in minde by the translation of Hierome (which about that time began to be published) that in the originall it was fortie, and thereby being put to a push whether to chuse, in his bookes *De ciuitate Dei*, doth modestly like of that which is in the Hebrew fountaine; but being desirous withall, to retaine that which was receiued from the

ἡ ἐξήκοντα

ἡμεραι.

Orig. Hom.

6. in Ezech.

Athanas in

Synops. no-

mine Ionas.

Et libro de

passione &

cruce Domi-

ni.

Hier. in Io-

na. 3.

שלש

ארבעים

Aug de ci-

uitate Dei.

lib. 18. 44.

the Septuagint, (vnder a mysticall figure, applyed to Christ Iesus, who was three dayes in the graue) hath that excellent wit of his, as Lodouicus Viues writing vpon that place speaketh, so Viues in Aug. gust. de ciu. Dei. 18. 44. troubled and so intangled, that he knoweth not how to cleere it. Thus the greatest are but men, and euery man hath his errors. But as it falleth out that iudges who are too facile to qualifie two opinions, would gladly say as both haue said, and yet do say like neither, so I find that Iustinus Martyr, will neither haue three nor fortie, and yet both three and fortie, yet *fortie three dayes* saith he. Iustin. Martyr. Dialogo contra Tryphonem.

17 This worthie man as it seemeth, would haue a way by himselfe; but by moderating two sides, he hath drawne them both vpon him. In which his case may not vnfitly be compared to that of Martin Luther which is so famous. For he knowing that the Papists in the matter of the Sacrament, held a Transubstantiation, as the Septuagint hold three in Ionas (both of these opinions, both concerning three and the transubstantiating) hauing continued a long time, but not from the beginning) and that Zuinglius held that the bread remained after Consecration, but yet representing the body of Christ (which agreeth with the Scripture, as fortie here doth with the Hebrew,) would needes like to Iustinus Martyr, bring both these sides after a sort together, that there should be bread with Zuinglius, and the body too with the Romanists, not by turning the bread into Christs bodie, but by a Consubstantiation, or ioyning each with other. And in holding this opinion, being driuen to those extremities, as to maintaine that the flesh of Christ is in the bread, and with the bread, and vnder the bread, yea euery where in the earth, and ayre, and heauen, he drew both sides vpon him, and is oppugned by both, with bitternesse and great egernesse. Whereout I do make this vse, that Gods acts are miraculous, and his ordinances wonderfull, when he suffereth the best to fall, that none in this world may be perfect, but only the Godhead which is immaculate and vndefiled, and so by this meanes all glorie may be his. Moses shall haue his spots, although in another kind; and Peter shall deserue to be reproofed by Paule. So many Martyrs and Fathers in the old and

*In pane,  
Cum pane,  
Sub pane.*

Num. 11. 11.  
Galat. 2. 11.



Primitive Church, had their spots and noted spots, and yet were Gods noble seruants. In like sort that renoumed man, the great instrument of the Lords glorie, who so cleared that point of iustification, the very ground of saluation, against all the Rab- bines and schoolemen, and so purged out other superstitions, that all Europe at this day, doth shine the brighter for him, (and therefore as his memorie shall be blessed to the end, in despite of all that gaine-say it, so his soule doth rest with the Highest) had his *lapsum humanum*, his error incident to a man, that we might euermore remember that he was a man, although an excellent man, and not more dote vpon him, then we should vpon a creature. Yet there wanteth not good testimonie, that himself before he died, did dislike that opinion, and thought that he had gone too farre. I haue named this, by occasion of that in Iustinus Martyr, in whom that about three and fortie dayes, was an error, although I put a great difference betweene the mistaking of a number, and this higher point of religion.

Ministri Hei-  
delbergenses  
in Actis col-  
loquij Mul-  
brunens.  
Genebrard.  
Chronolog.  
lib. 4.

August. de  
doctr. Chr.  
lib. 2. 11.  
Idem Epist.  
131.

18 But to preuent in our selues the like slips, which befell to them writing concerning Ionas, the best and readiest way is to haue recourse to the wel-springs, wherein the word was writ- ten, which Saint Austen himselfe doth confesse, although he were nothing seene in the Hebrew, and but little in the Greeke. In which tongs, the greater knowledge is the greater gift of God, which although he do not graunt in abundant sort to all, (as to one he giueth this thing, to another that, to the end that all may stand in need one of another) yet it is good for a Diuine, to know something in them, that when great doubts arise, he be not quite to seeke, albeit he be not so well furnished, as to reade a Lecture of a tounge in an Vniuersitie. In that little wher- of I haue taken notice, which I confesse is not much, I do find in some of the Auncient, ouersights which are greater then ordi- narie, for want of vnderstanding in the originall of the Hebrew; and this hath fallen out in the greatest controuersies. I will name one for all, but such a one, as then the which nothing is more e- uident, nothing is more materiall. He who hath read the old Councels, or the Ecclesiasticall storie, or the writings of such Fathers, as succeeded the time of Constantine, within one or  
two

two hundred yeares, may sufficiently see and surfet, how Arius and his companie oppugned the Godhead of Christ, and his equalitie with his Father. What more maine question was there euer concerning the grounds of Christianitie, or what could possibly strike deeper? In the reading of those forenamed writers, we find that at the first Athanasius was the onely man, for writing and disputing, to oppugne them; as was euident in the Nicene Councell, and otherwise afterward. And he suffered so much for his labour, that he well deserued to be called a ring-leader, and bel-wether of the flocke, a pillar of the faith, that inuincible Athanasius, a champion for Christ Iesus, and what-fouer else is honorable. Yet it is maruell to see, how in all his disputations he is troubled with that place, in the eighth chapter of the Prouerbs, where wisdome saith of her selfe, (which he cannot chuse but interpret to be the Sonne of God) *the Lord made me*, or created me *the beginning of his wayes*, whereout the Arrians vrged, that Iesus Christ in the Godhead was made or created, and consequently was a creature, and so of another substance. And this they had from the Septuagint, who translated it in that manner. *The Lord made me, or the Lord created me*. It is strange to see, how in answer of that place, the good Father is driuen, as elsewhere, so in *Decretis Nicenæ synodi*, to expound and distinguish this creature, and to shew how Gods Sonne in the Deity may be so called. Truth it is that he holdeth the ground, as an Orthodoxe Catholike man, but he is put to hard shifts. Now if his skill had bene such, as to haue repaired to the Hebrew text, the matter had bene soone answered, and he had found that, which Hierome quickly afterward did discover, that it is there in the place, *Dominus possedit me*, or *Dominus acquisiuit me*, as Arias Montanus hath it, the Lord possessed me in the beginning of his way, which maketh not for the Arrian. Iehouah *Canani*, which doth not come of *Canan*, *nidificare*, for then the former Nun, should haue Daghes in the middle; but of *Canah*, *acquirere*, *possidere*, with the Affixe in the end. And so it had bene better translated by *κατάκειμαι*, some of whose tenses do signifie *possideo*, then by *κτίζω* *creo*. And this being so answered to the enemy, had razed the greatest fort,

PROV. 8. 22.

κυριος εκτισ-  
σε με ἀρχῆς  
ὁδῶν αὐτοῦ.  
Athanas. in  
Decretis Ni-  
cenæ synodi.

ויהוה  
קנני  
Vide Schin-  
dler. Hebr.  
Instit. lib. 2.  
in Sexto or-  
dine verborum.



wherein he trusted most. Let this place out of the Prouerbes, in so renoumed a man as Athanasius was, and the other out of Ionas, which was mistaken by so many, shew what a helpe it is, to be able vpon occasion, to looke to the originall: where finding as we do; *Yet fortie dayes and Ninine shall be destroyed*, I will not farther dispute it. But hauing now made this way to the doctrine of the place, I do leaue that to be touched, as God shall giue grace hereafter. In the meane time let vs pray to him so to open our hearts, that we may make true vse of the rods of our afflictions, and with patience beare his crosse, with trembling respect his iudgements, and with obedience worke his will, that his iustice be not enforced to send soorth against vs, a sentence of destruction, as it did against Ninieue. From the which the Father saue vs, for his owne Sonne Christ his sake, to both whom and his holy Spirit, be honour for euermore.



## THE XVIII. LECTURE.

*The chiefe poynts.*

1. How the Sermon of Ionas might be short and yet effectuell.
4. Numbers are obserued in Diuinitie, 5. and may be abused. 7. How they may be rightly vsed. 8. Gods mercie in forbearing sinners.
11. Sinne is forcible to draw downe vengeance. 14. It is the more fearefull, that they are not told how they are like to perish. 15. God hath many wayes to destroy. 16. No place is inuincible.

Ionah. 3: 4.

*Yet fortie dayes and Ninineh shall be overthrowne.*



**H**E little conceiueth the purpose of this Prophecie, who seeth not that Gods drift from the beginning of it was, to haue Ionas go and preach to the Niniuites. You haue seene what worke he hath had, to bring this businesse about. The sea & ayre haue bene troubled; the mariners much disquieted; Ionas himselfe

himselfe so vexed, that he hath spent halfe this booke, to tell what did befall him, because he did not preach. But at last, after all this, he is come to it; and therefore we may now very well expect a long Sermon and a large. For like to the young of an Elephant, it hath bene long in breeding: therefore it may be great. *Elephantus par- tus.* Else it may be said, that we stay long for a litle: & he came far for a small message: and a great head to a child's body: and a Preface very tedious, to a tale which is quickly ended. But God tyeth not himselfe to the rules of Rhetoricke, so to fit the fancies of men, but as in matter he is euermore the same, to speake nothing but truth, so in manner he is oft-times different, now longer and then shorter, now sharper and then sweeter. But the qualitie of his shortest speech, doth recompence want of quantitie, for much is in a litle, and in few things there are many things. Yet if that which is short be repeated many times, the frequent repetition doth also make that large; as that Psalm is no small one which hath reiterated in each verse, *for his mercie endureth for ever.* *Psal. 136. 1.* Then if our Prophet being in Niniue, and going from one street to another, had vsed in the ends and middle of them, but these words, *Yet fortie dayes and Ninine shall be ouerthrowne,* he might first haue spent his day & found himself work enough, and secondly haue left much more amazednesse in the people, that he would denounce one thing so frequently and so confidently, and say no more nor lesse, and thirdly he might also fulfill the end of his coming.

3 My text saith that he cried, and I reade of another cryer, who tooke the selfe same course in a citie of no lesse note, although somewhat meaner in quantitie. When the time was come that Hierusalem soone after was to be destroyed by the Romanes, a countreyman while yet there was great peace and prosperitie, cried day and night in the street, and sometimes in the Temple: *A voyce from the East, a voyce from the West, a voyce from the foure winds, a voyce against Hierusalem and the Temple, a voyce against new married men, and against new married women, a voyce against all this people.* This was continued by him in the selfe same words, sauing that sometimes he added, *Wo, wo vnto Hierusalem.* The man who did this was named Iesus. *Ioseph. de bello Iudaico. 7. 12.*



Hieron. in  
6. ad Galatas

I doubt not but in this case of Niniue, our Prophet was a Preacher: and I reade of another Preacher, who tooke the same course also. Hierome writeth concerning Iohn the Euangelist, that he abode at Ephesus till he was so old, and feeble by reason of age, that he could hardly be borne to Church by his scholers. But being there, and his memorie or voyce not framing to his mind, he would say againe and againe ouer, and multiply it oftentimes, *Little children loue one another, little children loue one another.* And when his scholers and auditours were wearie, with the continuall hearing of these words, and no other, they asked him the reason of it; who gaue them this answer, *It is the commandement of our Lord, and this alone is sufficient, if it be done as it should.* If our Ionas as a Preacher, should like that Preacher Iohn, or our Ionas as a crier, should like that crier Iesus, haue sung the selfe same song, and redoubled the selfe same note, I feare not, but as these men offended not in the manner, but caused much admiration, so he might haue done likewise.

Math. 3. 3.

2.

Lu. 3. 7. 12. 14

3 But I rather thinke that this case, was the case of Iohn the Baptist, who had both persons in him, *a crier in the wildernesse,* and a Preacher among the people. Yet when his Sermon is described by Mathew the Euangelist, it is in as short termes, as this was here at Niniue, *Repent, for the kingdome of beauen is at hand.* Where although the words be few, yet those were but the knitting vp, and brieft of a great deale more: for Iohn sung not one note, but rose, and fell, and varied, as occasion was offered vnto him, as in the middest of the chapter is manifest to the reader. For the Pharisees had their errand, and the Saduces had their item; and Luke goeth farther yet, the Publicanes had one lesson, and the souldiours had another, and the people went not free. Yet because the solide substance of all which Iohn did say, was reduced to that head of repentance, and to informe them, that the kingdome of grace, and appearance of Messias, was now to be seene of them, all his doctrine and preaching is layed downe in that brieft summe. So it may be rightly supposed, that this messenger did tell a longer tale in Niniue, euen the narration of himselfe, to procure more credit to his words: and the recounting of his punishment, and escaping from the same; but especially,

especially, did inueigh against those noted sins, which were in that great citie, their oppression and their rauening, their tyrannie and bloud-shedding, which they exercised vpon those who were vnder them; their arrogancie and pride, whereunto prosperitie did puffe them; their auarice and their wantonnesse, but most of all their securitie growing by their abundance: and that for these and the like, destruction and a speedie ruine should be their portion. Yet because the burthen of all, was *fortie dayes* and *destroying*, all is closed vp in those words. So that it which being folded vp, doth fill but a little roome, if it be opened and spread, doth make a greater shew. Cæsars *veni, vidi, vici*, contained much matter in it. The Publicane had but few words, *God be mercifull to me a sinner*, but they were more effectually, then the long prayer of the Pharisee. The Pater-noster is but short, but those heretikes called Euchitæ, who prayed all their life time, neuer said so much in substance, as those few lines haue in them. It is the wisdom of God, & it is the grace of the Scripture, to say much in a little; to be in shew compendious, yet indeed to be large. In fīue loues there was foode to feede fīue thousand men, in fīue words here is matter to teach many thousands more. The Lord who guided the tounge of Ionas, to speake them at first, direct my tounge now, to open them at this present. Then to auoid curiositie, or farre fetched speculation, conceiue all in these two points. First the time which here is limited, yet *fortie dayes*. And secondly, the sequele which should follow, and *Niniueh shall be destroyed*. To speake then to the former of them.

*Yet fortie dayes.*

4 In opening the Scripture, it is a custome among the ancient, that if they find any thing, wherein some speciall number is noted and layed downe, they will out of that number collect somewhat, which is obseruable, as if there were in numbers, some matter of mysterie, which by subtile conceit, or some quaint allusion, did intend a thing more then common. Few of the graue Fathers, but harpe vpon this string, which the elder sort among vs who haue read them, do know so sufficiently, that they can know nothing better. But for the younger sort, to giue

Luc. 18. 13.

August. de  
hæresibus ad  
quod vult  
Deum.

Iohan. 6. 10.



Hieron. in  
Ionz. 3.

Exod. 24. 18.

1. Reg. 19. 8.

Math. 4. 2.

Euseb. Eccl.

Hist. 3. 8.

Genes. 41. 26

Exod. 28. 17.

31.

Ios. 4. 3.

one example most naturall for this place, Hierome vpon this text saith, that this number of fortie, which is here allotted to the Niniuites, is very fit for sinners, for fasting and praying, for sackcloth and teares, all which followed afterward in them. So Moses did fast full fortie dayes in the mount. So Elias flying from Iezabell, was fortie dayes without meat. Christ Iesus the true Ionas, fasted fortie dayes saith Hierome, and left vs the inheritance of fasting in like manner, before that we eat his body. He meaneth the time of Lent before Easter, at which the Sacrament is by Christians receiued. He might also haue added, that this number of fortie might be well applyed to the ouerthrow and destruction of a citie, since (as Eusebius hath it) Hierusalem was quite razed, fortie yeares after Christs death. And to speake a truth in this question, we find in the Scriptures that sometimes numbers are pointed out for speciall things indeede, as the seuen fat kine, and the seuen leane kine, and the seuen eares of corne, to signifie seuen plentifull yeares at the first, & then seuen yeares of famine afterward. Twelue precious-stones were set in the brest-plate of the Priest, but it is there expressed, that they were to represent the twelue tribes of Israel, for whom he was to pray, and to whom he was to giue iudgement. So in the time of Iosuah, the twelue stones set vp in the riuer Iordan, and the other twelue which were taken thence by them, and pitched in Gilgal, are expressely said in the text, to note the twelue tribes of Israel.

5 So that in Diuinitie, wilfully to reiect all obseruation of numbers, is to depriue our selues of a good measure of knowledge, and to seeke to haue that concealed, which God to good fruit and purpose would haue to be knowne. But there may be an abusing of that which in it selfe is not euill; when sanctitie shall be attributed, or superstition put in this or that number, or ouermuch curiositie shall be bestowed therein, to make the world belecue that to be a point which is very much materiall for the sound knowledge of Christianitie, which indeede is nothing else, but an idle speculation of our fantasticke brayne, although with shew of ground in some thing. Did not those heathenish people put sanctitie in odde numbers, the manners of whom

whom the Poet Virgil describeth in his eighth Eglogue, where when they were to vse charmes for some purposes, he telleth that they made three streakes, and three pictures of a man, and giueth that reason for it, *Numero Deus impare gaudet. God delighteth in an odde number.* Did not old Balaam cary this opinion when going to curse the Israelites, he not only chaunged his standing, supposing one place to be more luckie, and another more vnluckie, as gamsters and dicers oftentimes do, thinking that that may fadge here which elsewhere doth not proue, but he must haue seuen altars, and then seuen other altars, and seuen bullockes, and seuen rammes, as if that *seuen* were much to the purpose. In case of superstition we need no example more familiar, then that of our grosse Papists, who in their blind deuotion, stand much vpon account, and haue their beades for that purpose: three *Credoes* for such a matter, fiue *Paternosters* for this, ten *Aue-maries* for that. See whether Christ aymed not at them, when he speaketh of vaine repetitions, and counter-chaungings of prayers, and addeth that *they thinke to be heard for their much babling.* Well fare thee Gilbert Genebrard, who doest tell vs that one Peter an Hermite of Amboyse, was the first who did inuent those beades for Pater-nosters, that we may know the authour, and he may haue the praise of that hypocrisie for his owne. But Genebrard thou hadst this (as thou professest) out of Polydore Virgil, where thou mightst haue added that, which thy authour there addeth, that these beades made now a dayes *not onely of wood and amber and corall, but of gold and siluer, are both vnto women in steede of an ornament, and to hypocrites in steede of a speciall instrument of counterfet goodnesse.* Thine authour did suspect that there was some hypocrisie in the vsing of these toyes, for the saying ouer of that, which you call *The Ladyes Psalter*. But because it is fit and expedient that euery man should be praised and commended according to the proportion of his owne inuention, and no farther, it may much be doubted, lest this Peter borrowed the ground of that, which is now fathered on himselfe, from one Paule who was some hundreds of yeares before him. For Sozomen doth tell of one

Virgil. Eglog. 8.

Numer. 23. 13. 14. 29.

2

Vide Polyd. Virgil. de inuent. rer. lib. 5. 9.

Matth. 6. 7. Genebrard. Chronolog. lib. 4.

Polyd. Virg. vt supra.

Sintque mulieribus instar ornamenti, &amp; hypocritis praecipui fucose bonitatis instrumenti.

Sozom. Hist. Eccl. lib. 6. 29



such, who seemed to dedicate his whole time to prayer, so that euery day he did say three hundred prayers which he offered as a kind of tribute to God; and because he would not faile in his reckening, he put three hundred little stones into his lappe, and at the end of euery prayer he cast out one, by which meanes he knew when his tale was vp. Thus did superstition long agoe begin to shew it selfe. In our dayes let a man of meane consideration looke into the Iesus Psalter, and see if there be not there a vaine and fond numbring of that which is to be said. In the Preface of that booke, we are giuen to vnderstand that there be three kinds of Psalters. The first is Dauids Psalter, which containeth thrise fiftie Psalmes: the second our Ladies Psalter, and containeth thrise fiftie Aues, and the third is Iesus Psalter, containing fiteene petitions, which being ten times repeated do make in all thrise fiftie. And indeede suitable hereunto there are fiteene Petitions, where *Iesu, Iesu, Iesu mercie* is ten times word for word to be repeated in the beginnings of them. And if you faile in the compt, the deuotion is not perfect. What is it to put superstition in numbers, if this be not? And where are the people kept in bondage, and blindness of darkenesse and grosse error, if it be not in these toyes? Iesus Christ open the heart of many of our nation, but especially of that sexe which is the weaker vessell, that at the last they may shake off this yoke of vanitie and superstition.

In Præfat.  
Pfalt. Iesu  
Anglicè im-  
presso.  
Anno. 1583.

1. Pet. 3. 7.

3

6 Of the third kind who offend rather in curiositie, and do not deserue to be reprooued so sharply as those two other sorts, are some that fault in Diuinitie, and some other in other matters. In Diuinitie such, as if they can catch any number, in a peece of Scripture which is to be intreated of, their people about all things shall haue that for a note, either in their preaching or writings, as if there were more in that, then in the best text of the Bible, yea such mysteries and such secrets, as that he is scant a Christian man who doth not vnderstand them; or at the least he is but a simple fellow, and fit to be despised. As for example sake: there is much in the number of seuen. The seuenth day in the creation, was the day wherein the Lord did rest: the seuenth

Genes. 2. 2.  
Exod. 20. 10.

day

day was the Sabbath of the Jewes: at Hiericho seuen Priests Iosuah. 6. 4. did take seuen trumpets of Rammes hornes, and they went seuen dayes about, and the seuenth day seuen times: and the Deacons were seuen whom the Apostles chose: and Iohn wrote to the seuen Churches, where seuen starres, and seuen candlesticks are mentioned in like manner. And this is vrged, without any reason which may imply fruit of doctrine, or sound edification, or without any necessitie of the place, and yet is pursued and followed more, then if it were an Article of the faith; as if the whole lawe and the Prophets, and the greatest meanes of coming to saluation consisted in such points as these, and in the ripping vp of Genealogies. It is good to be wise: but yet be wise to sobrietie. Not so much trickes of our owne wit, and the glorifying of our selues, is to be respected of vs, as an vp-right zeale to magnifie our eternall and fearefull maker. But for the matter it selfe, how many numbers be there, which might be amplified in such sort? As for two, to say the two tables wrought by the finger of God; the two Testaments old and new, the two persons in Christ, the Diuinitie and the manhood: the two parts of a man, the bodie and the soule. For three, the blessed Trinitie, and the three who came to Abraham. For foure, the foure beastes in Daniel, the foure wheeles in Ezechiel, the foure Euangelistes in the new Testament. For fise, the fise bookes of Moses, the fise fences, the fise wise virgins. This may be said for ten, and twelue, and thirtie, and fiftie, and many more, whom I follow not, lest I my selfe may iustly be reprooued, in this my reproofe of other. Yet I giue a tast by the way, of the *Non sequitur* of the matter. In cases of other nature, those come within this compasse, who do tye the euent of things to Pythagorean numbers, as the chaunges of states and kingdomes to the ends of seuen yeares, and of nine yeares, being multiplied vp and downe. Herein Bodine in his Methode of Historie is too free, howsoever for other matters of in- uention and good wit, scant thought of before his time, his industrie is praise-worthie. Now if any should make a booke, containing nothing else but examples of some one

Act. 6. 5.

Act. 1. 11. 20.

Genes. 18. 2.

Daniel. 7. 3.

Ezech. 1. 16.

Math. 25. 1.

Bodin. Me-

thod. Hist.

cap. 6.



number, and seruing in truth to no purpose, that should neede no other censure but to be termed, the fruite of an idle wit. From which I would that our countrey men at last would keepe their hands cleane, leauing iudgement and iudicious workes to our nation ( for which some Critickes will say that we are fit, by the stayednesse of our constitution, and robustiousnesse of nature ) but trickes to the Italians, who suppose that their wits more abound. Thus let numbers of curiositie, of superstition, and of sanctitie be quite remooued and separated from vs.

I 7 Yet being kept in measure, they haue their good and profitable vse. As first where the word of God doth apply them, directly and apparantly to any purpose, we may also do the like, and amplifie them so farre, as they serue naturally to expresse the text in question. In the last of the Reuelation there is speech of the tree of life, which is said to beare twelue fruites, and to giue fruite euery moneth, and that the leaues thereof do heale all kinds of diseases. Here to speake of the twelue moneths of the yeare, and of twelue fruites, is fitly to the matter. Yea to note that euery moneth in the yeare hath seuerall pleasures, and that some things are more seasonable in one moneth then in another, as some fishes are for speciall times, and fruites in hotter countreys ( where the daintie orchards are ) are more kindly at set seasons. And moreouer that many diseases do follow termes of the yeare; but yet that by the tree of life, there is prouision made for all these matters; in the diuersitie of whose good things, the various ioyes of heauen are painted out vnto vs; and that nothing is conuenient for heauen, but there it is to be had: all this is consonant to the place, and both for the matter and number, it may be soberly discoursed. Where there is an vse which is not forced and wrested, there the Spirit of God is so farre off from forbidding vs to apply numbers, and make our benefite by them, that it giueth vs the example. In the beginning of Saint Matthewes Gospell, in shewing the discent from Abraham to Christ, are named fourteene generations,

Apoc. 22. 2.

Matth. 1. 17.

tions, and then fourteene generations, and so againe the third time: but that is partly to helpe memorie, but most of all to note the times which were of fame, as that of Dauid, and the other of the captiuitie. In such cases as are manifestly offered by the text which is in hand, we may very well stand on numbers. Secondly I do not thinke, but we may also apply them, when we vse some allusion, which is consonant and agreeable to the analogie of faith, or in which there is reason to thinke in the true feare of God, that the Lord himselfe had a reference to such matters. Iosephus doth expound the seuen candles, which did burne in the Candlesticke in the Tabernacle, to signifie the seuen planets, and the twelue loaves of shew-bread, to note the twelue signes of the Zodiacke. Here if we belecue the assertion of that learned man, I hold it to be very lawfull, to obseruethose seuen and twelue, for the one and for the other. So he saith that the veile in the Tabernacle, of blew filke and purple, and scarlet, and fine linnen, did intend the foure elements; and he giueth good reason for that. And the same is also the opinion of Saint Hierome. Here to compare foure and foure, hath a naturall vse in discoursing of the elements, the good creatures of God. Nay it will not do amisse, if by a farther allusion we shall make application thus: that as we reade in Exodus, that the veyle made of those foure things, did hang betweene the holy place whither the Priests did come to offer, and the *Sanctum Sanctorum*, the Holy of Holyes, where the presence of God was, so that they who stood in the one, could not behold the other, vntill the veyle which was betweene them were rent or remooued: So the holiest man that is, euen the very Priest at the altar, cannot see God as he should in the high abode of his holinesse, vntill that his flesh and bodie which are made of those foure elements, be torne off and remooued away, by death and by the graue. This or the like about numbers, may be thought to be naturall and not strayned, so that I dare not determine against it; as also against nothing else, which apparantly hath true and proper vse of doctrine, or due application.

Ioseph. de  
bello Iudai-  
co. lib. 6. 6.  
Exod. 25. 3 7.  
Leuit. 24. 5.

Exod. 26. 31.

Hieron. Epi-  
stola. 128.

Exod. 26. 33.



Cyprian. de  
Spiritu san-  
cto.

But I leaue to your consideration, whether the authour of the booke *De Spiritu sancto*, ( who sometimes but not rightly, is supposed to be Saint Cyprian ) or other like to him, do keepe close within these bounds, when he especially magnifieth the number of seuen aboue other, because it consisteth of three and foure, where, saith he, three shew the three persons of the Trinitie, and foure noteth the foure elements, which intendeth that God who is signified in the mysterie of the Trinitie, is caried with a loue ouer his creatures, who are figured in the compasse of the foure elements. A man may go too farre. And this I haue obserued, by reason of Saint Hieromes note vpon this place concerning fortie, which I hold to be not vsfit for this auditorie, because it is few times touched. But now for the benefite of the vnlearned, I come to doctrine which is more morall.

8 When God giueth the Niniuites fortie dayes to bethinke themselves, it implyeth his exceeding mercie, who as he was very louing to them, when he sent them warning of their destruction, so is his loue more abundant, when he giueth them space of repentance, that they might turne away his wrath which was to breake out against them. The prayer of the Leuites is true, *Thou art a God of mercies, gracious and full of compassion, of long suffering and of great mercie.* And so is that of Dauid, *The Lord is full of compassion and mercie, slow to anger and of great kindnesse.* We can neuer sufficiently admire his bearing patience. That citie which for the manifold euill of it, had deserued to haue perished in one day, shall haue a day and a day, and fortie dayes of grace, to purge it selfe if it will. The tree which bore no fruit, shall haue this yeare of probation, and the next yeare of expectation, and shall be pruned and douned, before it be cut downe. So that Lord who is iealous in his anger, is yet a mild God in his suffering. It is obserued in men, that they are long in making any thing, but very quicke in marring of it. A house built in a yeare, may be plucked downe in a moneth. A castle which hath bene long in setting vp, by mining and powder may be blowne vp in a moment. A citie whom many ages haue but brought to her beautie, is consumed in a little time,

time, by fire put to it of the enemy. Onely God is quicke in making, but pawfeth vpon destroying, he commeth not but by fteppe after fteppe; and when he fhould ftrike he ftayeth, and turneth and looketh away, and will not roote vp, till iuftice can no longer endure. He made the heauen in a day, and might haue done in a moment, but Niniue that one citie fhall haue fortie dayes to breath in, before her ruine come. The Sunne, and Moone, and ftarres, had but one day for their creation, but man had warning for a hundred and twentie yeares, before the coming of the flood in the time of Noe; and Hierufalem fhall haue admonifhment by the Scriptures, before the appearaunce of Chrift, by Iohn the Baptift afterward, by our Sauour personally: and when they haue killed that iuft one, yet fortie yeares fhall paffe ouer, before that it be quite destroyed. Sixe dayes made the whole world, but almoft fixe thousand yeares haue bene afforded to it, before that the end ouertake it. Thus iuftice in many cafes is, if not fwallowed and deuoured vp, yet much shadowed by mercie, which sometimes ouer-weigheth it, and other times ouer-layeth it; when it is readie to rife, preuenting it and holding it downe. And there be few of vs, who may not feele this propofition true in our felues.

Genes. 1. 6.

Cap. 6. 3.

Euseb. Hist.

Eccl. 3. 8.

Genes. 2. 1.

9 If we looke vpon our own land, how may we breake out and fay, that pitie and compaffion haue abounded on vs from him. See whether he hath not lent vs as many yeares to repent, as he did dayes to Niniue, when the infinit prouocations wherewith we haue prouoked him, in hypocrifie, in luke-warmneffe, in gluttony, and in wantonneffe, in securitie and vnthankfulnes, haue called on him for a shorter time. Seueritie might haue faid, *Fortie yeares I haue bene grieued or contended with this generation;* & yet clemencie ftayeth that fpeech. He lent not fo much time to our fathers next before vs: his mercie did ftaine it felfe to afford fixe yeares to them, of free paffage of his word, vnder his gracious instrument King Edward; whose memorie liue for euer; and yet that was encombred with feditious of the fubieft, and tumults of the Commons, as alfo with

Pfal. 95. 10.



much hurrying and banding of the Nobilitie. But concerning our time the question may be, whether is more to be admired the greatnesse or the goodnesse, the length which is very memorable, or the varietie of those blessings which we do little conceiue, because we most enioy them; euen as no man noteth the benefit of the ayre whereon we breath, because we haue store of it, and yet nothing is more precious then it, or nearer to life it selfe. So in a common generalitie, God doth beare with vs all. But farther, if each man will take the paines to looke on himselfe in priuate, he may say that he hath had his fortie dayes oft-times told, together with Niniue our citie here. Saint Bernard in one

Bern. Ser. de  
triplici mi-  
sericordia.

of his Sermons shall speake that which I do meane. *The mercie and expectation of the Lord is great toward thee, for when the Angell had offended, he stayed not at all for him, but shrew him downe to hell, and when Adam transgressed, he did not deferre his punishment, but droue him straight out of Paradise. But now he wayteth for thee, he will not see thy faults, he forbeareth thee ten yeares, yea twentie, yea to old age, euen to dotage. And who is he among vs that hath not his part of this, if not to come to old age, yet at least to a great deale more age, then euer he could deserue? He who hath liued so long, as to know that he should turne to God, hath had much time yeelded him: and the least here hath scene that. But the greatest sort of vs hauing had space to do good, haue turned that another way, and haue rather found time to do a great deale of euill; and whereas therefore shame and confusion do belong vnto vs, God hath borne with vs, and yet beareth many dayes and moneths and yeares. So we haue had time with Niniue. We tast of this louing kindnesse. We go forward to prouoke him, and he goeth on to spare vs.*

Iob. 21. 11. 13.  
Seneca in  
Thyeste.

10 This is the more to be magnified, since he offereth not so full a measure of grace to all. Many of farre better parts in the eyes of flesh and bloud, more noble, and more honourable, more rich, and wise, and glorious, haue perished in a moment. Those which haue lead the daunces, haue bene straight way in the pit. He whom the morning hath scene brauing it, the euening hath beheld dying. How many haue bene

bene hastily caught away by the sword, by ruine and fall of houses, by the pestilence or by poyson, by dead palseyes & apoplexies, by diseases which men know not, by falling from their horses, by sinking downe as they stood, by dying in their bed suddenly, yea by thunder and by lightning, which doth make the eares of as many as heare of it to tingle? Which although it be all one, to a man prepared (as all of vs euer should be) as if it were at more leysure, yet how fearefull and dreadfull is it, when we looke on common men, of whom we haue little hope, that they haue called for mercie? Imprint this in your hearts and reuolue it, deare brethren, and tell me whether my speech be vntrue and false, that we haue tasted of clemency, more then this city of Ionas did. But other men must not by our example, be encouraged to deferre, and prolong their repentance, and to hope that they shall still speed so; neither must we our selues presume to take hartie grace, to run on in iniquity and vngodlinesse: for he may beare a while, which yet will not beare euer. He who is crushed with our sinnes, as a cart is loaden with sheaues, if we will not disburden him, will ease himselfe of his load, and cast that load on the ground of confusion and desolation. We may be too bold with our friend, and we may take too much of him who is most free. God beareth with man a long time, but as Dauid sayth, *Except he turne, he hath whet his sword, he hath bent his bowe and made it ready,* and we know what followeth afterward, euen the blacke arrowes of destruction. And this is scene no where better, then in the words of my text: for Ninieue shall haue forty dayes, but if then it repent not (for these threatnings are conditionall, as if God giue leaue, I may shew in the end of this Chapter) it shall be overthrowne. And this is it which at the first, I layd downe for my second part.

*Psal. 7. 12.*

*And Ninieue shall be destroyed.*

11 The saying is most true, that patience being too farre prouoked, is turned into furie. The hand lift vp the higher, doth fall so much the more heauie. If a water-course be stopped, when it breaketh forth againe, it commeth with the greater violence. If thou stand in daunger of it, let it not runne

2  
*Patientia la-  
sa vertitur in  
furorem.*



- vpon thee, but turne it another way. If fortie dayes will not  
 serue, there remaineth nothing for Niniue, but wo and lamen-  
 tation, and vnspeakable desolation. Here in the first place, the  
 forcible guilt of sinne doth offer it selfe to be thought on,  
 that it should haue in it a power to draw downe so great a  
 vengeance. God himselfe is a God of mercy, and taketh de-  
 light to be mild: and his loue is such a quality, as stayeth  
 not in himselfe, but diffuseth it selfe to other, and that to all his  
 creatures. For *his mercy*, as Dauid sayth, *is ouer all his workes*.  
 But especially vnto man, the most excellent of all things, either  
 terrestriall or visible, the glory of his workmanship, the resem-  
 blance of his sonne, the beauty of all the world. If to man then to  
 many men, to hundreds and thousands yet more, to Niniue that  
 great city, the greatest of all the earth, where were so many  
 aged persons, so many vnable women, so many sucking infants,  
 whose innocent age did keepe them from very many actuall  
 sinnes. Notwithstanding all this, that sinne should be so strong,  
 that Niniue which was externally blessed, & made the Lady of  
 all the East, by the Lords owne preferment, should by the force  
 of it be so quickly ouerthrowne. That there should be so many  
 things to helpe, in God, in man, in number, in greatnesse and  
 continuance, yet naughty sinne and vngodlinesse should coun-  
 terpoize all these, and ouer-way them farre. This is a ftinger in-  
 deed: heauy more then a mil-stone. This is it whose cry will go  
 vp, as it was sayd of Sodome. Sicknesse cannot be hid, and fire  
 cannot be kept in, but sin exceedeth them both. When it grow-  
 eth once to be horrible, God cannot forget himselfe (for it  
 standeth with his essence to be iust) but he must pay and pay  
 home. His strictnesse in iudgement may be couered with a  
 cloud, or eclipsed a while with forbearing, but it may not be  
 extinguished. He is a God of pure eyes, of innocency and inte-  
 grity, and will not be vrged too farre. Too much he sayth is  
 too much.
- 12 If a place be neare vnto him, as the signet on his finger,  
 or if you will haue more, as deare as the apple of his eye, yet if  
 there be no remedy, he will plucke off the one, and he will pull  
 out the other, & throw it a great way from him. Be Hierusalem  
 his

his owne city, and Sion the pleasing spouse of the great king of mankind, yet if she play the harlot, and do persist therein, and grow to be so hard-hearted, that she will not be reclaimed, she shall be made a spectacle of iudgement and vengeance, to all the coasts of the earth. The more that she was honoured before, the deeper shall her plague go. God will double misery vpon her, as he spake by Ezechiel, *I will ouerturne, ouerturne, ouerturne*, meaning that head and taile, roote and branches shall Ezech. 21. 27. taste of his displeasure. And if after one diuorce, which may be sayd to be in the time of the captiuitie in Babylon, he be pleased to take her to him againe, yet if she againe turne backward, and grow worse then before, her end shall be worse also. If she once come to that passe, that Iosephus himselfe could say, that their wickednesse was so monstrous, that he thought in his conscience, if the Romanes had not inuaded them, that the very earth would haue opened and deuoured them vp, as it did Corah Dathan and Abiron; or a speciall fould haue drowned them, as a generall one in Noahs time, made a riddance of all the world; or fire and brimstone from heauen, haue consumed them as the Sodomites; God will no longer endure it, but will roote them vp, and destroy them by misery which cannot be described. And whereas I speake so much as this concerning Hierusalem, what other sinfull place may not tremble? For if those who are so neare him, do so bitterly feeble the smart, what shall they suffer who are farther off? If it be thus in the green tree, what shall it be in the dry? If those do not escape whom he hath once loued tenderly, why should they hope for fauour extraordinary, who were neuer otherwise vnto him then common men? Ioseph de bello iudaeico. 6. 16. Numer. 16. 32. Genes. 7. 11. Cap. 19. 24. Luc. 23. 31.

13 If this do not sufficiently informe vs, how haynous sin is in his sight, let vs runne ouer all them, who haue notoriously bin punished in the world, and the examples of them are committed to solemne memory, as Adam & Cain and Saule, or Antiochus, or Ananias & Saphyra, or Iudas the traytor, or Iulian the Apostata; yea looke into the Babylonian Empire, or the Persian, or the Graecian, yea particular cities, Corinth, Rome or Constantinople: all these haue suffered ruine, onely for their sinnes. The future torments of hell, are prepared onely for sinners. All cala-



Cyprian.  
contra De-  
metrianum.

micities which our neighbours endure, or we sustaine here in our land, do come to vs for sinne. The speech which Cyprian vseth Contra Demetrianum, is very fit in this place, *Thou marvellest or complaineest in this stubburnesse and contempt of yours, if the raine do few times fall upon the ground, if the earth be vnsightly by the filthinesse of the dust, if the barren turfe do yeeld hungry and pale grasse, if the haile falling do spill the vine, if the ouerturning whirle-wind do marre the olive, if drouth dry up the springs, if pestilent breathes do corrupt the ayre, if diseases consume men, when all these things come by sinnes prouoking, and God is the more offended, since such and so great things do no good at all.* Now by this we may remember to thinke, that it is our sin which bringeth on vs that famine, which is euery where so bitter. Then if wickednesse be so forcible, it is no maruell if on the one side Niniue were like therewith to perish, in so short a time: but on the other side, let vs flye from all grosse sinnes, and wilfull disobedience, lest transgressing, we so farre prouoke God as they did, and so bring on our land that, which perhaps we can be content, with patience to heare of them, but should rue to feeble in our selues.

14 The second thing here worth the noting, in these words of our Prophet, is that he letteth them know, that they should be ouerthrowne, but he doth not tell them how. He himselfe did not know, and therefore he could not speake it. It was inough of their part, and too much as they thought, that the matter should be verified: they needed not to enquire of the manner. But this kept them in suspence, and made them feare the more, since they knew not what to preuent. For if they had knowne the way, their wits would haue bene busied to withstand the thing imagined. That is the froward nature of man, to turne away from the maine, and to looke on some by-thing: as in the like sort, we see the man who is complained off, to his superiour for his fault, striueth not to amend his error (take heed of that by all meanes) but laboureth to know who it was that complained, that he may be quit with him. If the Prophet here had sayd, that some enemy should inuade them, all their wits would haue bene employed (if they had beleued his message)

in mustering of their men, in scowring of their armour, in preparing of their munition, in uniting of their forces. Their citie must haue bene victualled, their rampars haue bene repaired. If mention had bene made of some inundation to follow, here trenches and there ditches had bene cut, to see whether art and labour, might haue turned away the water. And the like is to be sayd of any other set euill whatsoeuer: they would haue bene busie in prouiding for it. But now while they know nothing, they stand in feare of euery thing. They entertaine that opinion, that it is God who doth threaten them, and allowing him thereupon, to be infinite and Almighty, as amazed men they do feare, what possibly may be dreaded. He is of force to do what he pleaseth, and they onely must be the sufferers. Now as euery man will graunt, that one skilfull at defence, may rap a sillie child, who hath neither strength nor knowledge, and may strike him at his pleasure, on this side and on that side, and aboue and vnderneath, because euery way he lyeth open, so God if he see cause, can lay a burthen of any kind of trouble on men or citie, who must take what he offereth, and in no sort can auoyde it.

15 Then hath he wayes inough to ouerturne great Ninie. He speaketh by his seruant Ezechiel, of foure grieuous iudgements to chastise men withall, that is the sword and famine, and the noy some beast and the pestilence: what hauocke would these make, and cause cleane worke before them; that what escapeth of the one, might fall vpon the other, and he whom the first doth not touch, might be crushed with the last? And if these foure would touch the people, but do nothing to the Citie, then remember the force of fire, not onely rained from heauen, as on Sodome and Gomorrha, but being put to by men. How came Corinth to destruction, or Saguntum to desolation, but by fire which is one of those things, which we truly say hath no mercy? If all the world hereafter shall be destroyed with fire, what maruell then, if one city might perish with that element? Remember the force of water, which by inundation from sea, within these hundred yeares, hath deuoured great parts of Zeland, and by the ouer-flowing of Tiber,

Ezech. 14. 21.

Genes. 19. 24.

2. Pet. 3. 7.  
Leuin. Lem-  
nius de Oc-  
cultis natu-  
ræ miracu-  
lis. 4. 2.



Anno. 1557.  
Natales Co-  
mes Histor.  
lib. 10.

Agath. Hist.  
lib. 5.

Dion. Hist.  
lib. 68.

Lodo. Viues  
in præfat. ad  
libros Augu-  
stini de Ci-  
uitate Dei.

Plutarch. in  
Apophtheg-  
matibus.  
Salust. de bel-  
lo Iugurth.  
Natales Co-  
mes Histor.  
lib. 7.

within these forty yeares hath cast downe very many houses in Rome, and hath bene knowne in other places, to haue ouertur- ned many mighty bridges. Yea the generall deluge did drowne the whole world with water, when they thought themselues as sure, as Niniue now could be, & perhaps laughed at the newes which Noe brought to that purpose: therefore a speciall de- luge might quickly drowne one city, if God should loose the water. Remember the force of earth-quakes, which destroy both men and buildings. How did Lyfimachia fall, and Thessa- lonica sinke? Constantinople in the time of Agathias was sore shaken, and Antioch with a great part of Asia, neare to An- tioch, was swallowed vp in Traianes time, as Dion writeth, reporting very maruellous things thereof. Remember the force of enemies, assembled in great number and with discipline of warre, what strange things they haue done. I spake before of Hierulalem: and who thought themselues more safe, then the inhabitants of that city? and yet the Romanes tooke them. The Gothes surprised Rome, when Honorious who was then Emperour, lying quietly at Rauenna, thought the matter so vn- likely, that when newes was brought vnto him, that Rome was lost, he supposed that they had meant a fighting cocke, which he called by that name. So it might be with other places, euen with this mighty Niniue.

16 Truth it is that they had people, and souldiers in great store, a city strongly defenced, mony and much munition. yet these things are not euermore of power, to keepe and saue from an enemy. You haue heard of that speech of Philip, who neuer feared but he might take that city, whose gates were so wide, that an Assle laden with gold might enter. Iugurtha could say, that Rome it selfe might haue bene bought for money, if there had bene any to buy it. But it is the note of an historian in our age, that it is a foolish speech which commonly men do vse, to say that any city or fortresse is inuincible. For sayth he, when an enemy hath once layd siege against it, either force of gunnes by violence, or craft of mining in secret, or priuy scaling by night, or tiring out the besieged by long continued labours, or trea- son, or some stratageme may bring it to the inuader. Yea  
victuall

victuall may want within, or things fit for defence, or the garri-  
 son may be worne. And by such meanes, warriours may win a-  
 ny place. Let Tyrus be the example, which was gained by A- Q. Curtius.  
 lexander the Great. And if a hold be once taken, why is it not in lib. 4.  
 the mercy of the conquerour, both for the place and the people,  
 to be vsed at his pleasure, to be saued if he will saue, or spilled if  
 he will spill? And is a mortall creature, of power to breake the  
 greatest, and shall we not thinke that God, who mooueth and  
 the heauen doth stir, who speaketh and the earth doth tremble,  
 can plucke Niniue on her knees within forty dayes, or whensoe-  
 uer it shall seeme good vnto him? There is no doubt at all of this  
 matter. Then since they had no suspect of the ability of his po-  
 wer, and what his will was they had heard, no maruell if all their  
 hearts were filled with such a sorrow, as requireth time to de-  
 scribe it. Thus you now know the cutting Sermon, and galling  
 speech of our Prophet, which is short & not sweet: few words,  
 but full of waight; so heauy that they make the proudest there to  
 quake. Which I shall let you know, as God shall giue occasion.  
 In the meane while let vs pray, that the Lord will send vs that  
 grace, to leade our liues in his feare, that he in wrath be not en-  
 forced by the multitude of our sinnes, to intend such destruction  
 to vs, as is here proclaimed against Niniue, but that we may  
 do those deeds, which belong to Christ Iesus his seruants;

to which Christ with his blessed Fa ther and  
 his eternall Spirite be praise  
 for euermore.





## THE XIX. LECTURE.

*The chiefe poynts.*

1. The Niniuites are not obstinate, but yeeld. 3. The force of the word of God. 5. Conscience and present feare maketh sooner to repent. 6. The Pastour must not be discouraged if at the first he preuaile not. 7. The Pastour is neare to God. 8. Therefore he should be very wary. 9. The people should vse their Ministers reuerently. 10. Godlinesse is most imbraced where it may be least expected. 11. Fasts are to be proclaimed by the Magistrate. 13. The force of fasting and praying. 14. But we are negligent herein.

Ionah. 3. 5.

*So the people of Nininech beleueed God, and proclaimed a fast, and put on sackcloth, from the greatest of them euen to the least of them.*

Ioel. 2. 2.



Thath bene shewed before, how fearefull a message the Prophet Ionas brought to mighty Niniue. That yet forty dayes and Ninine shall be ouerthrowne. Yet forty dayes, and then as Ioel sometimes spake, a day of darknesse and blacknesse, of cloudes and obscurity, of lamentable horror, and vnspeakeable desolation. The great city, the rich city, the Imperiall commaunder of all the East parts, he knoweth not how, nor he speaketh not how, but be it howsoever, shall be surely destroyed. I am now to lay downe, according to the order of the story, the good intertainement which this messenger found. Who would not imagine, that men in that height of prosperity, in the top of the wheele, now bearing rule ouer a great part of the world, would haue vsed this stranger in some strange manner, sutable to that pride and disdainfull contempt, which commonly waiteth vpon abundance. That an

vnknowne fellow, simple, out of countenance, hauing neither statelinesse of apparell, nor any attendants to commend him, should come facing and threatning, with a tale of that nature, neither respecting himselfe, nor his superiours. If it be want of maners in him, he must be taught good maners: if it be lacke of wit, he must be taught wit, not to disturbe or interrupt the peace of such a city. Ahab although he knew well inough who Elias was, yet in like case would haue sayd vnto him, *Art thou he that troublest Iſrael?* The Iewes would haue ſerued him, as they ſerued Saint Steuen, ſhoute at him, ſtop their eares, runne vpon him at once, draw him out of their city, and ſtone him. Or as they ſerued Paule, crye *Away with ſuch a fellow from off the earth, it is not fit that he ſhould liue,* and then againe ſhoute and caſt off their clothes, and throw duſt into the aire. Verie few of the qualitie of the citizens of Niniue, would haue forborne to imprifon him, or doe him from among them.

1.Reg.18.17.

Act.7.57.

Cap.22.22.

2 But the Auditors here, being made of other more gentle and ſoft mettall, do beare themſelues better. The ſound of his voyce being entred into their eares, hath deſcended to their hearts, and there hauing wrought an effectuall conuerſion, reflecteth it ſelfe ſo againe, that their vttermoſt members are affected therewith. The ſoule hauing once giuen credit to this ſo imminent an euill, the whole man is poſſeſſed with a fearefull contemplation; the body quiereth at it, and all the ioynts do tremble: the voyce is liſted vp to proclaime mortification: the belly ſhall be pinched with a macerating faſt: the backe ſhall be diſguiſed with ſordidity of ſackcloth: the head ſhall be couered with aſhes and duſt; the tongue ſhall crye mightily vnto God for mercie. Yea great and ſmall of them, without any exception, ſhall thus be brought downe. Such a change, in ſuch a moment of time, was neuer ſcene. That the voyce of muſicke ſhould be turned into mourning; the ſound of the viole and harpe, into howling and ſchreeching; that the Princes and beggers ſhould be equalled together, that the daughters of Niniue, the daintieſt of ten thouſand, deprived of their delicacy, and luxurious attire, the ioy of their hearts for-



merly, and pleasure of their eyes, should lye grouelling on the ground in sobbing & bitterneſſe, as vileſied creatures and as deſiect worms. So mightily did Gods word, and the horroure of their ſinne preuaile among them. But this was a happy fall, to ſhrinke once and ſtand long for it; to ſinke a while, and riſe againe. Here becauſe the things are diuerſe, which my text ſaith they did in ſigne of repentance; to the end that you may particularly vnderſtand, ſo much of them as I thinke fit at this time to deliuer, I ſuppoſe it beſt, for plainneſſe ſake, to braunch all into theſe two heads: Firſt the force of the word, whereby they were brought to belecue the Lord, *So*, that is vpon his preaching, *they beleened God*. And ſecondly, the effect which followed of their beleeuing, *they proclaimed a faſt, and put on ſackcloth*. For auoiding of confuſion, I do not now name ſuch ſubdiuided circumſtances, as do ariſe from theſe, but they ſhall be touched as they lye.

1.

2.

I.

נאליח

*The people beleened God.*

3 I ſtand not to diſpute whether *Belohim* in this place, with the prepoſitiue letter *B*, being put to *Elohim*, be better tranſlated by they beleened *Deo*, or in *Deo*, or in *Deum*, *they beleened God*, or *they beleened in God*, or *they beleened on God*, as diuerſe diuerſly haue it; for howſoeuer otherwiſe theſe may haue their difference, yet in this place as I take it, they come all to one end: they beleened that the Prophet had reported from God, whatſoeuer he reported. But I rather obſerue the excellent vertue of the word of truth, and ſuch a force in it as cannot be vttered; that in ſo ſhort a time, as the preaching of one day (for ſo the text beareth it) by a man ſo vnacquainted with that place, in a Citie ſo auerſe from ſanctitie and deuotion, it ſhould worke ſo ſtrong an effect, that fleſh and bloud may maruell, and the naturall man may ſtand amazed at it. But is not this it, which Eſay hath compared to the ſnow and raine, who come downe from aboue, but returne not thither againe, but water the earth, and procure a fruite out of it? Is not this it which the Apoſtle doth affirme *to be liuely and mightie in operation, and ſharper then any two edged ſword, and entreth through euen to the diuiding a ſunder of the ſoule*

Jonah.3.4.

Iſay.55.10.

Heb.4.12.

*soule and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and the intents of the heart?* Is not this it which by Christ is called *a net*, which doth take the greatest fishes, euen against their will? Which as it made Iosias a religious Prince, to melt at the heart, vpon the reading of it, so it forced Felix also an irreligious Deputie, to tremble at the hearing of Saint Paule, when he disputed of iustice, and temperance, and the iudgement to come. Then surely this also might do good among the Niniuites.

4 The Law of the Lord, as Dauid hath taught vs, *giueth vvisedome to the simple*. I may adde that it maketh the rough wayes plaine, and crooked things straight; it remooueth away that which is scandalous, it doth rectifie the vntoward. *Giue me a man sayth Lactantius vwho is angry, an euill speaker and vnbridled, and by a fewv vvords of God, I vvill make him as milde as a lambe. Giue me a man that is greedy, conetous and hard, and I vvill retorne him to thee liberall, and such a one as vvith his owne and full hands vvill bestowv his money. Giue me one that is afrayd of smart and death, and forthwith he shall contemne the gallows and fire, and the very bull of Phalaris.* Let sinne (sayth Saint Chrysostome) be like an Oke which hath taken deepe roote in thee; yet Gods word is like an axe, which will hew downe that Oke, and if it do it not at one stroke, yet it will be brought about, with doubled and multiplied blowes. Saint Austen, or who-soeuer he is, who is the authour of that Treatise *De sanctis*, alluding to the parable of Christ, sayth that the word is like to mustard seede, which being first ground and then tasted, by the biting thereof maketh the countenance sowre, the forehead contracted, or drawne into a narrow roome, the teares to breake forth; but it is wholesome, and purgeth the head. So the word of the Lord being receiued, maketh the minde heauie, the bodie disquieted, the teares to drop downe, but yet all this in such sort, as that saluation is gayned with this weeping and bitterness. Then if it be so powerfull, and the basenesse of the messenger detract no-

Matth. 13. 47.

2. Chron. 34.

27.

Act. 24. 26.

Lactant. Di-  
uinar. Insti-  
tut. lib 3.Chrys. in  
Proæm. in  
Isaiam.August. de  
Sanctis Ser-  
mon 33.  
Matth. 13. 31.



1. Cor. 1. 27.

2. Cor. 12. 9.

August. de  
verb. Domi-  
ni. Sermon. 59.

2. Cor. 7. 11.

thing from it, but rather adde honour to it (for by weake things and foolish things, God will confound the wise, and his power is made perfect by vveakenesse, and the vvords of fishermen are read, but the neckes of Oratours are subdued by them, as the afore named Saint Austen hath) then no maruell if so many were pricked in their hearts, at the speech of this poore Prophet; and as being wounded to the bone, could not bee at any quiet, till the sore were both searched and healed. No maruell if this Sermon did worke as much with them, as once a letter of Paules did with the people of Corinth, whereof himsele doth witnesse thus, *What great care it hath vvrought in you: yea vvhat clearing of your selues: yea indignation: yea feare: yea great desire: yea zeale: yea punishment.* So this here procured, that all the faculties of their minde, were frightened and mooued, and bu-  
fied to the full, to turne away that wrath, which now did hang ouer them.

Genes. 3. 3.

5 And although they had many things, yea all the things that might be, to deteyne them from these good motions, prosperitie, securitie, satietie of bread, a wall of sinne about them, a sea of sinne within them, superstition and ignorance and contemning pride, which soloueth it selfe that it loueth not to bee controlled, yet the breath of one mortall man (although inspired indeede from an immortall God) doth ouertumble all. For first albeit the words of his Sermon, be most briefly set downe here, yet without question he inueighed against their sinnes, the enormitie of their liues, the crookednesse of their wayes, their outrageous impiety, their insolent intemperancie. And vppon this they were stricken with a biting remorse, and feare, that some diuine essence, or supreme Iusticer, would take vengeance vppon them. For the minde of all euill men, agreeth with Adam in this, that after that a sinne is done, there is a horroure for the same, and blushing and concealing; and there is an impression by the very light of nature, that transgression is punishable, and the integritie of iustice is louely and acceptable. The Atheniens and Greekes who neuer knew God did admire vertue, as  
may

may be euident by the deedes of Socrates and Aristides, and the writings of Plato and Xenophon; and they seuerely chastised some iniquitie; yet they knew not the Scripture. But where the Lord himselfe speaketh (if men be not impudent, euentheir faces of brasse, and their bowels of the adamant) they must needes shew a conformitie, in acknowledging the equitie of his exclamations against sinne, howsoever in some mysteries they yeeld not their consent. Petrus Maffeus a Ie- Petr. Maffeus  
suite reporteth in his historie, that when his fellowes came lib. 12. Hist.  
first to preach in the East Indyes, the Gentiles and Infidels there, hearing the ten Commaundements, did exceedingly commend, and magnifie the equity and vprightnesse of them. For what could be (thought they) more reasonable, or more holy or iust, then that men should not steale, or murther one another, or liue in adulterie, or dishonour those that bare them, or abuse the name of him, whom they accounted for their God, and so of the rest? Thus ignorant men do assent, that there is a good and an euill, a lawfulnessse and vn-lawfulnessse, that vertue is to be praysted, and sinne deserueth punishment; and this opinion well rooted in the men of Ninieue, doth make much for the Prophet. Secondly it is manifest, that his threatens were of such daungers, as were soone after to follow, so that wrath was at their gates, and vengeance at their doores, and would quickly breake in vpon them. But onely fortie dayes space, and all must to destruction. If it had bene yeares or ages, they might haue contemned: but they are put to their dayes, and fortie dayes God knoweth will soone bee expired. The long suffering of the Lord, maketh Atheistes to scorne and deride, *Where is the promise of his comming?* and the opinion of impunitie, or scaping scot-free, vntill the daie of iudgement, maketh the wantons of the world persist in disobedience. But here is no such remoouing, nor putting off of time, no repriuing till next Assises, or binding to expect iudgement a hundred yeares after, as once the Iudges at Athens serued a woman, whose cause they knew not how to sentence. It is a daunger which is to follow immediatly, Aul. Gellus.  
12.7,



2.Reg.20.1.

Cornel.Ta-  
cit. Annal.  
lib. 15.Plutarch.in  
Catone Ma-  
iore.Plin. Natu-  
ral. Histor.  
lib. 15. 18.

that will make men looke about them. Tell a scorner in his iolity, that he must dye one day, he answereth *what remedy*, and maketh no more of it; but let him heare that which Ezechias did, *Set thine house in order, for now thou must dye*, or as Nero sent word to diuerse, that they by their owne hands must foorthwith make away themselues, or else they should dye with torture; and this ruffler is by and by abated in his courage, groweth pale in his countenance, and is deiected like a miserable caytife. Cato had oftentimes cryed out, that Carthage must be destroyed by the Romanes; that it was too neare a neighbour to their citie. For a long space together, he made no speech in the Senate house about whatsoeuer businesse, but that was brought in, as his conclusion in euery Oration. But this earnestnesse of his preuailed not. And that so much the rather, because Scipio Nasica with a contrary opinion, did in euery speech maintaine, that it was for the good of the Roman common-wealth, that Carthage should continue. Yet as Pliny writeth, when Cato on a day, brought a greene figge into the Senate house among them, and auowed vnto them that but three dayes before that figge was growing in Carthage, he made plaine demonstration to them, that if the wind did serue, and all other things were ready, within the space of three dayes, an enemy might come from Carthage to Rome, with a flecte of ships, and an armie, and besiege them in their Citie. And the nearenesse of this daunger, did so much moue, and earnestly affect the beholders, that whereas they could neuer before be brought to it, they gaue not ouer till Carthage were layd on the ground. Beware of euill at hand: it is that which stingeth in earnest. The word of God coupled with these two attendants, first that sinne deserueth punishment, and then that this plaguing was immediatly to follow, hath preuailed so farre, from the mouth of Ionas.

6 A thousand things beside these do waite vpon the word of God, as allurements, reasons, promises of infinite variety, and that doth fasten one way, which doth not catch another, and that is done one day, which is not done another. Then let the faithfull Pastour, who standeth betweene the Lord,

## THE XIX. LECTVRE.

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Lord, and the consciences of the people, still hope the best of his labours, that his harvest may be great, although yet he reape little, of an of-ward, and vntoward, and stif-necked congregation. Let him plant with diligence, and let him waite with patience; let him teach and let him pray, and God will giue an increase. But let not him appoint the time, and be wiser then his maker. It is the Lords owne word, a softening, seasoning, piercing, a working, winning word, and by the force thereof, he who hath fished a whole night, and caught nothing, may make a draught to be wondered at, in a Sermon of one houre. 1. Cor. 3. 6.

That sinfull man Ionas, who lately by his notorious disobedience, and sleeping vpon his fault, had prouoked the Lords high displeasure, and was accordingly chastised for it, hath his labours so countenanced, and graced euery way by his master, that he stirred the greatest city that all the world had, to fasting and repentance. And shall thy single heart deuote it selfe to the Lord, and consecrate all his ability, sincerely and entirely to the honour of his name, and to the enlarging of his kingdome, and shall not a blessing follow thee, yea an inestimable blessing? Onely see that thou do serue him in integrity of thy soule, and go in and out as thou shouldest, without halting or paultring: and if thou gaine not much, yet thy ioy is with the highest, and thy comfort is with that blessed one, that thy heart doth beare thee true witnesse, that the fault is not in thee. He who laboureth to draw other vnto euill, although he preuaile not, yet he is punished as a naughty man for his wils sake, when he speedeth not (this most plainly appeareth in August. lib. 1. cases of treason.) And God forbid, that the pastour who ende- Cōtra Cref-  
conium Grā-  
matic.

uoureth to bring the stray sheepe home to Christs fold, should loose his reward with the Lord, for his willing trauels sake, although he should be refused or reiected by men. This is the comparison of Saint Austen. And he addeth farther afterward, that Christ wept ouer Hierusalem, and professed that he would haue gathered them together, as a hen gathereth her young Matth. 23.

ones vnder her winges, and yet they would not. By this 37.

sayth he, he intended to teach vs, that if we strue to conuert mento grace, and do not obtaine our purpose, we should



Psal. 121. 4.

Hebr. 2. 13.

Exod. 14. 31.

not thereupon sinke and be discouraged in our hearts, because Christ sped so before vs. So if we do our dutie, we are sure on euery side. To winne nothing, is the worst that in reason can befall vs: yet we our selues do fare well. But if our faith bee stedfast, and we apply the meanes without fainting, we may build so farre vppon God, in the confidence of his promises, that for his owne names sake, and for his Churches sake, our worke shall grow and prosper. If the heart within be perfect, and the externall powers be vowed to God as a sacrifice, our lippes, and tongue, and mouth, shall be instruments of his prayse, to the great loue of the godly, and wonderment of the wicked. It is more then an ordinarie trust, to be put in trust with such Oracles, and that eye which neuer slumbreth, doth follow and obserue those, who haue this in their charge: and if this trust be discharged, he crowneth his seruants here in this life with much comfort. For there is no ioye like to this ioye, when a man doth tread the steppes of the Saviour and Redeemer of the world, and is a meanes vnder God, to saue the soules of them, for whom Christ came from heauen. There is no comfort like to that comfort, to stand in a congregation, and turning this waie and that waie, in humilitie to say vnto the Lord, *Behold here am I, and the children which God hath giuen mee.*

7 Having other things to discourse, I feare that I stand too long on the force of the word of truth; and therefore I steppe a little farther. It hath extorted and wrung out from these Niniuites (although they formerlie had bene stubburne) a faith and beleeuing on it. *The people of Ninue beleued God.* But why is it not sayd that they beleued the Prophet, but that they beleued God? The authour is here named, and the instrument is vnderstood. Ionas did speake in Gods name, and they receiued it as from God. They respected not this mans weakenesse, but thought vppon the maiestie of the sender. And they are sayd to beleue God, who beleue a man speaking by Gods

word. In Exodus the text hath, *the people feared the Lord,*  
and

*and beleened the Lord and his seruant Moses.* In that place both are named. But commonly the messenger, as being a person necessarily vnderstood, is included within the mention of his maister the sender. So the Prophets in old time did euer more vse, *Thus saith the Lord:* and yet it is intended that they also did speake. By this we may conceiue the regard which God doth beare to his seruants, the ministers and preachers of the word, that as he doth impart his name vnto Magistrates, *I haue said that you are Gods,* so he communicateth his spirituall actions with his pastours, and doth giue to them as to a kind of fellow-workemen, the credite of that which is his owne, and so backe againe assumeth to himselfe their actions and their sufferings. *They haue not cast thee auvay, but they haue cast me auvay that I should not raigne ouer them* saith God vnto Samuel. *Thou and all thy company are gathered together against the Lord,* saith Moses to Corah, *and vwhat is Aaron that you murmure against him?* God doth attribute to Ieremie that which belongeth to himselfe. *Behold this day haue I set thee ouer nations, and ouer the kingdomes to plucke vp, and roote out, and to destroy and throw downe, to build and to plant.* It is a great warning to vs who stand before the altar, that in regard of his holinesse and righteousness whose person we represent, our cariage and behauiour should be framed to a resemblance of the immaculate Deitie: that we liue if not like God (for who can match that sanctitie which resideth in that pure essence) yet like to men of God. The titles which we beare, the office which we sustaine, the person which we present, the neerenesse of our vocation to that absolute integritie, which is onely in one great maiestie, are remembrancers vnto vs of this. Then we had need be aduised, how we take this office on vs, and how we vse it afterward.

8. God is a God of knowledge, and of inconceiuable puritie. The Priest should tread those steppes. The *Vrim* and the *Thummim*, the light of knowledge and perfection, should rest vpon his breast. He should know how to put a difference, betweene a sheepe and a sheepe, to speake a woord.

Psal. 82. 6.

1. Sam. 8. 7.

Num. 16. 11.

Ierem. 1. 10.

Exod. 28. 30.



Gregor. Pa-  
storal. curæ.  
part. 1. cap. 1

Bernard. de  
aduentu Do-  
mini. Serm. 3

Gregor. pa-  
storal. curæ.  
part. 2. 11.

in due season, to bind vp that which is broken, to beat downe that which is froward. There is committed to him as Gregorie calleth it, *the art of all arts, and science of sciences, the regiment of mens soules*. Then he had need know how to handle them. If one should haue in a viall or glasse, the precious bloud which distilled from Christ on the crosse, and were forced to remooue it, and transport it from place to place, how wise should this party be, that he did handle it warily, lest if the glasse should breake, all should perish? This were no charge for an ignorant or silly body. But the Minister as Saint Bernard hath well obserued, hath the keeping of those soules in his congregation, whom Christ loued more then his bloud, for he who was no vnwise merchant, gaue that to redeeme them; and therefore he who should haue to do with these, should be no babie for knowledge and vnderstanding. How fearefull should an ignorant and vn-skilfull person be, to runne when he is not called, and to thrust himselfe into this businesse? He will be in place of God, who hath scant the sence of a man: for I wish that in diuerse places, there were not such, as want those cōmon complements, which men of reason haue. He to whom you would scant commit the meaneft thing to be gouerned, must rule that which is most precious. Euery man should put to his hand to amend this errour, which crept in while Poperie raigned, and can hardly yet by so many good lawes, be vtterly rooted out. Let Patrons thinke on this, who for gaining a little trash, which is cursed by God and all goodnes, as being a sacrilegious thing, set such to guide their owne soules, and the soules of their sonnes and daughters, their seruants and their tenants, to heauen and eternall blessednesse, as a man of vnderstanding would scant set to guide his husbandry, yea his cattell to the water. A blind god among Christians, is ridiculous and contemptible, but a blockish god much more. But he who is to thee in Gods place, is apparantly blind and blockish. How filthie a thing is it saith Gregorie, that a man should be to learne, when he is in place to teach? As in knowledge, so in life we should approch to Gods image, and therefore we shold carefully estrange our selues from all notorious crimes. It is farre from that Highest to be spotted or disorderly: so it should be far from

from vs, as much as mans frayltie may suffer. A little staine in a white garment, doth make a sensible blemish. Such things as are conspicuous, haue their faults seene most easily. Cut off the haire but from one eye-brow, and how disguisedly will the face looke? there is little taken from the bodie, but a great deale from the beautie. It is Saint Austens comparison. Thou art in place to purge other, therefore first purifie thy selfe. Thy people are to thee, as the shadow is to the bodie. If the bodie stand vpright, the shadow is vpright also. But maruell not if the shadow do double, if the body be first crooked. Thy fals draw other on with them. For thy callings sake, and for his sake whose marke is stamped in thy forehead, haue an eye vnto thy wayes. But aboue all follow him in this. He sitteth on high in the heauen, & there is no earthinesse with him: let not thy celestially spirit be fixed vpon the earth, and lye groueling on the ground. Thy outward man, and thy inward man, and all thy conuersation must be aboue in heauen, not in scraping or in scratching, as if thou hadst a perpetuall habitation in this world. How shall other by thy example learne to contemne that world, which thou with greedinesse doest embrace, and shewest thy selfe, as if thou hadst lost much time at thy studie in the Vniuersitie, and wast now to recouer it, with a preposterous emulation, of the fiercest hungry worldlings? There is nothing farther from heauen then this; there is nothing more vnlike to thy maker. It is noted that those creatures which are nearest the earth, take most care to get store: those which are more remote, are lesse busied, but those who liue next the heauen, haue their hearts least set vpon it. What hoordeth like the Emet or pismire, which is an earthy thing, and dwelling thereupon? But the birds of the ayre, who flye next to the heauen, as Christ himselfe doth teach, *do neither sow, nor reape, nor carie into the barne.* Let thy meditations cary thee much higher then their wings, that although thou liue with men, yet thy loue may be with God. So thy celestially contemplation, thy pastourlike conuersation, thy knowledge fit for a teacher, may shew that thou art one of them, by whom the Lord doth speake, and that title shall be giuen thee. And so much for the Minister.

August. de  
ciuitate Dei.  
11. 22.

Philip. 3. 20.

Sarisbur. de  
nugis curia-  
lium. lib. 7. 16

Prou. 6. 6. 8.

Matth. 6. 26.



Origen. in  
Iosua. Ho-  
mil. 7.

Theodoret.  
Hist. Eccles.  
lib. 4. 29.

1. Tim. 5. 17

Cyprian. de  
Lapsis.

9 But the people are also taught from hence, to yeeld an vnfaigned reuerence, to their pastors and preachers, yea although they be such as haue their infirmities. For who had more then Ionas? and yet his speech is called Gods speech, & the beleeuing of his words, the beleeuing of the Lord. The profite which is brought by the true Pastours to their congregations, their maister who doth send them, and the message which they bring do deserue to be well regarded. It is more then men do accompt it to seeke out what goeth astray, to comfort the broken hearted, to leade in the way of peace, to feede that with spirituall foode, which otherwise would perish. To ouerturne the strong holds of Satan and of sinne, is that which is worth the receiuing. But as Origene once said, as the wals of Hierico fell downe by nothing, but by the trumpets of the Priests, so be the strong holds of Satan ouerthrowne by nothing, but by the doctrine of good teachers. These come from the immortall Lord, who is a iea- lous God and a terrible, and doth hold the disgrace done to his Ministers, as a disgrace offered to himselfe, and punisheth it accordingly. A Christian captaine could once say to Valens the Emperour, that he lost a victorie for abusing of Gods ministers, and they (saith he) who fight against the Lord do prosper in nothing. Moreouer, the message which they bring, is the true peace of conscience, and ioy in the holy Ghost. A treasure beyond all treasures: and although they be but earthen vessels, (and therefore brittle) who bring it, yet for the treasures sake, they should be well intreated. How do they keepe this lesson, who accompt it part of their happinesse, if with facilitie they may abuse and with promptnesse depraue those, whom in truth they shold honour, for so the Apostle speaketh, and yet they will be Christians, and men knowne for religion. Thou who so doest, art an unhappie man: thou wrongest thy self and knowest it not. Heare what Saint Cyprian saith vnto thee: *Thou art angrie with him who laboureth to turne away the wrath of God from thee, thou threatnest him who intreateth the mercie of God for thee, who feeleth that wound of thine, which thou thy selfe dost not feele, who powreth out those teares for thee, which thou thy selfe perhaps dost not powre out:* for thus the true Pastour doth. I may adde,

adde,

adde; Thou wicked heart, why doest thou render him so ill thanks for his labour? Comcest thou not vnto his Church? by that meanes thou debarrest thy selfe, from the communion of Gods saints. Doest thou come, & ioynest not with him in prayer and inuocation? then thou secludest thy selfe from a multitude of men, who call vpon the Lord: and it is better that thou hadst beene absent; for now thou condemnest thy selfe, for coming and yet refusing. But thou prayest ioyntly with thy Pastour: then let Saint Chrysostome speake vnto thee, *when he saith, peace be to you, (as we say in our Liturgie, the Lord be with you) thou answerest, & with thy spirit,* (for in old time, they replied so also, as we do now.) *Thus thou sayest in the Church, and as soone as thou art come out, thou impugnest him, thou despisest him, thou reuilest him, and priuily with a thousand reproches thou rentest him and tearest him: what a peace is this to his spirit, which thou doest wish vnto him?* Take heede and be aduised o you sonnes of men, lest despising those whom your God fauoureth, you purchase his high displeasure. Learne of the Gentiles of Niniue, to thinke of God in his messengers, and by the visible creature, to remember the inuisible Lord, and to respect them both, the Eternall for himselfe, the other with a reference, because he commeth from him.

Chrysost.  
Homil. 33. in  
Matthæum.

10 Now to returne to my Prophet: by him speaking from God, and by God sending his word, his louing, moouing word, faith is wrought in the Niniuites, according to that of the Apostle Saint Paule, *that faith is by hearing, and hearing by the word of God.* They by a terrour apprehend the conscience of their sinnes, and imagine that without repentance, destruction and vnauoidable desolation is at their doores. See the straunge effect of one sermon, and the doctrine of one day (for so I do still take it) among a forlorne people. The stonie heart is made like waxe, the flintie mind is made soft. But how strange a worke is this? where something was expected there nothing is to be found, and where nothing was looked for, there it commeth in great abundance. There is more treasure in a wilderness, then in the treasure house. He had long preached to the Israelites, and Israel was not Israel, but a disobedient nation: Gods people

Rom. 10. 17.



Matth. 2. 1.  
Chrysoft. in  
Matth. Hom.  
7. & 8.

were now become a Niniue, or a Babylō, in comparison of that which they should haue bene. He commeth among the Niniuites, and there he findeth more of Israel, then he did in his own countrey. The circumcision scorneth, and the vncircumcised are made heires of the promises. The children prooue to be rebels, and the rebels are chaunged into children. So in the time of our Sauour, the Iewes who dwelt neere, contemned and neglected Christ, but the wise men who dwelt a great way off, came from farre vnto him, and adored him. *A new thing saith Saint Chrysoftome, and maruellous to behold: Palestina lyeth in wait to destroy Christ in his cradle, and Egypt receiveth & harboureth him.* So those who are nearest to the Sanctuarie, are sometimes farthest from sanctitie. The Moone hath least light, when it is nearest the Sunne, but when it is most remooued from him, then it is full of beames and brightnesse. They who heare the word but few times, make more profite, by opening all the hatches of their hearts, and by swallowing it and deuouring it, euen as the chapped earth doth the raine, then those who by a wantonnesse, and euill disposition, do loath euen the foode of Angels. He goeth little abroad who seeth not this experimented: poore people of the countrey, who heare not of God many times, do more attentiuely regard, and more fruitfully receiue one sober and graue instruction, comming from a godly Preacher, neuer catching nor censuring at it, then those places which we take to be most solemne auditories. This is no fault in the word, neither is it to be blamed in the poore people, but it is a shame for the other, who yeeld not their best deuotion. Israel scant lendeth an eare; but Niniue cares and heart, and doth not stay there, but will giue triall outwardly of their intendment: a fast shall be proclaimed, and sackcloth shall be put on, that if any thing may mitigate the furie of the Lord being offended, that may not be forgotten. And this is it which my second part in this place doth offer to me.

*And they proclaymed a fast.*

This Sermō  
was preached on the  
A& Sunday.

II It may seeme an vnfit time, to speake of fasting and sackcloth, when feasting and gay clothing are in their heighth among vs. But blessed be the God of our Soueraigne, and of our land,

land who sendeth vs such peace, as that we may in some measure, haue fruition of these things. It is a mightie blessing, if we compare it with the estate of our neighbours. I will therefore not vnadvisedly, but of purpose deferre this, which is here mentioned concerning sackcloth to the next verse, where it shall haue ashes with it: and I will put ouer almost all the circumstances concerning fasts, to that which afterward followeth; onely noting now, and that as I take it, not vnfitly for this audiorie, by whom solemne fasts and abstinence, whensoever they are called, should be designed and appointed. If any man will suppose, that here the people of Niniue did helpe to set this forward, I will not be against his opinion; for in as much as they are first named, I will not be difficult to thinke, that they hearing the voyce of the Prophet, might by themselves or by meanes, haue recourse to the nobles, and the nobles to the King, and so make knowne their terrour, yea in humbleness be solicitors & beseechers, that there might be a humiliation. For in this sort the feet may be a monitour to the head, the seruants of Naaman to <sup>2. Reg. 5. 13</sup> Naaman their Lord, the subiects to their Prince, the gardiner to the greatest. But the letter and plaine words of the Prophet, is contrarie to that surmise, that the people did decree it. It was the King and his nobles, who made the Proclamation. And albeit at the first it be briefly said, that the people proclaimed the fast, yet obserue what followeth, and the matter will be euident. The manner of Scripture is sometimes to propose an action, at the first in grosse, and then afterward to particularize the circumstances of it. So here it is, and the next verse as an Exegesis to the former, doth explaine the difficultie. Moreover the name of *people* may signifie all the inhabitants, and in them the King and the nobles, as *populus Romanus* did include the Consuls, and Senators, and Equites as well as the commons. Then the commandement for the fast did come from the king: and that among Gods people hath euer obtained, and beene obserued, that the Magistrates and Elders should determine of it, and not inferior men.

12 In the time of Iehosaphat, when the enemies came in <sup>2. Chr. 20. 3.</sup> great multitudes against Iuda, the king thereof Iehosaphat pro-



claimed a fast. At the comming vp of the people from the captiuitie of Babylon, the gouernour Ezra proclaimed a fast, to intreat that God would be pleased, to defend them by the way.

**Ezra. 8. 21.** When Esther was to aduenture her life for her people, she gaue order being Queene, that such an abstinence should be held for three dayes. The like may be gathered from the prophecie of Iosiel, where they are bid to sanctifie a fast, but it is added also,

**Esther. 4. 16.** blow the trumpet; which in the Leuiticall lawe, was onely to be blowne by the sonnes of Aaron. The high Priest had a finger, both in the trumpet and the fast. Euen Iezabel knew

**Iosiel. 2. 15.** this, who wrote to the Elders and Princes of Samaria, or some other citie where Naboth dwelt, that they should commaund a fast. It must be the publike crier, and publike authoritie, which must set abroad such things. So it was in England in the fifth yeare of her Maiesties raigne, when by the most sacred power vnder God, and by aduise of the chiefe gouernors, it was established, that ouer all the land, there should be set abstinence and prayer, that the Lord would be intreated to stay the hand of his destroying Aungell, who then ouerthrew many thousands in this kingdome, with the plague of pestilence. The people in their parishes, and Ministers in their charges, may be remembrancers, in modest and godly manner, to the Church-gouernours, to exercise this dutie of Christian obedience, when the wrath of the Lord doth hang ouer by greuous famine, or the sword or pestilence, or other the like daunger: but neither of them may assume that prerogative to themselues, to inioyne or to publish a solemnitie of that nature. It is no true fast in a Christian common-wealth, which is begun and ended, with manifest disobedience to that superiour power, which doth serue the same God with them. Do thou expect direction from them, whom the Lord will haue to rule, and be not so censorious or Criticall toward them, whom thou (when thou doest wisely and reuerently consider of it) doest know to be no enemies to God and true religion, as to thinke that they conceiue not the conueniencie, and necessity of extraordinarie humbling of mens soules to the Almighty, especially when they are warned of it, and religiously requested.

Much

Prou. 25. 3.

Act. 10. 30.

Much lesse do thou suspect them to be hard hearted and insensible. Salomon telleth vs, that *the Kings heart no man can search out*, & Magistrates in great place vnder him, are not at all times to acquaint all men, with their counsels and intents. But to suppose the worst, if the time do require it, and God doth expect it of vs, and yet those whom it most concerneth, shall withhold and detaine such an exercise, yea after solicitation and request thereof made; thou mayest then vse thy discretion for thy selfe and thy familie, but especially for thy selfe, like a good Cornelius, and without any murmuring concerning other men, or seditious complayning, do thou double thy deuotion. Fast twise if God do so mooue thee, in steed of euery single time before intended; once to turne away the wrath gone out against the land, and secondly, that the Lord will mooue them that be in authoritie, to do that which is truly pleasing in his eyes. So thou hast saued thy owne soule, and the burthen shall lye on the conscience of other. But take heede of seditious singularitie, and over-weening contempt, and condemning of other, lest thou more offend with that, then thou profite with thy abstinence. Diuinitie will not iustifie it, that if a Christian state shall giue solemne entertainment, for dismissing of Embassiadours, who may be suspected to come about no religious practise, the Ministers on the other side at the same time, and in the same place, should of purpose to crosse the first, proclaime a solemne fast: or if the chiefe Church-gouernour should bid stay a while, for reasons not irreligious, inferiour men should therefore make a great deale more hast. Neither may the examples of others make good this. We liue by lawes, not by examples. Euery man must not carie the sword, or be a commaunder. Good things may be done amisse, and so the goodnesse of them may be impeached. It is good to deface idolatry, but whē multitudes in places where as now reformed Churches be, haue run into the tēples, & with violence haue plucked downe the images, and taken away the Crucifixes, and made haucke of the vessels and superstitious things, to speake most mildly of it, it was not well; but it had bin much better, if publike authoritie had beene therein expected. Men who are priuate persons, must wait for Gods leisure, and



not runne before their maker. Saint Paule was wise, and commaunded that all things should be done in order. Take heede then of disorders, and such gaps as these may be to enormitie. I speake vnto the wise, and therefore shut vp this point, with that saying of Saint Bernard: *If euery man shall be caried according to his owne motion, after that spirit which he hath receiued, and do flye vpon euery thing indifferently, euen as he is affected, and do not hasten to it by the iudgement of reason; while no man is contented with the office assigned vnto him, but all will attempt all things alike, by an indistinct administration, it will not be an vnitic, but rather a confusion.*

Bernard. in  
Cantic. Ser-  
mon. 49.  
*Si suo quisque  
feratur impe-  
tu. Non plane  
vnitas erit, sed  
magis confusio.*

13 Let not any man mistake me, as if I did dislike the Christian solemnitic of the most publike abstinence: for farre be that from me. My Ionas too well knoweth the fruite of that in his Niniuites, among whom it wrought not least with the eternall Father, when so openly and generally they did that which they did: for all of them did fast, and all of them put on sackcloth, from the highest to the lowest. The King and his Princes began, the people followed after: but the greatest beginne, and the least follow. The eldest are not excluded: the youngest are not excused: for the child but of one day old, is of spotted seede and corrupted. But all of them ioyne together, that if one want deuotion, another may be right; if one of them preuaile not, yet the multitude may obtaine. What a sight was this to behold, that young and old, male and female, the Ladies and their handmaides, the Nobles and their seruants, should be ruefully lamenting on their faces, with voyce lift vp vnto the highest heauens? How would this pierce to the throne of the vnapprochable Godhead, what heighth could keepe this backe, what cloude would not this seuer, what heauen would not this enter? When so many thousands crye, al Niniue with one eccho, without fraude or hypocrisie, how could God chuse but heare, for the great mercie which is in him? The ioynt prayers of mortall men, haue much force with the Lord. For, to speake after the manner of men, suppose that he were hardly bent to take vengeance vpon a nation, & at first when they should call for mercie, would seeme to be on sleepe; yet would not this awaken him,

Psalm. 51. 5.

him, when he should haue no rest? when on the right hand and left hand, before him and behind him, at the doores and at the windowes, and at the floore which is vnder him, there should be knocking and bouncing, which will not be answered with silence, nor take any deniall. The diuersitie of the noyses, as the shrill voyce of the infants, the wailing of the women, the howling of the men would moue him who is most setled. Their various importunitie will wring foorth pitie from him. Then it is a fault in vs, that when Gods heauie hand, doth lye sometimes vpon vs, we come not with our forces vnited to sollicite him. We do in a sort strain curtesie, who it is that shal go to Church, but the most will be away. And those who come do it so coldly, that it is as good that they were absent. It is the great congregation of spirits thoroughly mooued & kindled in deuotion, which doth winne God ouer to vs. When citizens who haue transgressed, shall open their gates to their Prince whom they haue offended, and the men and women and children, shall lye prostrate at his feete, and acknowledge themselues wholly at his mercie and discretion, his heart melteth on them, and spareth them being thus cast downe. So would God deale with vs. But our proude mind commeth not to this: although much miserie be vpon vs, we cannot tell how to stoupe. Saint Basile complaineth, that when a most grieuous famine pinched his citie of Cæsarea, yet very few of the inhabitants sought for remedie. *I come saith he to Church to preach or to pray, but scant any is ioyned with me. The men are about their marchandise, the women about their profites. But very few are with me; and those who be, are so gaping and wearie, and so itching vp and downe, as if they looked still when he who readeth the Psalme, would make an end, that they might withdraw themselves from the Church as from some prison. The most here are the scholers who come from the schoole, which take this comfort by it, that they are from their bookes the while, and make no more use of it: but the stronger sort the while are carelesly gadding through the streetes.* See if he paint not out as with a most perfect penfill, the time wherein we liue. God hath sent vs such a famine, that if vnder his blessing the seas had not serued vs more happily then the land, to the eternall praise

Basil. Serm.  
contra diuites auaros.



of merchandise, many thousands of men besides those few which are lost, had perished, and the Lord knoweth what had beene done. And yet the prices of all things continue exceeding deere. Now in this case do we from the greatest to the least, assemble before the Almighty? Nay as Basile saith, few come, and those who come, come so carelessly and sleepily, as if they were not present at all: but in many great townes and cities, vpon a day of ordinarie Lecture, men and women are so scant to be seene, that indeede the boyes of the schoole are more, then all the Church besides: and yet they be not many. This is a fault which cannot be excused; & the greatest herein do as commonly offend as the meanest. How would the Pastour delight, to see a great flocke about him? how would euery true heart ioy, to heare the sound of Psalmes sung, like the showte of a mightie armie? How would the Lord be pleased to be moued & called vpon, by the prayers of such a multitude? We cannot excuse this,

14 Yet I commend the men of Niniue, for what they did, they did wholly. I pray God that it neuer fall out, that they  
 Matth. 12.41 stand vp in the iudgement, and condemne many of our nation, for their forwardnesse and our backwardnesse. For what do we in comparison of those infidell heathen men? We haue receiued gifts farre before them, but bring forth fruite farre behind them. There came one man to them, but we haue had many hundreds: a straunger was their sollicitour, but we haue had of our owne: God hath powred the spirit of Prophecie on our sonnes and on our daughters, our young men haue seene visions, our old men haue dreamed dreames. They were onely taught by threatnings, but we haue had sweete promises, and perswasions, and allurements: and when these haue not serued, we haue felt the smart of the rodde, by a hunger and by a sickness. They had the word but one day, or a very little time, but we euen fortie yeares, a goodly space and a large: and therein line after line, and precept vpon precept, now a little and then a little: yet in so many diminishments and extenuations of theirs in comparison of vs, they repented, and all of them repented in sackcloth and ashes, in fasting and lamentation, but we without repenting, go on to prouoke his wrath. Then what  
 A& 2. 17. should

should stay Gods furie, that it doth not breake out against vs? Nothing certainly, but some few such righteous, as were not to be found in Sodome: but especially his owne mercie, which followeth vs vnthankfull persons, for his owne sake, and his Sons sake, and for his Churches sake. Let vs pray that this fauour of his may yet lengthen, that it be not cropped off with violence, that we feele not that indeede, which the Niniuites did but heare of, yet a very little while, and much sorrow and affliction. God the Father turne this from vs: Christ Iesus euer fauour vs; the holy Ghost still preferue vs, and to them be eternall glorie now and for euermore.



## THE XX. LECTVRE.

*The chiefe poynts.*

1. The word in diuerse worketh diuersly. 3. The causes of meener men concerne Kings. 4. Things are concealed from many Kings. 5. But they should take notice of them. 6. Good things in Princes are much respected by God. 8. Examples of great personages draw on the meener to goodnesse. 10. The Kings humilitie in coming from his throne, 11. and putting off his attire. 12. The vse of sackcloth. 13. Correction must be of those things, where the errour is. 14. The inward mind maketh true repentance.

Jonah, 3. 6.

*For word came vnto the King of Niniueh, and he arose from his throne, and he layed his robe from him, and couered him with sackcloth and sate in ashes.*

**H**at saying of Saint Paule is a most true speech, that the Ministers of God, & the ministration of the word, are to some the fauour of death vnto death, 2. Cor. 2. 16. and to other the fauour of life vnto life. And so is that also, which we find in Saint Gregorie, that Gregor. Moral. lib. 29. this woord is like the Planet, or wandering starre Venus,



which vnto some is Lucifer, a bright morning starre arising in their hearts, whereby they are rowzed vp, and stirred from iniquitie and sinne, but to other is Hesperus, an euening setting starre, whereby they are brought to bed, and layed asleepe in impietie. To this purpose we neede no example more significant, then the preaching of our Prophet, whose words by their contemptuous receiuing of them, were a meanes of condemnation to the Israelites, adding hardnesse of heart to their rebellion and vnthankfulnesse; but were such an occasion of peace to the men of Niniue, that no where in the world, hath the word by teaching wrought greater effect, in so short a space of time. In the describing whereof, I lately gaue but a glaunce, dealing no otherwise therin, then if the gardiner topping a tree, should cut off here a bough, and there a shred, that he might afterward come to the maine stocke it selfe. So I haue prepared the way, to shew the meanes of the fast and repentance in that citie, by touching the precedent circumstances: but whereas exegetically or expository-wise, it is now more largely amplified, I am at this present to discouer particularly the substance of all that is here done.

2 When the Prophet then hauing entred the citie, had in terrible and fearefull sort cried out, that yet for some few dayes it might be spared, but after that glasse runne out, Niniue must be ouerthrowne, the auditours are affected with that horreur of conscience, and miserable molestation, that by their disturbance, their King doth take notice of the imminent daunger, which was denounced from God; and being prouident for himselfe, and his people which were vnder him, he taketh a course, I cannot tell whether more holy, or more happie, to turne away the wrath, which was comming out against him. For by a Proclamation which was made with good aduise, he inioyneth a fast for the taming of the flesh, a generall fast both of men and cattell. But to the end that he might seeme to be most liuely touched himselfe, and that he might the more stirre vp the people to deuotion, he performeth all ceremonies of debasing and deiection. He who sate in his maiestie before, now ariseth vp as forsaking it: he who was distinguished from all inferiours, by sitting

ting in a throne, as if it had beene in a solemne Parliament, now standeth among the common sort, as a person of no reputation. He who before was couered with a royall and princelike robe, layeth the same aside as loathing it, and putteth sackcloth vpon him, and to his tender flesh he ioyneth dust and ashes. An example which very few times hath beene heard of in an Ethnicke, and therefore it is the more worthie our best consideration. For the expressing whereof, after some studying what way might be most commodious, I resolved to treade these steppes: first to note some things in generall, concerning him and other Kings, which notes are insinuated by the text: then in speciall to examine the manner of his proceeding, which is varied by diuerse braunches. But first here it is said, that word of the Prophets preaching, was brought to the King.

*Generall things of the King.*

3 I suppose it to be no straunge matter, that speech of the great abashment of his people, should be brought to this King: for the crye of common miseries, and open desolations, will preasse into the Court, and to the hearing of the Prince, who although he seeme to be aboue ordinarie, yet in care he is possessed by small things, and such as be but contemptible in shew.

*The abundance of the earth saith Salomō is aboue all, & the King consisteth by the field that is tilled.* The greatest cannot stand

*Eccles. 5. 8.*

without husbandry and feeding of cattell. The infection of the plague, euen among very beggers, will trouble the mightiest.

The Generall is not safe, if an enemy hath made an irruption, into the tents of any of his souldiers. That Emperour may well stir

in his owne person, on whose land and coastes an armie is entered: and that King is not free, whose imperiall citie where

himselke resideth, is in the brinke of daunger. Galienus the Em-

*Trebellius*

*Pollio in*

*Galieno.*

perour is condemned as vnwise, when he so neglected his prouinces, that he made no more of it when Egypt was lost, then

to say, cannot we be without the flaxe and linnen of Egypt? and when Fraunce was gone, cannot the commonwealth stand

*sine sagis trabeatis*, without those souldiers cassockes, which France doth send vnto vs? Wise mē do neuer thus, but although

themselves be as the head, they will looke to the feet. Therefore



it is not this, which I hold so necessarie to be obserued, that the king should know of it; but rather that so soone it should come vnto him, for immediatly vpon the crye of Ionas against them, the best vnderstoode of it. Which albeit it may be imputed to the amazednesse of the people, who were not aduised whither else to seeke; or to the idle curiositie of some, who were glad to carie newes of any thing, yet I rather ascribe it to the good gouernment of the King, and his orderly proceeding, that his house was so settled, and his Court so disposed, that matters of moment were imparted to himselfe. He himself did not stand still, as an image wrapped in gold, very glorious without, yet neither seeing nor hearing, but putting all ouer to other, but he saw with his owne eyes, and heard with his owne eares, and with his owne heart considered. And vnto this opinion of him I am induced, by reason of those gracious parts, which the text recordeth to be performed by him, & could not haue bene so done, vnlesse there had bene in him a sensible feeling, with great vnderstanding of his place & office, which groweth by practise.

- 4 The manner of some Courts is, that to satisfie the auaritious, or ambitious affections of some few in place, the humor of the Prince is fed with faire tales, or iests, or delights, yea wantonnesse peraduenture, that the other may sway all things at their pleasure. Placentia are sung, and that which may content.
- Genes. 12. 15 If Sara a faire woman, although a straunger, come into Egypt, the Princes of Pharaon will thinke that to be a tale woorth the carying to their maister: but if it be businesse which toucheth neuer so neere, that must not be told, for feare lest it should disquiet. Thus by his voluptuousnesse, the King is made a child,
- Eccles. 10. 16 and as Salomon saith, *Wo is to the land when the King is a child,* not in age so much as in manners: the land is impouerished, the subiects are iniured, iustice is troden downe, iniquitie preuaileth, a confusion of all things is begunne and continued, and he who should amend it, silly man is brought a bed with folly and securitie. So no man is more a straunger to his owne charge, and the heauie burthen which lyeth vpon him, then he who is most interested in it. Vopiscus in the life of Aurelian, doth vter to this purpose a good speech, which as

It seemeth he borrowed from Diocletian, who sometimes had made triall of it. *Four or five in the Court gather themselves together and take counsell to deceive the Emperour. They tell him what is to be liked and allowed of. The Emperour who in the meane while is shut up at home, doth not know the truth. He must ouely know that which they will speake to him. He maketh such Iudges as be not fit for the place, he remooueth such from the Common-wealth as he should keepe, and in briefe the good Emperour, the honest and wary Emperour is bought and sold by them.* If the good be thus dealt with, how pitifully are they vsed, who willingly fancy, and embrace all delights, tendered to them by their seruants, and are nussled of purpose, that they might vnderstand nothing, and thinke very well of it. In such places and with such persons, it is likely that a messenger, who should haue brought such melancholike newes to the king, might haue staid without doores, or perhaps haue bene sent backe againe, as wise as he came.

5 But this monarke of Ninieue, is not made of that mettall. Such cases as much import, are brought to his hearing. He knoweth that the Prince, as the father of the countrey, is set ouer the people for their good. That the foundation of iustice remaineth in his owne person, and is thence deriued vnto other men; that if he cease to do iustice in his owne person, if the case do so require, he should by right cease to raigne, and giue ouer the name of a King, as a woman once sayd to Hadrian the Emperour: and truth cannot be knowne, but by taking and admitting speech from the parties themselves. This is the cause, why the report of Ionas is first brought to his owne hearing, that he may know and iudge, and take order accordingly. This may be a lesson to all the Princes of our time, that they themselves be partakers of all great causes of estate; that they leane not wholly vpon other, because the Lord hath layd the charge vpon them; but especially that their eares be open to Gods word, when it shall be deliuered by the Prophets, that they may be taught thence, what is healthfull for their people, and acceptable to their maker, on whose seruice their prosperity doth wholly depend. Here may we conceiue the happinesse of our kingdome,

Dion. lib. 69.  
*Noli igitur  
regnare.*



where God hath placed a gouvernesse, who thinketh vpon such things. Hence also the Magistrate, and euery housholder, in his priuate family may learne, to giue easie accesse to sober information, that if there be any thing, that doth make for the good of their household, or other charge, it may not be reiected. It is best to quench fire, while it is but in the sparke, to stop a water-course at first, to bind vp a wound betimes, to kill young foxes in the nest, to meete with daunger, while it appeareth yet a great way off, and in such things not to rest on those who will faile, but to trust thine owne eyes, thine owne eares, thine owne knowledge. So, many euill matters shall be met with in the egge; good things shall be aduanced, and promoted opportunely; and as among the Niniuites all points succeeded well, although they sowed in teares, yet they reaped in ioy, so shall it be with thee. But let word of causes important be still brought to thy selfe.

Psal. 82. 6.

Plutarch. in  
Alexandro.

Idem in Cæ-  
sare.

Ioseph. Anti-  
quit. lib. 14.  
27.

Euseb. de vi-  
ta Constan-  
tini.

6 The next matter which in generall I note in this great person, is that God would haue him to be touched about other, that his humiliation might be accepted beyond others. For the Lord is much affected toward them, in the persons of whom he hath imprinted a maiestie, and by speciall ordinance hath made them his Vicegerents. As he hath seated them in a propriety of dignitie about all their fellowes, so the account which he hath of them, is of speciall property. Looke through the Hea-then men, as well as vpon such as knew him and feared him. Where do we find a man furnished with such parts as Alexander was, of celerity, of resolute magnanimity, of felicity in all his attempts? Where see we a man comparable, with that worthy Iulius Cæsar? How admirable were the workes of Herode the Great, and how maiestically, yea terrible was the presence of his person, when enemies of his came into the place, where he was washing, and yet feared to make toward him, although he were naked and they armed? Name him who may be like to Constantine that blessed Emperour. And if it be suggested that the faculties and abilities, which they had to do great things (because they were mighty Princes) might make them to do such matters, as which others in their places might as well haue effected;

effected; yet this serueth not the turne, since a spirite of rarer quality then other men haue enioyed, might apparantly be scene in them. Now where the Lord soweth most, he looketh to reape most largely. Where he powreth foorth most benefits, he expecteth most gratefulnesse. And if his seruice be neglected, but especially contemned by these royall Potentates, he taketh it more vnkindly of them, then of a common man, When Saul being brought to a kingdome, from following his fathers affes, had faulted in that case of Amelek, what furies did follow him euer after, with irreconcilable desolation? It was not a little punishment, which followed after the murther and adultery of Dauid. The childes death, the reuiling of Shimei, the rebellion of Absolon, the deflouring of his concubines, were euident corrections. When Salomon who was fraught with wisedome, fell foolishly to idolatrie, at once ten tribes were rent off from the kingdome of Iuda. The like may be sayd of many the persecuting Emperours: when they being aduanced by Christ, turned their swords and scepters against Christ and his Gospell, he did not long endure their tyrannie, but with violence cast them downe.

1. Sam. 15.9.

2. Sam. 11.4.

1. Reg. 11.4.

7 But on the other side, God so embraceth the true piety of those in highest authority, that themselues are not onely blessed for their entire deuotion, but their people for their sake. The blessings powred on the heads of them, runne downe vnto the skirts and lower parts of their garments. When such as by Gods hand are lifted vp aboue others, do come nearer then their people to the heauen, not so much in place as in spirit and the inward man, the Lord doth accept them with greater fauour and acquaintance. The Israelites knew this, when they thus make request for their king: *The Lord heare thee in the day of trouble: the name of the God of Iacob defend thee. Send thee helpe from the Sanctuarie, and strengthen thee out of Sion. Let him remember all thine offerings, and turne thy burnt offerings into ashes. Graunt thee according to thy heart, and fulfill all thy purpose: That we may reioyce in thy saluation, and set up our banner in the name of our God, the Lord shall performe all thy petitions,* And so they go forward: *Now know I that the*

Psal. 120.1.



*Lord will helpe his annointed, and will heare him from his sanctuary.* They knew, that from him being blessed, good things would flow to them, and God would blesse his deuotion. How louely and how precious in the eyes of the Almighty, was the melting heart of Iosias, when he heard the threatens of the Law read vnto him? What priuate man alone, euer turned backe so much wrath? Yea God doth attribute so much to this his ordinance, that if it be but Ahab, yet if he put on sackcloth, and will fast and go barefoote, the Lord will deferre that vengeance, which was to come on him and his land. Those countries then are right happy, where such sit in the throne of honor, and most eminent place of glory, who do loue and feare the Lord in integrity, and sincerity full of faith. For mercy and louing kindnesse is by such conduit-pipes, diffused through all the coasts and quarters of a land. If the pestilence shall deuoure, yet the prayer of such Dauids will stay the destroying Angell. If Sennacherib shall reuile, yet if such Hezekiahs, shall enter into the Temple, and with weeping shall lay open the letters before the Lord, a hooke shall be put in his nostrels, and he shall be turned another way. If a victory shall be gotten, and such Deborahs shall acknowledge it, by a publike gratulation, this victory shall be doubled. When our Deborah and Hester as it is voyced and receiued *with bended knees* did begge of the *Omnipotent maker, and guide of all our worlds masse*, that he would prosper the worke, and *with best forewinds guide the iourney, speede the victory and make the retorne the advancement of his glory, the triumph of the fame* of those which were sent, *and the surety of our Realme, with least losse of English blond*, we all know what effect this holy prayer had, to foile the proudest enemy, in a strange land; we all know it, and it were great pity, but succeeding ages should remember it. And that may serue for an example of the point whereof I now intreate, which is, that the actions of great Monarkes, haue a straighter kind of reference vnto God, then those of common men. Their voluntary debasing, doth lift them high with the Lord, their repentance is very gracious, their sorrow is much acceptable. Then it was well with the Niniuites, that such a king did raigne ouer them, as had

2. Reg. 22. 19.

1. Reg. 11. 29.

2. Sam 24. 17.

2. Reg 19. 1.

Iudic. 5. 1.

*Oratio Regina  
Elizabethæ in  
expeditione ad  
Gades. Anno  
1596.*

*Rich. Hack-  
luit, Nauiga-  
tionũ, Tom 1.*

an humble mind: God dealt with them most bountifully, to send them such a ruler, as whose heart he himselfe did soften, and put some graces into it, and then did crowne those graces, to the comfort of all his subiects. For I ascribe all this to God. The words of the Prophet were something, but the heart was touched from the Lord. *Paule may plant and Apollos water, but God must giue the encrease.* And as Saint Austen speaketh, *Teachings without, and admonitions are helpe to set things forward, but he hath a chaire in heauen, who teacheth the hearts of men.* I speake sayth he of the Lord. God then did them much fauour, when he sent such a king among them, as whose heart he made to be flexible, that so the Lord might embrace him, and with him all his people.

8 In these generall obseruations, yet a third thing is here offered. That the way to bring the city to conformity of repentance, was for the king to begin. For the actions of the leaders, are a great spurre to the followers, to do as the other do before them. It is not in Rhetoricke onely that imitation holdeth, but in all the course of our life. For naturally the younger do treade the steps of the elder; seruants do as their maisters do, children walke like their fathers. But the example of the Prince, is the mainest prouocation, to do either good or euill. If Ieroboam sacrifice vnto the golden calues, he must not go alone; the people will haue their part. Lactantius could say that *to imitate the manners, yea the vices of kings, is held a kind of obedience.* It is the obseruation of Lodouicus Viues, that when Alexander of Macedon liued, because he was a warriour, euery man would be a souldier: in the dayes of Augustus Cæsar, because he delighted in Poetry, he was no body who could not make a verse. And in latter ages, when Leo the tenth was Pope of Rome, because he loued merry fellowes, all Rome did ring with singers and iugglers and stage-players, but vnder Iulius the second who was both a warriour and a Pope, the city was full of armour. So the subiects euer presse after the manner of their soueraignes, being euen like apes in imitating of them, whom they know to haue a power to honour them or disgrace them. Yea it is maruell to see, how meaner men then kings are followed by their

1. Cor. 3. 6.  
August. in 1.  
Iohannis Epist. Tract. 3.

1. Reg. 12. 30.

Lactant. Diuinar. Instr. 5.  
Lodo. Viues de causis corruptarum lib. 1.



A. Gellius lib.  
15. 17.

Plutarch. in  
præceptis  
gerendæ  
Reip.

Arnimachi-  
aellus. lib. 1.  
Cap. 1.

inferiours, so that the thing which seemed to be honorable, if it be by the greater refused, doth straight way grow contemptible, yea contrary to long custome. And that which seemed base if it be taken vp by them, doth quickly grow in request. The old manner of Athens was, that young gentlemen did learne to play on a kind of pipe, the Recorder or some such like. And this was frequented by the most part of them. But when on a time, Alcibiades looking in a glasse, did see his owne cheekes to be puffed vp with the blowing, he threw the pipe away, and so did all the gallants of Athens, immediatly after him forbear that kind of Musicke. What was thought more vile in Thebes, then to take charge of the scowring of the gutters and sinkes? but when that worthy person Epaminondas, had once borne that office, it was accounted a place of honour, and was sought for among other preferments. Therefore it is good that great men be aduised in their actions, not onely for their owne sake, but for the auaille of other: that by vertue they may breed vertue, lest by doing that which is vicious, they lay open a way to naughtinesse. For if they once begin to do that which is preposterous, their scholers will be many, and they will adde to their euill: the picture exceedeth the principall, the copy the originall: a little gappe being opened, in small proesse of time, commeth to be a great deale wider. Lewes the twelfth that king of France, who was called *Pater patriæ*, the father of the countrey, being at exceedieg charges, in the getting of the Dukedome of Milaine, and willing notwithstanding to spare his people from great payments, set those offices which belonged vnto the Crowne ot sale, but as for the places of dignity which were toward the law, he medled not with them: But since that time, other by his example haue gone so farre, as to make sale of them also. It is a great misery to that kingdome, that iustice is so bought and sold. But this grew from an ill example.

9 The ruler of the Niniuites did walke a better way, when he would not go before his people in euill things, but in good. He imagined that his owne conuersion, would draw on others with him. He should incite his Nobles, and his Nobles prouoke his people, and so his city might be maruellously changed in one

one day, like that saying in Esay, *Who hath heard such a thing? Isay. 66. 3. who hath seene such things? shall the earth be brought forth in one day? or shall a nation be borne at once?* He himselfe began the worke, knowing that to be a strong load-stone, to plucke on other men. And indeede where good is intended, there let the best begin. Zaleucus might punish other with losse of eyes, for committing of adultery, when he made his sonne the first example, yea bereft himselfe of one eye, to spare one in his sonne. It is written of one Frederike, who was consecrated Bishop in the time of the Emperour Ludouicus Pius, that when vpon the day of his installation, he was remembred at dinner time by the sayd Ludouicus, that he should be constant and resolute in his office, speake the truth, and do his duty; before that he would make any other aunswer, he requested to be told, whether he must begin on the fish that stood before him, at the head or at the taile? Whereunto the Emperour replied, that he must begin at the head. Truth it is then quoth the Bishop, we must begin with the head, & therefore you who are head to all your people, may do well to put away Iudith frō you, the woman which is incestuously married to you. And this indeed was done afterward. It is a very naturall and orderly course in any reformation, that the best should giue the onset in good things, and the meaner sort should follow. If a stone throwne into a fish-pond, make one circle in the middle, that straight way causeth a second, and that bringeth on a third, and so it goeth to the banke. Euen so is it in honest or euill actions; being once set on foote by the chiefe, they prouoke other to follow. When Constantine had once embraced the faith of Iesus Christ, many heathen cities did likewise. Then the way to stirre the Niniuites, was for the king to begin, which he did as fully and wholly as euer you heard of any. The particulars whereof follow now in my second part.

Malmisbur.  
de gestis Pō-  
tificum An-  
glorum. li. i.

Sozom. Hist  
Eccl. 2. 4.

*He arose from his throne.*

10 Among men, such as haue their authority vnlimited, which point belongeth onely to absolute Princes, do thinke themselues exempted from the common sort of creatures, and therefore for the mighty prerogatiue of their soueraignty, will stand when other stoupe, and will beare vp the head, when



Act. 12. 21.  
Cap. 25. 23.  
1. Reg. 7. 7.

Iornandes de  
rebus Geti-  
cis.

1. Reg. 1. 35.  
47.

Cap. 10. 18.  
Apoc. 4. 2.

other shall shrink for feare. It is therefore the more admirable, that this Monarke of the East, higher shall I say then ordinary, yea the highest as I thinke, of all the men on earth, a king ouer kings, and commander ouer nations (the Assyrian dominion being then in his pride) should not onely be cast downe, and debased with other, but before other and beyond other, in so noted a degree. For what was to be done, which he performed not willingly? That which Princes do in priuate, is not it which breedeth maiesty, but their royall glory in publike, when in the eyes of their subiects, they appeare in their stateliness of pompous apparell, of rich and noble traine, of gard and other matters, which procure a kind of amazednesse, in those who are not accustomed to it. This as Herode & Agrippa did vse, do did Salomon and religious gouernours, which exciteth from other toward them a fearefull reuerence, yet withall a louely admiration. But among all shewes, there is nothing comparable to the throne, that magnificent seate of iustice, where much honour is accumulated and heaped vp together. In a pallace large and spacious, a rich seate to be set, very eminent for the height, conspicuous for the furniture of gold and cloth of estate, compassed about with Nobles, and great Peeres of a kingdome, in Parliament-like attire, attended with many trumpeters, and heralds and other officers, with a gard of strong and armed men, environed with much people, in a peaceable plentiful place. What on earth representeth a maiesty, if it be not in such an assembly? The sight of this or the like, in Iustinian the Emperour at Cōstantinople, made Athanaricus the king of the Gothes, to breake foorth into these words, *The Emperour without doubt is a God upon earth, & whosoener shall stirre his hand against him, shall be guilty of his owne bloud*. But this phrase of sitting in the throne, is vsed by the Spirit of God, to point out vnto vs the highest honour among men. Salomon was sayd to be set in the throne of his father Dauid. The people pray that his throne, that is to say his honour and magnificence, may be aboue his fathers. What a stately throne did the same Salomon make, as one of his most glorious workes? In Saint Iohns Reuelation, where the Lord himselfe is described in inconceiuable glory, the first thing named

named is a throne. How the Gentiles respected this, may appear by that of Alexander, who when a poore souldier of his owne, who was as stupefied and amazed with cold and hunger, was by himselfe set downe in his throne neare the fire, told him that if he had so done to the royall seate of the Persians, it wold haue cost him his life, but this saith he shall saue thy life; meaning that there he should be warmed, and freed from his cold. And it may be iudged also by that speech of Demaratus the Corinthian, who seeing Alexander in his pompe at Susis, did for ioy breake foorth into teares, and sayd that those Greekes who were dead before that day, had lost a great occasion of reioycing, because they liued not, to see Alexander sitting in the throne of Darius. Then for the king of Niniue, being set in open shew, to arise from his pompous place, is a signe of much humility: to top himselfe, to come downe, with such a depressed diminishment, so grieuous to flesh and bloud, is a matter which is not common. He who neuer tasted the sweet of soueraignty or ambition, cannot iudge aright of this deed. When the needle touched with the load-stone, shall beare it selfe toward the North, in passing a great part of the earth or sea, it is a great alteration, when it comming vnder the Equinoctiall line, must giue ouer that property wherein before it was excellent, and might iustly haue caused no little admiration. A proud mind cannot stoupe: a lofty heart would not downe. And yet the great king of Niniue, being touched with repentance, vnseateth himselfe, vnthroneth himselfe, and commeth as low as the meanest.

II As he did put himselfe from his place, so he strippeth himselfe of his rayment. It should seeme that it was some solemne time, that he was sitting in his throne, and adorned with his robe. When Herode would shew himselfe in his magnificence, he put on his royall apparell. Otherwise the Easterne Princes went glorious in their attire, and so at this day do all men who are of worth among them, as trauellers do report. They vse a stately kind of clothing. By the witnesse of Christ himselfe, they that weare soft or delicate rayment, are in the Courts of Kings: how then go the Kings themselues? They thinke that common clothing, maketh them seeme but as

Q Curt. lib.  
8.

Plutarch. de  
fortuna A-  
lexandri.

Act. 12. 21.

Matth. 11. 8.



common men: and they would that nothing should be wanting to them, which might increase an opinion of estate. We see that some inferour persons, do pin their greatest felicity on the gaynesse of their backs. There is more care to adorne the body, with vanities and new-fangles, then to beautifie the soule with sanctity and deuotion. The worke of wormes shall not be refused, to cloath a worme-eaten body. Colours shall be brought from the sea, and pearles taken out of fishes, gold digged out of the earth. Ethyopia and both the Indies shall be ransacked for new deuises, and these things shall be put on with more greedinesse, more carefulnesse, and more orderlinesse, then if it were to do that, which most nearely appertaineth to the gaining of heauen. Fashions shall be inuented so wide and spacious, in hoopes and ruffles and supporters, that there is great danger, that the little gate which leadeth to eternall life and blisse, is not wide inough to receiue them. And if it be a grieffe, and euen a death in comparison, for such as are not the most honourable, to part with these vanities (for who would liue to lacke things handsome?) how might it straine the heart of a King, to be vncafed in such sort, as to put off that which distinguished him from a common man? I feare that there be many in our age, who hardly would yeeld to this. Yet the great ruler of Niniue doth make no stay thereat, but at this time putteth away from him, his robe of greatest diguitie, as a hinderance to true piety. Where is a liuely feeling indeed, that we should be *arayed with pure and fine linnen, which is the righteousness of Saints*, there the most sumptuous clothing, is vpon some speciall occasion but accounted as the dounge, and that which is most delectable, is detested as a Scorpion. Where a man is best clad within, there the least care is for the outward.

Apoc. 19.8.

Genes. 37.  
34.

12 Well, you see what this Prince hath left: now heare what he taketh to him. He putteth not off one braue gowne, that he might put on another, so to iet it in varietie, whereupon the world standeth much; but that he might betake himselfe to mourning weedes, euen sordide sackcloth, and earthie ashes. Sackcloth was vsed to expresse sorrow, as may be seene in Iacob the Patriarke, who vpon the newes of the death of his sonne Ioseph,

Ioseph, rent his clothes, and put sackcloth about his loynes, and sorrowed a great season. Ashes were vsed by men deiected to the lowest degree of misery, as may be gathered by Iob, who Iob. 2. 8. after all his grieuances so doubled vpon him, went and sate him downe in ashes. Mordecai in the booke of Esther giueth exam- Esth. 4. 1. ple of both: for when the King had yeelded to the bloudy request of Haman, for murdering all the Iewes, he put on sackcloth and ashes, and cried a great cry and a bitter, in the midst of the city. But by the testimony of our Sauour Christ, these two ioyned together, are arguments and tokens of the most humble repentance: *Woe be to thee Chorazin, woe be to thee Bethsaida, for if the great workes which were done in you, had bene done in Tyrus and Sidon, they had repented long agoe in sackcloth and ashes, that is in the most lowly maner which may possibly be deuised.* Saint Gregory in his Morals doth shew the reason, why these should be vsed in the time of griefe: *In sack-* Gregor. Moral. lib. 35. *cloth sayth he is shewed a roughnesse and a pricking, euen the compunction of our sinnes. In ashes is signified the dust of men who are dead. And therefore both of these are vsed in repentance, that in pricking of sackcloth, we may know by our fault what it is which we haue done, and in ashes we may vveigh vvhhat we haue deserued in iudgement, that is, to be made dust and ashes. Consider then sayth he in the sackcloth pricking vices, consider in the ashes the paine of vices, vvhich followeth by the sentence of death.* This is the spirituall meaning of this mourning attire, and it cannot chuse but strike a kind of horreur outwardly, into euery one who beholdeth it. For doth not sackcloth or haircloth cast downe the mind of the wearer, or the high conceipt of the stander by, to see him who was most glorious with or beyond manie other, now to be arayed in that, which noteth manifest lamentation. And do not ashes more remember vs of mortification, that he who liueth and mooueth, should like a carcasse turned into dust, be as alreadie in his graue: that if he be not yet fallen into the dust of the earth, yet the dust is arisen vp to him, and hath met him halfe the waie. So liuing hee is as dead, and moouing as if hee were alreadie buried.



13 I cannot chuse but admire the care of this worthy Ni-  
niuite, to satisfie in euery kind so farre as lay in him. Looke  
in what he had offended, in that he would make a recom-  
pence. In former time he had displeased God, as well within  
as without, and now he would shew the fruites of this his  
griefe, as well within as without. Within, by debarring his  
belly and stomacke of their sustenance: without, by making  
that flesh which had taken delight before, in beautie and in bra-  
uerie, to be basely and vgly clothed. He saw the faults of him-  
selfe, and therefore as a carefull planter or ouerseer of trees, he  
bent that stocke which grew awrie, to the contrary side.  
And he tooke the rightest course to redresse his faults, not  
doing as necessitie many times vrgeth men, in their chastise-  
ments to lay vpon one member or part of the bodie, for the  
ouersight of the other, as for the slippes of the hands, to lay  
stripes vpon the backe or shoulders; but he correcteth the of-  
fenders in the most iust and equitable order that might be.  
For had he not transgressed both in the backe and the belly?  
His bellie had bene a receptracle of much luxurie and excesse:  
the sumptuous birdes of the ayre, the dainty fish of the water,  
had bene deuoured by him. It may be that he had offended as  
Vitellius did afterward, who caused all seas and lands to be  
fought, for rare creatures to feede on, and when they had  
bene brought vnto him at an inestimable price or rate, then  
they should not be touched in grosse, but an eye onely of this  
bird, or a tongue onely of that fish must be tasted, that so the  
spoyles of a many, might be taken at one meale. It may be  
that like his countreyman Sardanapalus that Epicure, he  
thought that alone to be his, which he had consumed in ea-  
ting, and so had made his belly no lesse then his God. To  
make amends for this, by proclaiming a solemne fast, he aba-  
teth the superfluity of his vnruely paunch, and pincheth it with  
famine, that because in former times it had had a great deale  
more then it should, now it might want that which is necessarie.  
So his backe and loynes had bene supporters of much excesse,  
so that the most curious of workmanship, the most sumptuous  
of stufte, the most conspicuous of mettals, the most precious  
of

Ioseph. de  
bello iudai-  
co. lib. 5. 13.  
Sueton. in  
Vitellio.

Athenæus  
Dipnosophis.  
lib. 12. 12.  
Philip. 3. 19.

of stones and pearles, had bene bestowed vpon them. There was in likelihood no pompe to be desired, which they knew not. Therefore to satisfie for those follies, and to bring his body to better compasse, sackcloth bumbasted with ashes, or vnderlayd with dust, must now be worne and sate on. I know not whether the wisdome of this king, or his equity, or humility, be more to be commended.

14 But the mind within being added to it, maketh all the rest more acceptable. For we need not doubt but that was ioyned. He who had done all those things, that is, came downe from his throne of honour, layd his kingly robe from him; put on sackcloth and ashes; by the aduise of his counsell set foorth such a Proclamation, for a fast to be kept by all his people, both young and old, men and cattell; bid cry to God so mightily; yea who appeased the fury of the Lord, and quenched his wrath toward them, neede not be suspected now but to haue ioyned his mind within, to his externall actions. And that being put to, as a kind of celestially salt, maketh all the rest to be sauoury. For about all things *the sacrifice of God is a troubled spirit, and a broken and contrite heart the Lord doth not despise.* It were to be wished, that our Iesuites and Seminary men, would learne this of this Barbarian, to adorne their externall penance and voluntary worships, which they enioyne to themselves, with this contrite mind within. For if sackcloth and haircloth, and fasting and whipping too, be vsed and oft-times doubled, they which do them are not the nearer to heauen, vnlesse the inward conscience be established in the faith, and taught that nothing meriteth, but the blood of Christ our Redeemer. It is but like a whited sepulchre; whited, but full of rottenness: like old Iezabel, who albeit she was painted, yet was she full of aged wrinkles: the deeds but of Baals Priests, who could cut and launce themselves: the very workes of hypocrites. They may gaine prayse with men, and make their Proclamations to the world as they do, that their lodging is very hard, and their shirts made of course haircloth, yea as Posseuinus sayth, and seemeth to cite it from our Campian, that *flying to wildernesses as Heremits, and to monasteries as Fryers, all their life time in the schooles of*

*Psal. 51. 17.*

*Matth. 23. 27.*

*2. Reg. 9. 30.*

*1. Reg. 18. 28.*

*Ant. Posseuinus in re-  
furatione  
responkonis  
D. Chytich*



Matth. 7. 23.

Isay. 1. 13.

Hebr. 10. 31.

perfect vertue, cilicijs paludati, & pasti ieiunijs, *that is, being robed in hearcloth, and fed with fastings, they do meditate both day and night in the Law of the Lord:* Yet although they go farther also, and cast out Diuels too, they may heare in the day of iudgement, from the mouth of the last iudge, *Depart from me, I know you not, you workers of iniquity*, vnlesse the inward meaning be rectified, and made orderly, by beleeuing, vnderstanding, and iustifying knowledge. And this may yet be feared to be wanting, by their making much of images, their inuocation of Saints, their abusing of Christ in his institution in the Sacrifice of their Masse, by counting their prayers on beades, by reputed that which is sinne to be meritorious with God. This maketh vaine all the rest, and wringeth that speech from the Almighty, *Who required these things at your hands?* Let them with the king of Ninue beleeue on God, and be inwardly settled in their mind out of the word, and then for Christs sake, and not for their owne merites, their deeds shall be acceptable.

15 Now to make application of this. There is nothing written here, but it is written for our instruction. If sin among that people did deserue so hard a doome, and prouoke so fearefull a wrath, why should it then be esteemed with vs a light matter, & only a point of dalliance? Why do men now so embrace it, and with greedinesse make after it, as after a blessed thing? God is one and the same God euermore, and hateth it now as he did before. And there remaineth an account to be made by vs, as well as by men before. Then if we did as we should, we should seeke to diminish the faults of former ages, and not to adde vnto the measure of them. The least burthen is most easily borne; the fewest sinnes are soonest reckened for. It is a fearefull thing to fall wilfully into the hands of the euer-living God. Sinne is like to that Siren, which Poets do describe, to sing then sweetly when it meaneth to destroy. It is like to the Hyæna, which can cry like a child, but intendeth to teare in peeces. Although the face be faire aboue, yet it hath a Scorpions taile to sting. It was like to destroy a whole city, which was the greatest in all the world, & therefore it may bring desolation and perdition vpon vs. Againe, if this mightie Monarke to appease the fury of God, did refuse

no humble subiection, but did cast downe himselfe by inward and outward meanes, then we oftentimes should change our wayes, and giue more signification of the feeling of our misery, that by open repentance, Gods threats may be remooued and turned into blessings. If we will turne vnto him, he is a gracious Lord. But he loueth to be sought to, and to be solicited with earnest deuotion. We do little deserue to haue it, if we will not aske that which we want. Then let vs cast our selues downe, by publike and priuate prayer, and giue him no rest till he graunt vs things conuenient. Moreouer as the king of that nation, did so ouerſway all his subiects, that he brought them also to God, so let all who haue any other vnder them, stirre vp those to true holinesse who are committed to them; that many hands being lifted vp together, may take the stronger effect. And let him who hath fewest to rule, know that his affections are placed by the Almighty, as subiects vnder him, if he haue the Spirit of God in him, and therfore let him labour to command them, and dispose them not to earthinesse and iniquity, but to vertue and obedience. So shall the ground of our hearts, which bringeth forth nothing else of it selfe, but nettles and brambles and briars, yeeld louely fruite, and that which is acceptable in the eyes and eares of the Highest. And then as the word from Ionas, was effectuell to the Niniuites, so shall the preaching of Gods Ministers, and good pastours among vs, be a pathway to eternity. To the which the father bring vs for his owne Sonne Christ his sake,  
to both whom and the holy Spirit, three persons  
in one Godhead, be honour now  
and for euer.





## THE XXI. LECTVRE.

*The chiefe poynts.*

1. Men in authority are to excite other to deuotion. 6. Princes may compell to the externall meanes of Gods seruice. 8. The greatest are to gouerne by aduise. 11. Commendation of fasting. 12. Difference of meates maketh no fast. 13. Concerning Lent. 14. Of superstitious and immoderate fasts. 15. In colder countries men cannot fast as in the hotter.

*Jonah. 3. 7.*

*And he proclaimed and sayd through Ninueh (by the counsell of the King and his Nobles) saying: Let neither man nor beast, bullocke or sheepe tast any thing, neither feede nor drinke water.*



**I**N the verse before going, you haue heard of a king, who vpon report of the preaching of a Prophet, which denounced destruction both to him and to his, did humble himselfe in incredible manner. For sitting in his throne, and seate of royall estate, he commeth downe from it, and being attired with princely attire, he putteth that off him, and seeming for his person to be no better, then any of his subiects, he goeth yet farther, and as one meaner then the meanest, putteth sackcloth on him, and sitteth him downe in ashes. But as in the naturall body of a man, it is not sufficient that the heart alone be warme, but the heat of it must be a propagating heate, which may breede the like in the rest of the members, and be orderly diffused to the exterior parts, euen the hands and feete, which are the remotest portions of that *μικροκόσμος* or little world; and if this be not done, the heart doth not performe the office expected: So in this ciuill regiment and politicke place, this Prince doth not thinke, that he hath completed that which  
lyeth

## THE XXI. LECTVRE.

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lyeth on him to do, if himselfe be throughly warmed with heare of deuotion, vnlesse his people also do participate that qualitie, and be brought euen feelingly to know their owne miserie, that so they might worke meanes to appease the Lords displeasure. This was a good motion, as at the first to heare with that zealous king Dauid, what the Lord God would say concerning himselfe, so to be glad also when other would say to him, *We will go into the house of the Lord*, nay more, to be a spurre to hasten them thither by crying, *Come vnto me you children, I will teach you the feare of the Lord*. Fire desireth to breede fire. The custome of the hard rocke, is to turne that earth which is ioyned to it, into stone. A sensible obiect receiued once in the ayre, striueth to multiplie his *species*, as farre as it may. And in like sort the soule which is truly conuerted to grace, loueth to conuert other. A good seruant doth thinke it the honour of his maister, and consequently his owne best contentment, to see many other as well as himselfe, clothed with his Lords liuery. It is the enuious person, who grudgeth his neighbour a light from his light: but the sanctified creature, is more readie to offer information in holy things, then other to receiue it. The good man desireth to make other good also.

Psal. 85. 8.

Psal. 122. 1.

Psal. 34. 11.

2 This maketh the king of Niniue, who for his owne part had tasted of remorse and anguish of conscience, for his offence toward the Highest, to be willing that his subiects should runne to the same fountaine of sorrow & teares, that with many groines of heart, and much weeping of the eyes, and many hands lift vp, the long suffering God might be moued to compassion. And if this did not suffice, then his farther desire was, that the emptinesse of the reasonable creatures, and hunger of the vnreasonable ones, euen the oxen and sheepe and cattell, which should breake foorth into bellowing, & bleating and out-crying, might extort and wring foorth commiseration. For I may well vse that speech, in the same sence that the kingdome of heauen is said to suffer violence. And therefore taking counsell of his most honorable Nobles, and Princes, and Senatours, he putteth foorth an Edi&ct, and most solemne Proclamation through the streetes of the citie, that euery mothers child, be it male or be it female,

Math. 11. 12.



young or old, or bond or free, should enter into abstinence, and put on sackcloth and pray, but especially with a hatred should turne away from sinne. And to make the stronger out-cry in the eares of the Almighty reuenger, the brute beastes should be vr-  
 1 ged by the pinching of their bellies; to make a rufull noyse, that these conioyned complaints might preuaile and work out mer-  
 2 cie. A good consideration of a heathen man, which as a glasse may be set before vs who be Christians by profession, and may also teach vs something, which is very well worth the learning. Which that we may vnderstand with better facilitie, may it please you to consider with me, first the induction to the Pro-  
 1 clamation, which is here proposed by the Spirit of God: & that is by a double circumstance, one that he proclaimed through Niniue, the other that he did it by consent of his Nobles. And  
 2 secondly, the Edict or Proclamation it selfe. These I am now to lay open to you, as the Lord shall inable me.

*He proclaimed.*

1 3 It is for no small matters, that Princes and mightie rulers are set ouer people, and countries, and cities; not alone to braue it in pompous apparell, or by externall helpes to make shew of maiestie; for the most coward, the veriest foole, yea an image may in great sort performe this. But there is required of them a superuising care, and diligent respect, that their people should do well. By doing well, I meane haue welfare and prosperitie, and be free from plagues and punishments. So Moyles being in the wildernesse, did exceedingly desire that the Lords blessing might abound vpon his people: and so also did Dauid, when in the time of the deuouring pestilence, he said vnto his maker, I  
 2. Sam. 24. 17 *haue sinned, yea I haue done wickedly, but these sheepe what haue they done?* But principally I vnderstand by doing well, that they should do their dutie, walke in feare of their maker, serue him with their heart, be informed in true religion, pursue that which is vertuous, flye from idolatrie and sinne. See how great the care of Iosuah was, that the children of Israel euen after his death should sticke fast to the Lord, and not do as the Gentiles, but  
 Ios 23. 2.  
 Cap. 24. 2. *keepe their faith entirely.* So Dauid by his owne example stir-  
 1. Chr. 29. 2. *reth vp his subiects, to offer part of their riches to the building*  
 of

of the Temple, yea calleth on them by plaine words, and when he seeth it willingly done, he taketh much comfort in it. And which is most of all, he prayeth the God of Abraham, and Isaac, and Israel, still to keepe that deuotion in the minds of his people, and to prepare their hearts vnto him. In another place the deuout mind of Iehosaphat is liuely expressed, who sent abroad his Princes, and his Leuites ioyned with them, that first they might teach the men of Iuda, the law of Moyse and the Scripture, that so they might know the way to walke vprightly and holily: and then afterward his Iudges, to see whether they liued according to their knowledge. And there was neuer King, who was commended in the Scripture, or by iust and true desert in Christian common-wealth, but he did take such a course. They who faile in this, may be thought to faile in all: for this is the very scope wherefore Kings are ordained.

4 It is no question in holy Writ, but that the Lord requi-  
reth, that euery man should embrace and frame himselfe to his  
commaundment: but he hath solemnly appointed the Mo-  
narkes of the earth, to see this to be done. He hath committed  
the charge of their inferiours to them, and doth expect from the  
such executions and accomplishments, as may bring the neckes  
of their subiects vnder the yoke of Christ. Therefore he hath ar-  
med them with the highest authoritie: therefore he hath giuen  
them the helpe of wise aduisers: therefore oftentimes he enri-  
cheth the with graces extraordinarie, partly being carefully infu-  
sed by education, and partly immediatly inspired by his good-  
nesse, that so they may be able to foresee with wisdom, what  
the common sort do not thinke of, and to discern with iudge-  
ment, and to preuent with diligence, and with violence to re-  
strain from enormities and obliquities. And to remember them  
thereof, he giueth them titles accordingly: as rulers, that they  
may rule them with a faithfull and true heart; which cannot be  
done, but by teaching them obedience to the highest ruler. So,  
fathers of the people, that as parents are bound to traine vp their  
children in the feare of the Lord, and by naturall affection to  
worke them all happinesse that may be, and intend them all  
good, so these should do to their subiects, who are placed vnder

18.

2. Chr. 17. 7.

Cap. 19. 3.

Exod. 18. 21.

1. Chr. 2. 24.

Ephes. 6. 4.



their gouernment . In like fort they are called shepheards, to watch ouer them, to keepe them from the wolues and foxes of heresie, of idolatrie and schisme, of Satanicall resolutions, and to better their pasture, as conueniencie may yeeld . The heathen Poet did vse this name to Agamemnon his King:

Homer. Iliad.

10.

—*Ἀγαμέμνονα ποιμένα λαῶν.*

Numer. 1.4.

*Agamemnon the sheheard of the people.* But they are put in mind of their dutie, by nothing more significantly then by calling them heads, whereby he letteth them know, not so much that they are placed vppermost in the bodie, but how they are placed, & why they are placed, that is, with eares to heare what is good for all the bodie, with smelling and tasting to choose what is wholesome, with the tounge to speake what will helpe, or what will hurt: but especially with the eyes to see a great way off, which way the feete should walke, the stomacke should be releued, the bodie should be cherished, and euer to thinke, that the rest of the parts are so vnited to it, that all make but one in the coniunction of the whole. God doth require this of the heads of lands and nations, that in the midst of daunger, they should not be winking with drowisie eyes, but see what is coming, and withdrawing themselves, withdraw their people also. And there is no one thing, which he will so seuerely exact of them in the day of iudgement, as an accompt for this. For albeit there must be a reckening for the actions of themselves, how they haue bestowed themselves, yet because many thousands are more then one soule, the accompt for their charge shall more strictly be stooode vpon.

5 Inferiour Magistrates may herein take instruction, that it is not for themselves, that they are hoisted to their places, but to the good of other. Be they neuer so eminent for sanctitie or synceritie, it is not enough, vnlesse they whom they rule, do fauour like to themselves. God expecteth of each of them, that they and their houses, as Iosuah said should serue him, euen so many as they rule ouer. And that if a blessing come vpon them, it should like Aarons ointment droppe from the beard, to the skirts of their clothing; that the low valleis may haue the benefite of that fruitfull raine, which falleth vpon the mountaines.

And

And if plagues and woes should come, that then the rest should be retired from the daunger of the shot, as well as the fairest. That there should be a *royall*, and naturall affection to all that be in their custodie, principally to saue them from the wrath which is to come, and afterward to encourage them, that they go with an vpright foote; to quell that which is rebellious, to take pitie vpon the weake, to rectifie the vntoward, to thinke that to be the field wherein God hath bestowed them, and they will strue to make it like the Paradise of the Highest, by planting choise plants in it, by pruning them, by watering it, by fencing it and hedging it, by keeping out the boare; to take comfort in the beautie and prosperitie thereof, and to delight in all happinesse which shall befall vnto it. Thus the faithfull steward doth, being alwaies pleased best when the common good doth flourish; not thinking himselfe a bodie besides the publike bodie, and so as two substances to be contradiuided things, and all well which is scraped and scratched away from the members, but a head vnto that bodie where and in whom he liueth, and so to haue a fellow-feeling of the sufferings of other. This doth well in all things, but in nothing so much, as vrging them to ayme at things celestiall; to beg of God the continuance of his graces vpon them; or to intreat him to be pleased, to turne away that furie which is comming out against them. And in this last case, the king of Ninieue may well be proposed as an example very singular, who thinketh not his dutie to be discharged at all, vnlesse besides the subiecting and debasing of himselfe, he do stirre vp his people to a liuely apprehension of the state wherein they stood, that they as the followers, & he as the leader, but both they and he, & he as well as they, like humble suppliants might make intercession, to recouer Gods fauour, or at least to be pardoned. He sheweth himselfe a man worthie to beare a scepter, worthie to weare a crowne, who is so considerate as to thinke, that since they should haue part of the pnnishment, he might do well to bring them to part of the penance.

6 Now as this in generall is gathered of that act, which is imported to vs, by the scope of this verse & the next, so I iudge that some farther matter is naturally yeelded in this, that he put



foorth a precept or *mandamus*, an imperiall Ediſt, and an vrging Proclamation, that euery one ſhould faſt. And this is, that Princes by the prerogatiue of their dignitie, haue vnder God a power, not onely to animate, and encourage, and exhort, but by commaundement to conſtaine, and by lawe to enforce their people, to the performance and practiſe of thoſe religious proceedings, which they warranted by the word ſhall thinke fit. They may ordaine lawes in Eccleſiaſticall cauſes, as we commonly terme them, and uſe compelling meanes to bring men to God. He who ſhould diſpute this againſt the Church of Rome, may eaſily declare out of the Scriptures, both in particular and ſufficiently, concerning all the circumſtances whereupon they do ſtand, that it is holy & iuſt which our Princeſſe doth claime, and our Church doth maintaine. And this moſt plentifully hath beene ſhewed in excellent workes extant to the view of the world. Therefore it ſhall be enough for me, now to touch and go. Wiſe Salomon depoſed Abiathar from the Prieſthood, and placed Sadoc in his roome. Therefore Princes may depriue their Biſhops of their dignities, if they deſerue it, and place other in their ſteede. Iehoahſh doth call the Prieſts to an accompt, for their negligent careleſneſſe in repairing the Temple. Good Iehoaſaphat, Hezechiah, and Ioſiah do make lawes, for the recalling and exerciſing of the ſeruice of God; they reſtore it and renew it according to the lawe: and therefore Chriſtian Princes by their example may do the like. And if we will looke lower, how great was Conſtantineſ care for ſetling the faith of Chriſt? how did he labour both in the Nicene Councell and otherwiſe? Doth he not call himſelfe, as Euſebius reporteth, a Biſhop out of the Church? Others were Biſhops within the Sanctuarie, becauſe they were to preach and adminiſter the Sacraments; but himſelfe one without, by reaſon of his care to diſcharge that dutie which was impoſed on him. How many lawes did he make in cauſes of the Church? and Theodoſius after him? yea this prerogatiue was retained, vntill the time of Charles the Great, and Lodouicus after him, as appeareth by ſo many decrees extant to this day. Theſe and many other knowing more fully then the Niniuite ſpoken of by Ionaſ did, that God had appointed them

Th. Biſſonus  
Episcopuſ  
Wintonien-  
ſis.

Ioh. Rainol-  
duſ in collo-  
quio cum  
Harto.

1. Reg. 2. 27.  
35.

2. Reg. 12. 4.

2. Chron. 19.

4. ca. 30. 1. c.

34. 3.

Euſeb. de vi-  
ta Conſtan-  
tini. lib. 4. 24.

Legum Frā-  
ciſ. l. 1. & 2.

to beare the sword not in vaine, made Edicts, and put out Proclamations, to commaund men to the exercise of Christian deuotion. Yea some of them went farther, and by lawes represented diuerse heresies, and enforced men to an embracing of the Orthodoxe Catholike faith.

7 A matter which may seeme most straunge, and improbable vnto such, as in truth mistaking the issue of this question, do much vse that Maxime, *Fides non cogitur*, faith cannot be enforced. It is very true that faith is an assent of the inward man, which indeede cannot be extorted, (if we will speake of the actuall and complete apprehension in beleeuing) for in that there must be a willing framing of the mind it selfe from within. But the meanes whereby men get faith, are visible and externall, as the hearing of the word, the receiuing of the Sacraments, the repairing to the Churches where religion is set forth, the flying from the Synagogues of heretikes and schismatikes, lest other should be infected: the forbidding of their assemblies: and these things Princes may not onely vse and set on foote, but they are bound by dutie to the highest Lord, to exercise and execute them. Iosiah in his seruient zeale compelled all in the land, or bound them as other translate it, to serue the Lord their God. And his deed is commended. Doth not Christ in the Parable shew, that he who made the banket bid his seruants go forth, and enforce them vnder the hedges to enter into his house, *Ἀνάγκασον εἰσελθεῖν*, *compell them to come in*: out of which text Thomas of Aquine doth conclude and resolute, that men are to be enforced vnto faith. Theodosius tooke this course as we reade in Sozomen, when he made most seuerelawes, & put forth Proclamations against all those who crossed the streame of the Christian religion; and yet many of those lawes were as the same authour obserueth, but onely *in terrorem*. And that so much the more argued his religious affection, that he rather sought by frights and threats to winne them, then by rigorous seueritie, vnlesse against his will he should be constrained to chastise them by their obstinacie and intemperate behauiour. Neuer any of the Fathers of the Primitiue Church, did more ponderously consider of this question, then Saint Austen did, and ac-

Rom. 13. 4.

2. Chr. 34. 33

Luc. 14. 23.

Aquinas. 2.

2. q. 10. a. 8.

Soz. 17. 12.



Aug Epi. 48

Epistol. 166.

Lib. 2. con-

tra secundam

Gaudentij

Epistolam.

Tra&. 11. in  
Iohan.

Et quomodo

redderent ra-

tionem de im-

perio suo Deo ?

Lactant. Di-

uinar. Instit.

lib. 5. 20.

Athanas. in

Epistola ad

vitam solita-

riam agētes.

Gregor. Na-

zianz. de vi-

ta sua.

August. ad

Vincentium.

Epistol. 48.

cordingly without any scruple he giueth his opinion, resolving this doubt. In one place, *The Kings of the earth may serue Christ, in making lawes for Christ.* And in another: *The Emperours when they commaund good, it is none but Christ who commaundeth by them.* Againe: *God doth not looke for the helpe of worldly warfare, when he rather bestoweth it as a benefit on kings when he inspireth into them, that in their kingdome they should take order, that the commaundement of their Lord should be done.* For unto whom was it said, *And now you Kings vnderstand, be learned ye that are Iudges of the world?* And when some disliked this position, in another place he speaketh fully to them: *They do maruell because the Christian powers are stirred up against the detestable dissipatours and scatterers of the Church. But should they not be mooued? And how should they yeeld an accompt of their gouernment to God? Let your charitie obserue what I speake, because this pertaineth to the Christian Kings of the world, that they should be willing that in their times, that Church their mother of whom they are spiritually borne, should be peaceable.* I deny not but some of the auncient who liued a little before Saint Austens time, and had not experience so much in this behalfe as he had, were of a different opinion, and therefore they spake otherwise. As Lactantius: *There needeth no violence and iniurie, because religion cannot be enforced: the matter is rather to be dealt in by words then by stripes, that so there may be a will.* So Athanasius speaking against the Arrians, who by stripes and imprisonment did seeke to draw men to their opinion: *It is the propertie of holy religion, not to enforce but to perswade. For the Lord not enforcing but leauing libertie to the will, said openly to all: If any of you will come after me: And to his Apostles, will you also be gone?* And so Gregorie Nazianzen, *I do thinke it fiter to perswade then to compell.* This was the iudgement of them, who liuing not in times altogether so settled, as God sent afterward, could not haue that in-sight into this case, as Saint Austen, who was purposely consulted in it, and more industriously did sift it, and discusse it. And that causeth him to shew, that many were drawne from the Circumcellians, to be good Catholikes, by violence which was offered them by the Magistrates. But he there

there requireth that there should be teaching ioyned to terror, and not most grieuous punishment to be inflicted without instruction. But to my point, *He who bindeth a frantike man, and rowzeth him up who is sicke of a lethargie, although he be troublesome to both, yet he loueth both.* And elsewhere: *If any lawes be made against you* (speaking of the Donatistes who obiected, that it was not in any man to enforce their wils to his religion) *you are not by them compelled to do well, but you are forbidden to do ill.* For no man can do well vnesse he choose to do so, vnesse he loue it, which consisteth in free-will: but the feare of punishments, albeit yet it hath not the delight of a good conscience, yet at the least it restraineth euill lustes within the closet of the thoughts. And once more: *When God will stirre up the Magistrates against heretikes, against schismatikes, against wasters of the Church, against such as would blow off Christ, against blasphemers of Baptisme, let them not wonder: because God raise them up, that Agar may be beaten by Sara.* If any man would yet see farther in this learned Father, concerning that opinion, he may find in his Retractions, that wheras once himselfe had beene minded, that it did not belong to the Magistrate, to compell men to the communion of the Orthodoxe: vpon sounder experience, and more aduised consideration, he doth plainly retract it. Vpō all which we hold for an vndoubted truth, that the Prince hath a power in commanding & proclaiming for God & Gods religiō, & all exercise of the same, which as you haue heard I haue gathered from that act of the king of Niniue, imposing vpon his a fast by open Proclamation.

8 Then to returne to him: in the next place it is said, that the Ediēt which was made, was by aduise of his Nobles. As that which was said before doth import vnto vs his zeale, so this implieth his wisdom, that to direct himselfe he refuseth not good counsell, & to purchase the more authoritie he ioyned in his stile his counsellors and great officers. And in ciuill affaires what can be more iudicious, then to hearkē to the wise? then to listen vnto many? Many eyes see more then one: many eares heare more then one: many minds cōceiuing diuersly, do vtter most of vnderstanding. *where counsel is not saith Salomō, there the people shal fall:*

*Qui phreneticum ligat, & qui lethargum excitat, ambobus molestus, ambos amat.*  
Contra literas Petiliani Donatistæ.  
lib. 2.

*Intra clausura cogitationis.*  
Tractat. 11.  
in Iohannē.  
Exufflatores Christi.

Retract. 1. 2. 3

Prou. 11. 14



- Cap. 15. 22. *but health is where are many counsellors. And, without counsell thoughts come to nothing; but in multitude of counsellors there is stabilitie.* And againe, *Thoughts are strengthened by counsels, and by counsels are warres to be taken in hand.* The impressiō of this matter hath wrought with all men of worth, with Dauid & with Salomon, whose Nobles and great captaines were at hand with their instructions: yea hath had place in all estates, as the Ephori in Sparta, the Arcopagites in Athens, the Senatours in Rome did make manifest in old time: and in our age there is not the Russe, but hath his solemne Senate, not the Turke but hath his Bassas, who at all turnes may informe him. Now as that land is happie, *where the Princes eate in time, for strength and not for drunkenesse*, that is, are sober and temperate, so blessed is that Prince who hath such men about him, as may be right hands, not left hands, men faithfull and fearing God, wise persons and hating couetousnesse: otherwise himselfe and all doth easily run to ruine. Ahaziah the king of Iuda had a mother, and other kinfolkes, who were of the house of Ahab for his counsellors, which turned in the end to his destruction. Ioas is ill aduised by the great men of his kingdome, which drew him to idolatrie, & brought sinne vpon him, & all the land besides. Roboams case is well knowne, what good greene heads did to him. Few kings haue stood vpright, when they haue leaned on crooked proppes. It sheweth that they are weake, when they cannot find the deprauednesse or infirmitie of the other: but if themselues were able men, yet hauing none about them but silly or corrupted ones, or carelesse or vnfaithfull persons, many things must needs run to wracke, if men reputed wise haue conceiued things aright.
- Lamprid. in *Lampridius in the life of Alexander Seuerus, citeth this out of*  
vita Alexan-  
dri Seueri. *the works of Marius Maximus, as an approoued truth, that the*  
*state is better, & a great deale safer, wherein the Prince is naught,*  
*if the Counsellors who be about him be good, then that wherein*  
*the friends of the Prince be euill men, although himself be good:*  
*for one who is amisse may easily be corrected by many which*  
*are right; but when many are depraued, it is hard for one to re-*  
*ctifie thē. Thē it is wel with that Prince, who being for his own*  
*part vertuously minded, hath other vertuous ones to assist him.*

9 I might amplifie this by the example of Iustinus the Emperour, spoken of by Euagrius, who being growne into much miserie, imputeth the cause of it to his Magistrates, and those great men who were about him: but my purpose is rather to remember, that the highest should much depend vpon good counsell, and not thinking themselues to be disgraced thereby, as not being selfe-sufficient, but to repute it their greatest honour, to heare as well as to speake. That which the Romane Minutius said of himselfe and Fabius, is very true, that the best thing is to giue counsell: and he is but next the best, who can take it when other giue it: but he is a most miserable man, who can neither giue nor take. He is not the most eminent, whose weakenesse is such that he must onely follow other men; but since none here can be absolute, as it is the highest glorie to giue, so to take it is no dishonour. Who was euer among the Romans more gracious for his person, or glorious for his actes, then Scipio Africanus, and yet as Plutarke writeth, he so vsed his faithfull and true friend Lælius for his counsellor, that some spared not to say, that Lælius was the Poet, and penner of all the play, and Scipio did but act it, and present it vpon the stage. True wisdome had taught that honorable Generall, to be no way wanting to himselfe, howsoeuer other men would talke their pleasure of it. I could wish that in our age, persons of high esteeme, would so vse the help of their wise and faithfull friends, that they might oftentimes runne into so happie an errour. You see that he who commaunded Niniue did hold this rule; and the Spirit of God doth record it to the instruction of our age, and (if we will so receiue it as I haue expounded it before) to his exceeding commendation, that in so waightie a cause he would take the aduise of his Nobles. And yet to say what I thinke, it may not vnfitly be gathered, by those deedes which are reported of him in the former verse, that he himselfe stirred vp his Princes, and was as a spurre to them to giue assent to his Edict: howbeit to shew his mind to be temperate, and moderate, and humble vnto men, as well as deuout to God, he joyneeth them with himselfe, as not failing to grace them, and honour them in their places. The ambitious man, and he who is

Euagr. Hist.  
Eccles. 5 13.

Liu. lib. 22.

Plutarch.  
An seni sit  
gerenda res.  
publ



Nichol. Machiauel. Dif. in Liuium. lib. 2.3.

Stylus Parliamenti Angliæ.

Plutarch. in præceptis reipubl. gerendæ.

desirous of much gaine agree in this one point, that they loue to haue no fellowes. The man who is greedie vpon money, excluding from himselfe all other companions, can in his priuate thought onely, deuoure the greatest pray. And the hauitie and proud heart, being like to the iealous man in his iealousie, loueth not to communicate to other, the least part of that honour, which gladly he would appropriate to his owne actions. The more runneth to the boughes, the more the stocke is lessened: shred all the boughes saith Machiauell, and the sap then going but one way, the bodie of the tree will prooue the greater. But is that the way to be honorable? The mightiest that euer were haue found it the truest glorie, that bearing the raines aright (for that must euer be looked to) they haue bene kings ouer kings, and raigned not ouer beggers, but ouer men of woorth. And God is better pleased, when good things shall be commaunded, first by the highest in place, and then after it shall be added, *by the Lords spirituall and temporall, and by the assent of the commons*: And Princes which are gracious do neuer grieue at this; and wise men do loue that stile, when all is not appropriated to one, but there is a kind of parting. Plutarke in his state-precepts, telleth that when himselfe and another ioyned in office with him, were sent forth as Proconsuls, in some businesses for Rome, and occasion so fell out that his fellow stayed by the way, so that all was done by himselfe: whē being againe returned, he was to make declaration of all things which he had done in his iourney, his owne father lessoned him before, that he should not tell his tale in the singular number, but speake still plurally: not I went, but we went: and not I, but we said; assuring him that by this he should ease himselfe of much enuie, and by his faire behauiour be very louely and amiable. He was a wise father who taught thus, and he was a son much to be esteemed, who so inwardly embraced his good precept, that he thought of it many yeares afterward, & recorded it to be remembred of others. Now if it were wisdom and modestie in him so to do, then what humilitie was it, for the great king of Niniue to ioyne with him, I do not say his fellowes (for this great Monarke had none such) but his subiects in his stile, *by the*

*the King and his Nobles.* And this I haue gathered hitherto, frō the Preface or induction to this Proclamation: now a little while let vs enter into the Ediēt it selfe.

*Let neither man nor beast, &c.*

10 It is good when an action is caried cleanly throughout, to be well and coherent both in matter and manner. Euen ceremonies and circumstances detract much from good causes, if there be a failing in them: but where is a shew of accidents, and the substance shall be defectiue, there all is but ridiculous. Diodorus Siculus telleth, that on a time Dionysius the great tyrant of Sicilie, according to the custome vsed in those dayes by men of much honour, did send to the games of Olympus, diuerse singers and Poets, who made so excellent musicke, that euery one admired them, and commended them beyond measure. But afterward when the Poemes (which were the matter of most expectation) came to be rehearsed, they were so base and barren, that both they and their maister were scorned and derided by all men. That prooued a matter fit to be laughed at, because the Proeme was curious, and the maine did not answere to it. This king here in my text had deserued the like reproofe, if after all his preparation, not in a game of sport, as were those shewes at Olympus, but in the most earnest cause, which could touch him and his people, he had bene weake and vnperfect, when he came to the substance. If after his entertainment of the newes of the Prophets preaching, after the comming downe from his throne, after the putting off of his robe, after putting on of sackcloth, & sitting down in ashes, yea after charge of commanding his people to ioyne with him, and assembling of his Nobilitie, no other thing had come forth, but some mouse from a mountaine, some friuolous or vaine thing, this scorne might be taken vp, Much ado about a trifle: much expected and nought performed. But here it is cleane contrarie: the precedents haue bene right, but the subsequent is admirable; such as few Christian Princes being taken vpon the sudden, would haue equalled or matched, yea although they had bene brought vp all their dayes in the faith. For it is for a fast to be kept both from meate and sinne, for an abstinence in generall by men and brutish cattell,

Diodor. Sic.  
Biblioth. 14

Parruriunt  
montes nas-  
cetur ridicu-  
lus mus,



and for prayer in all vehemencie of spirit, to be ioyned with it. But now onely of the fast.

11 When the wrath of God is to be appeased, the Scriptures propose vnto vs, as one thing most effectually among many, the humbling of the bodie by abstaining from meat. And withall they mention this to vs, as a meanes to stir vp the fauour of God toward vs, to procure any thing needfull for vs. The Israelites when they were distressed for the murther of their men, which were slaine downe by the Beniamites, wept and fasted all the day. When Dauids child was sicke, he wept and fasted for it. When the enemies of the Iewes had inuaded his kingdome, Iehosaphat commaunded a publike fast to be kept. And so did Nehemiah of purpose to turne away that vengeance, which might iustly haue befallen them, for marrying of straunge wiues. This was exercised by Moses, and Elias, and our Sauour Christ at such time, as when great matters were to be attempted by them. And we find in the new Testament the renowned vse of this, by persons which were most holy, as in Anna and Cornelius. And among those weapons wherewith Paule oppugned his enemies, were fastings and watchings. And this was frequented among men of fame in the Primitiue Church. When Arius the heretike hauing an iniunction of the Emperour for it, would needes come to the Communion, Alexander the good Bishop did betake himselfe to abstinence; and fasting did pray Christ Iesus, to take the matter into his owne hand, which accordingly was graunted vnto him, to the destruction of the heretike both in soule and bodie. Socrates rehearseth this as a most shining vertue in the younger Theodosius, that he spent much time in fasting. Many are the commendations which the Fathers giue vnto it. As Saint Cyprian: *By fasting the sinke of vice is dri- ed vp: wantonnesse waxeth cold: concupiscences grow faint, and pleasures like fugitiues runne away.* And in another place he exhorteth vs vnto it: *In imminent daungers let vs sigh and grone, not with the voyce alone, but with fasting and teares, and all kind of deprecation.* So Tertullian: *Temptations which are incident vpon fulnesse and immoderatnesse of belly, are choked by abstinence.* And Saint Austen: *Wilt thou haue thy prayer flye up to God? then*

Iudic. 20. 26.  
2. Sam. 12. 16  
21.

2. Chr. 20. 3.  
Nchem. 9. 1.

Exod. 34. 28.

1. Reg. 19. 8.  
Matth. 4. 2.  
Luc. 2. 37.

Act. 10. 30.  
2. Cor. 6. 6.

Socrat. Hist.  
Eccles. 1. 25

Lib. 7. 22.

Cyprian. de  
ieiunio Chri  
sti.  
Lib. 4. Epist. 4

Tertulli. de  
Baptismo.  
August. in  
Psalm. 42.

Chrysostom.  
Homil. 1. in  
Genesim.

then get thee two wings to it, that is fasting & almes. And Chrysostome vpon Genesis: *As the lighter ships do more swiftly passe ouer the sea, but contrariwise they which are too heauie laden are drowned, so fasting making the mind lighter, doth cause it to passe the sea of this life the more lightly, and to looke vp to heauen and heauenly things, and not to esteeme things present, but imagineth them to depart as shadowes and meaner things. But drunkenesse, and surfetting, &c.*

12 Hitherto the Church of Rome and we do well agree, & both of vs do like the fast of the men of Niniue here: but we go a little farther, and obserue that these men in this place mentioned, are forbidden to tast any thing, *tast nothing nor drinke water.* He doth not say, forbear flesh, and feede on most daintie fish, (as the Carthusian Monks do) and powre in wine withall: neither doth he say, eate of fruits, or sweet meats, but take heed of flesh, or of white meates, because they come from flesh; but he commandeth an entire abstinence. And that we do hold indeede to be an externall circumstance required in a fast, & maruell at the stupiditie of those who teach the contrarie. If God had esteemed sea-creatures before those of the land, certainly he would haue told vs of it; or if he had forgotten it, yet S. Peter who was a fisher, and oftentimes did follow that trade, would at the least haue thought vpon it, in some corner of some Epistle. But what reason can be imagined, why God should prefer the fish before the meat of the butcher? Saint Paule doth make no distinction, when he vseth the word *flesh*, applying it to fishes. *There is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.* In this disputation I speake not of positie lawes, which are made for common-wealths, but I honour them and reuerence the, according to their due place: but here I discusse the institution of God, who neither directly nor by any consequēt, doth propose to vs this difference. And concerning pampering of the flesh, which is many times objected, it is no hard thing to prooue, from Phisicians, and Philosophers, and Historians old and new, yea by reason and experience, that fruits and roots, & fishes, are not any way inferiour to the most daintie flesh, & therefore are oftentimes bought at high rates &

Erasmus in  
Colloquio  
Miliris &  
Carthusiani.

Iohan. 21. 3.

1. Cor. 15. 39



Augustin. de  
moribus Ma  
nichæorum.  
lib. 2.

prices. But I will not pursue that argument. Onely thus much I may say, that the reproofe which Saint Austen vseth against the Manichees, doth fitly fall vpon these men, sauing that those old heretikes did hold that for euery day, which our Papists hold but for some daies. But Saint Austen derideth those, when they thought that he was not more abstinent, who fed moderately and sparingly, onely vpon salt swines flesh, then those who at their pleasure swilled in wine, and the purest iuyce of the most choise fruites: who did eat most fine cakes, and sweet meats of all makings, and rice, and garden fruites belayed with pepper and sugar, and the costly spice of the world. See whether in our time this be not a custome among some people, that if a man were disposed to Epicurize a little, he would not rather choose to fast as some hold fasting, then to feast at a sober banquet. This is a blind superstition, and so palpably grosse and filthie, that if it were not, that custome from old time had so preuailed, and diuerse of our countymen did yet so hold it in their blindness, (and it is our dutie to seeke to win them) I should thinke my self very idle, and should partly be ashamed to speake of it in this place. The fasts in Scripture are pure abstinence: men eat nothing and drinke no water: but here they may eat and drinke, and be full and yet fast too. This is one of the grossest Paradoxes which the blind beast of Rome, that deceitfull whore of Babylon, doth broach ynto her followers.

Aug. Epi. 86.

13 And yet poore soules they see it not, nor the fondnesse of that doctrine, that such and such dayes should be fasted, not for lawes sake and pollicie, but for religion and deuotion. I do maruell what sound warrant they can haue for that conclusion: for no such thing can be deriued from any place of Scripture. Heare S. Austens iudgement vpon that matter: *If you aske my opinion in this point, I resoluing it in my mind do find, that in the writings of the Enangelists and the Apostles. and in all that instrument which is called the new Testament, fasting is commanded. But what dayes we should not fast, and what dayes we should, I see it not defined by the precept of the Lord or the Apostles.* And in the auncient Church they had another custome then is kept at this day. Origene vpon Leuiticus saith, that they had the

Origen. in  
Leuiticum.  
Homil. 10.

the fourth & sixth day of the weeke, wherein they solemnely fasted. Now to tye this, or the alteration from it, to be a case of religion, is a seruitude of all seruitudes, and a Babylonian bondage. The time of Lent I confesse, is a very auncient custome, but so farre from being found a point of faith and saluation, that the most approoued auncient histories, tell how diuersely it was kept, one day, or two dayes, or seuen dayes, and by some for twenty dayes, and by some other for fortie, by some *conium-  
stim*, by some *dinifim*, some abstaining from this foode, some from that, but that the Apostles left it (for so Socrates doth speake) to the liberty of the Church; nay to euery mans mind and will. I would that our people vnderstood this euery where, that they might take things aright, ciuill orders for ciuill orders, and customes which were indifferent, for nothing else but indifferent, and not to put heauen and hell vpon superstitious obseruances. True fasting is not of custome, but vpon an especiall purpose, by the good motion of the mind.

14 Yet these are not the onely errors, in the fasts of the Church of Rome, but this may be added to them, that commonly they respect the externall worke alone. But the Apostle telleth vs, that if there be nothing else, *bodily exercise profiteth little*. There must be a directing faith, and an vnderstanding knowledge which must make all acceptable. The end why it is done, doth much make or marre the matter: if it be to humble the body, to worke in it more obedience, so to practise spirituall things; if it be to testifie true deuotion, if to seeke to abate the Lords fury, this sheweth that all is right: but these other being for the most part ignorant, do thinke the thing barely done, to be a deseruing worke, & a meritorious action. And this thought being once receiued multiplieth euill on it selfe so far, that many in their superstition, do not feare to spill their body, that they may merite the more; and so macerate the flesh, that they make themselues vnfit, to performe such Christian duties, as otherwise they might do. They procure diseases to themselues, and impotency by reason of sicknesse, whereby they make their body which is the house of their minde, to sinke downe on their soule, and to lade it ouer heauily. Then that mind, which with

Euseb. Hist.

Eccles. 5. 24.

Socrat. Hist.

Eccles. 5. 21.

1. Tim. 4. 8.

Seneca de

Ira lib. 3. 9.

Corpus atte-

nuatum et in-

firmum in-

cumbit anima.



Hieronim.  
Epist. 10.  
Epist. secund.  
da.

Fulgent. E.  
pistol 3.

Athanas. de  
virginitate.

Basil. de vera  
virginitate.

Bernard. ad  
fratres de  
monte Dei.

alacrity might many wayes haue serued God, with impatien-  
cy peradventure, but assuredly with much griefe, doth grone vn-  
der the body. And so in steed of increasing, they diminish true  
deuotion. Hierome as it is easie to be gathered, alludeth to this,  
when he sayth, that *a little meate and a belly which is euer hun-  
gry, is preferred before fasting three dayes.* And againe: *Do thou  
impose on thy selfe such a measure of fasting, as thou art able to  
beare. Let thy fasts be pure and chaste, and single and moderate,  
and not superstitious.* And he addeth fully to that point, which  
I mentioned a little before, *What doth it profit not to eat oyle,  
and to seeke out such troubles and difficulties of meates, carrets,  
pepper, nuts and dates, fine cakes and honey, and baked things?*  
So Fulgentius giueth an item for fasting moderately, *A tem-  
perature is in such sort to be added to our fasts, that neither sa-  
turaty do stirre up and prouoke our body: nor immoderate absti-  
nence weaken it.* But some other of the auncient haue not on-  
ly dehorted it, but haue perstringed it with right seuerer cen-  
sures, and written against it. As namely Athanasius, *If thy  
enemy the Diuell do suggest into thy mind great exercises of deu-  
otion, that thou mayest make thy body unprofitable and weake,  
do thou on the other side see that thy fasting haue a measure.*  
He reputeth it for no better then a temptation of the Diuell, if  
it be excessiue. Saint Basile speaketh to this matter, most found-  
ly and with much reason, *I do not so beate downe my body, that I  
weare it out with immoderate wounds, and make it unprofi-  
table for seruice; but that is my onely cause of chastising my body,  
that I may subdue it to seruice, and make it rightly obedient to his  
maister. But he who bringeth his seruant so vnder by hunger,  
that not onely he is unprofitable for the ministry of his maister,  
but is not sufficient for himselfe, what else doth he, then make  
himselfe a seruant to his seruant? For it must needs be that the  
body being vnable to serue, and by infirmitie waxing faint, his  
maister must now serue him, while he must stand amazed about  
the curing of the infirmity of the other.* So farre Basile, who  
esteemeth the mind as the maister, and the body as the seruant,  
Vnto these I will onely adde the iudgement of Saint Bernard,  
who vttereth a most godly and sober doctrine. *Watchings, fa-*  
*stings*

things and such like do not hinder, but helpe, if they be done with reason and discretion. Which things if by fault of indiscretion they be so done, that either by the spirit fayling, or the body faynting, spirituall things be hindered, he who so doth, hath taken away from his body the effect of a good worke, from the spirite a good affection, from his neighbour a good example, from God his honour: he is a sacrilegious person, and guilty of all these things toward God. Not that (according to the meaning of the Apostle) this seemeth unfit for a man, and be not decent and iust, that the head should sometimes ake in the seruice of God, which hath aked oft before in the vanitie of the world, or that the belly should be hungry euen to croaping and roaring, which hath bene filled oftentimes euen to vomiting; but a measure is to be vsed in all things. The bodie is to be afflicted sometimes, but not to be quite worne out. See how grauely these learned fathers, inueigh against immoderate abstaining from necessarie things, and giue vs to vnderstand, that we may feede sparingly and moderately, and yet serue God too, although sometimes there be an abstinence from all meate to be required.

15 I do vrge this doctrine so farre, for some few who yet remaine in our land here and there: but not for the common sort, who stay themselues inough from taking harme by abstayning. For a great part of men spend much of their time in gluttony and riot; and very few now fast, if it be not for want of meate. And herein our sensuality may be iustlie reprooued, that whereas there is such occasion offered, to study for the turning away of Gods iudgements (which appeare in sending famine and otherwise) and againe when whatsoeuer is spared, may find good vent by poore mens bellies, yet we liue not so temperately, as in reason we should. Surely the Almighty doth much threaten vs, and therefore we should awake: and besides that, we enioy many things, the continuance of whom is very well worth the begging, as especially the Gospell, and health and peace, and a louely and gracious Prince: let vs therefore not be so farre wanting to our selues, as to forget to pray that these may endure. And as here by the example of the Niniuites, there should in great cases be a great abstinence, so let euery man

*Vsq̃ ad ru-  
gitum.*

*Affligendum  
non conterem-  
dum.*



Esth. 4. 16.

August. de  
moribus Ec-  
clesiæ Ca-  
tholicæ.Buchan. Hist.  
Scotiæ li. 10.

Act. 27. 33.

ordinarily, so keepe vnder his body, that it may be fit for all celestiall and spirituall duties. And yet I do not thinke it conuenient, for vs who liue in this countrey, to emulate and imitate the fasts of holy men in the Scriptures; I meane not, those of Moses and Elias, which were for forty dayes, and indeed were miraculous matters; but such as was that of the Iewes vnder Hester, who did eate nothing nor drinke water, for three dayes and three nights; or of some other Christians, who as Saint Austen mentioneth, did forbear in like sort, being both men and women. The difference of climates for heate and cold, maketh the stomacke different, and that may be endured in hote countries, which in the cold cannot. Their inward heate is lesse, and therefore their appetite is not equall. Philosophers and Cosmographers do yeeld the reason of this, and why men eate more in the Northren countreyes, then in the Southerne, and do digest it more readily. And experience doth so farre witnesse this, that as Buchanan hath noted, the French men do thinke that we of Britany, that is Englishmen and Scots, are great deuourers of flesh: so the Spaniards thinke of the French men; and the people of Africa do imagine so of the Spaniards. Then is it an vnequall match, for vs that are coldly situated, in comparison of the who liue nearer the Tropike, to imitate them in fasting. And this consideration together with a remembrance, that amating and feare of death, do vtterly quell the stomacke, giueth much light to that place, where it is written, that Paules company did abstaine for so many dayes together, in the daunger of a shipwrack. It is said that *they continued fasting, and receiued nothing*, which I vnderstand to be meant, that they receiued nothing by any set and orderly meale, or they receiued nothing in comparison of their ordinary feeding. And so much I thought good to speake concerning fasting, being occasioned thereunto by the deed of the Niniuites, and the Kings proclamation. This verse doth yeeld one thing more, that the cattell and beasts were inioyned here to the penance, which because it is offered againe, in the next verse, I do deferre it thereunto. In the meane time let vs pray to God, that he will pardon vs our negligence in our duty, and that he will stirre vp our spirits, partly by example  
here

here of these Niniuites, and partly by other in his word, to be fearefull of his displeasure, and to be willing to serue him, that after the expiring of this life, we may liue together with him, to whom with his blessed Sonne, and his most holy Spirit be glory for euermore.



## THE XXII. LECTVRE.

*The chiefe poynts.*

2. Some apparell sheweth sorrow. 4. Reasons why beasts bore part in this humiliation. 8. How cattell may be sayd to cry to God. 9. The necessity and force of prayer. 12. Reformation of life must go with fasting and prayer.

Ionah. 3. 8.

*But let man and beast put on sackcloth, and cry mightily vnto God: yea let every man turne from his euill way, and from the wickednesse that is in their hands.*



Haue read this verse, as an imperatiue speech, but the Septuagint translate it, as an Indicative in the time past, that men and beasts did put on sackcloth, and cried mightily vnto God. Wherein, as it may well be collected, they did not so much respect the originall words in the Hebrew, as intended to make the deed of the Niniuites plaine, who doubtlesse did repent, and performed that charge which their King did put vpon them. But since the words and letter of the text are otherwise, as it is plaine in the Prophet, and all other interpreters as farre as I can find, do with one consent translate it as I reade it; I thinke that they might well haue forborne, to take on them the office of Expositours, or openers of the text at large, and kept themselues to the letter, allowing



that to Gods spirit, which is very familiar with it; that is to say, that oftentimes it should briefly insinuate things, and leaue that by necessary circumstances to be vnderstood, which yet it doth not openly specifie in word. And the truth concerning this place now in hand is, that it is meant that we should take it, that the Niniuites repented: and so much is implied by such consequents, as afterwards follow: but this verse is a part of the Kings Edict, wherein he inioyne some thing more then a fast, which should pinch the belly, and cominandeth sackcloth to be put on the backe, as an externall signe of sorrow, and then prayers to be powred out to the Lord, with vehement exclamation; and last of all, that there should be a conuersion from iniquity and sinne, that the cause of the wrath being once remooued, vengeance it selfe might cease. I can neuer sufficiently commend the care of this mighty ruler, who left nothing vnperformed, which might win God vnto him. A man worthy to be eternized, in the memory of all ages. But my meaning is, that those things which he did, should rather commend him, then any praise of mine. You haue heard some arguments of his goodnesse before, which I neede not to repeate, but now there are offered to vs three branches of his commandement. First,

1. that men and beasts should weare sackcloth;
2. Secondly, that there should be prayers. And thirdly, a full conuersion, and departing from sinne. These are the points which at this time I stand vpon, the good Spirit of God assisting me.

*Let men and beasts put on sackcloth.*

2 That sackcloth in times past was vsed for a signe of sorrow, I noted vpon the sixth verse; and therefore if it should be taken here most literally, for it selfe and nothing else, it serueth fitly for our purpose, that is to import great sorrow. But if you list imagine, that euery man in Niniue did not sute himselfe so suddenly, neither yet his cattell in such attire; then Metaphorically we may vnderstand thereby, all sorowing mourning weede, that is to say the basest apparell, and most sordide kind of vesture that the men could put on; and that the beasts were left rough, and vncombed, and vndressed, and euery way vntrimmed in their kind. And that it may be so expounded, we haue

haue warrant from that place, where God sayth of himselfe, *I clothe the heauens with darkenesse, and make a sacke their covering*, which must needs be taken Tropically, for some vgly kind of appearance, and not for a materiall sacke; for how doth that agree with the heauen? Then the beasts did want their ornaments, or were couered with some vile substance, and the men were rudely apparelled, contrary to their custome: It is sayd by the wise man, that clothes are one of those things, which shew what a man is. And indeed it is true; for so farre as externall things may witnesse of the inward, monstrous clothes shew monstrous minds; & for the most part, sober apparell sheweth a sober disposition. But in the course of euery particular mans life, a difference in his garments noteth a difference in other matters. In solemne feasts, or whē the mind is filled with ioy & gladnesse, robes & dainie attire are put about the body: but when sorrow ouerwhelmeth & oppresseth the inward man, gaynesse is layd aside. God being offended with the Israelites, telleth them that indeed they should go into the land of Canaan, but he himselfe would not go before them, as he had done in former times, but only would send his Angell. At this the people so grieued, because God would not go before them, that it is sayd, they sorrowed, and no man put on his best rayment. There is no greater outward token of heauinesse, and deiection of the mind, then to go in verie mournfull clothing.

3 The great Monarke of Niniue meaning to purchase his peace, giueth commandement to his subiects, that laying aside their glorious and luxurious attire, they should be most meanelly clothed, thinking thereby to strike a horror into the minds of his people. For when their eyes should take knowledge of that which they saw without, and as windowes should let their receipts in to their vnderstanding; and whereas things seene do moue most; and nature not peruered loueth cleanlinesse and decencie, white garments and the head annoynted: How could their heart chuse but humble, and cast downe it selfe within, to know that the limmes were compassed with most dolefull apparell, and fine linnen, and the best purple should be turned into ragges, or course sackcloth, or hairecloth? And when such as

Sirac. d. 19.  
28.

Exod. 33. 2.  
3. 4.

*Visa mouent  
maxime.*



Psal. 51. 17.

1. Reg. 21. 27.

they did meete, should represent the like shew, and so many witnesses of griefe should be as so many spurres vnto groning, it is very probable that a broken spirit and a contrite heart might grow from those visible things; and that of all other, is most acceptable to the Lord. So the maker and gouernour of all things might take notice of their melting for their sinne, and draw backe his out-stretched rod. He who pitied that euill King Achab, who had sold himselfe ouer vnto sinne, when he once put sackcloth vpon him, and fasted and went softly; he might right well spare the great city Ninieue, when his eyes should as fully see their debasing of themselues, as his eares plainly receiue the cries, which they sent vp vnto him. So the people by their mourning attire, might be bettered in workes and conuersation, and Gods fauour might be procured, when there was a witnesse both inwardly and outwardly of their repentance. Now as this is worth the knowing, concerning the reason of the changing of their clothes, so the doubt may not vnfitly be mooued, why the beasts are named here, as if they had offended; and why they should be so disguised? The reason is very manifest, wherefore it should be so with the men and women: they had grieved the Lord, by transgressions of all sorts, and therefore it was fit, that they should make amends. Yea the very little infants, and those who sucke the breasts, as the Prophet Ioel speaketh, might well tast of the bitternesse, as being slips of an euill roote, cut out from a rotten rocke, come from a polluted fountaine: in the very propagation stayned with originall sinne: But it is not so plaine a matter, why the dumme beasts should fast, and be barred of their foode (for so it is in the former verse) or why they should be couered with sackcloth and mourning weede, who knew not what it is to offend.

Ioel. 2. 16.

4 But one reason might be, that the people might in those creatures see as in a glasse, what was their owne state. For when their eares should heare the bellowing of the oxen, the braying of the asses, the bleating of the sheepe, the howling of the dogs, making piteous exclamation for want offoode to their bellies; and their eyes also should see the out-sides of them to be vgly and

and deformed, like that ground which lyeth as ouer-growne, they might forthwith remember, that themselues had deserued to be pined, and starued to death, and to be depriued of all pleasures, and delights which they did enioy, that from henceforth bearing on them many woes and lamentations, they might finally be ouer taken with vnspeakable desolation. God made such vse as this is, of the cattell in the old Leuiticall sacrifices: for when he for whom they were offered, did see them to be slaine, their blood to be let out, some of them to be burnt, all of them to be vsed with much violence, if not quartered and cut in peeces and mangled; he might presently be stricken at the heart, to thinke of his owne deserts, that if he had his demerites, he should be martyred and mangled in his bodie here vpon earth, and his soule should burne and frie in vnquenchable flames of hell. It doth teach the Lyon obedience, when he seeth that dogge whom he loueth, and vseth as his play-fellow, to be cudgeled and beaten before him. And when for the young kings fault, the garment which he weareth should be beaten with many stripes, the Prince who had offended, might learne what his error was, conceiuing himselfe blame-worthy by that representation. The children of the Spartanes might make this vse, when they beheld the bond-slaves of their fathers, lye tumbling in that filthinesse, which drunkennesse caused to them, as to thinke that they should be but lothsome beasts, if they prooued to be drunkards. A sight so liuely in their eyes, might be as a sharpe spurre in the consciences of the Niniuites, to deplore their owne case, with a most carefull contemplation of it, vnlesse they were insensible & so obdurate in heart, as that no good thing could pierce them. Diodorus Siculus writeth, that in Ethiopia there is a people of that qualitie, that they are not at all mooued with the speech of them who sayle by them, or with the sight of straungers approaching to them, but onely looking vpon the earth, they vse to stand vnmoueable, as if their senses tooke knowledge of no man. If any, sayth he, should strike them with a drawne sword, they flye not, but beare the stripes and iniuries: neither is any of them mooued with the wound, or hurt of another,

Diodor. Si.  
cul. Antiq.  
lib. 4. 3.



but oftentimes without any kind of passion, they behold their wiues and children slaine, shewing no manner of token, of anger or of pitie. An insensible sort of people, if there should be any such, which in truth I beleue not: but these Niniuites should haue bene like to them, if when they had beheld horroure and grieve, and weeping, and out-skreeking, in euery thing attending them, they would not be moued to thinke, that their part was in the bargaine. And if it were so with that which wanted wit and reason, and knowledge to do euill things, how then should it stand with themselves, who had all these and abused them? Then the cattell serued in such manner, might bee an instruction this way to their maisters.

5 Secondly, by the lawes of the graund Creatour, there is such affinitie betweene man, and the beastes which are subiected to his vse, that the sorrowes of the better do easily touch the worser. For God hath so coupled all creatures to mankind, with a chayne of strong dependance, that the being of them is much sutable to the flourishing, or fading of the other. It is a verie mysticall point, which Saint Paule  
 Roman.8.21. hath in the eight to the Romanes, *that the creature shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God,* And that *the creature groaneth and trauellet in payne vvith vs;* yet if we well weigh it, that text shall argue thus much vnto vs, that the heauen and earth and the other elements ( for I may not amisse name the hea-  
 22. uens, because Saint Peter telleth vs, that they shall melt with heate ) by the fall of our first parents, fell into grieuous bondage, euen sinking in their excellencie, when man did sinke, to whose seruice next after God they were made. And when in the day of iudgement, there shall be a renewing and restoring of that image of God, wherein man was first framed, then shall they returne to that beautie, wherein they at first were established, so retaining still their substance, how-  
 2. Pet 3. 7. soeuer they may melt in the fire like gold, loosing their drosse and corruption. If then these mightie masses, the heauen and earth and the elements, haue such a reference vnto man, as  
 being

being made to grace him; the earth for him to walke on, the ayre for him to breath on, the water for him to feede on, the heauen for him to looke on, the Sunne to giue him light, euerie thing to yeeld him comfort, and when he standeth they stand, and when he falleth they fall, and when he is new moulded, they also shall be recouered; may we not much more imagine, that sheepe, and oxen, and cattell, yea and all the beasts of the field, which as Hierome noteth, were made for our vsing, or for our eating, are tyed and chayned vnto vs, with a straighter bond of analogie or proportion, that as we fare, so in reason they should do, either well or ill? It is truth, that man hath not that soueraignty in all degrees, which he had: that is one part of his punishment: for as Chrysostome doth obserue, God hath taken away from man, a great portion of his power; for he who at the beginning was made a fearefull Lord, and maister ouer liuing bodies, when like an vngratefull seruant he had offended a higher Lord, was brought into contempt of those, who were placed to be his seruants. And thereupon (as it is by one noted) manie creatures are growne in their behauour toward him, as vndisciplinated things; but most of all, the greatest and the least; Lyons, Tygers and Panthers (to say nothing of the whale fishes) are very hardly brought to be tame, but bees and gnats, and flyes, and such little ones, not at all. Thus mans dominion is scanted, and drawne into a narrow roome.

Hieron. contra Iouinianum. lib. 2.  
*Ad esum aut ad vsu.*

Chrys. lib. de Virginitate.

Pererius in Genes. lib. 4.  
ex Hugone de Sancto Victore.

6 But these creatures are not so quitted, but although they do lesse to man, yet with man they suffer more. For together with him, who now is but as a young maister, or a kind of quarter-maister to them, they stand both generally, and particularly, in deepe disgrace. They which otherwise would haue taken pleasure to do the will of their maister, must now with blowes and stripes oftentimes be forced vnto it. They which should onely haue bene vsed to good, and to the glory of their maker, by his fault who hath fallen, are now applied to euill; yea they be not in that esteeme with him, who first



Pfal. 8. 6. 7.

created them. As in earthlie kingdomes when a Nobleman, who hath receiued many fauours and materiall benefits from his Prince, doth requite him who aduanced and honoured him before, with treason and rebellion, then not onely his owne person ( which lyeth subiect to the law ) doth vnder-go the displeasure of his offended Soueraigne, but euery man about him, feeleth the smart of that rod, yea euery thing that was his; his familie is frowned on, his followers are held suspect, those which were preferred by him, are turned out of their liuelihood and maintenance; and moreouer his houses which were glorious before, are let runne to decay, their statelineffe soone droopeth, their beautie mouldreth away, his gardens and his orchards are ouer-growne with vncouthnesse, his fish-ponds and other pleasures lye disorderly and neglected; yea if there were any tame thing wherein he did delight, for lacke of being handled, it groweth wild and vntamed: So when Adam in Paradise, being in the highest degree of honour, prooued a traitour to his God, to whom he was beholding euen for his very selfe, the earthly house where he dwelt, grew out of fashion to him, his pleasurable profits were turned to bryars and thistles, the armes of his nobilitie were vtterly defaced; but those who were his seruants, to attend and wayte vpon him, especially all domesticall kinds of cattell, partaking the reproch which lay vpon their maister, are subiected to much miserie. And as in ciuill affaires, the restoring againe of bloud, and calling backe into fauour, putteth life into all the adiacents, and dependants of whom I spake before, and maketh them resume some courage; yea the hope of such a matter doth a little cheere their spirit, but the greater the hope is, the greater is their alacritic; and yet as he still is deiected, so still againe they fall: Euen so without doubt, all regaining of good aspect from the Highest, doth refresh these inferiour bodies, as sometimes appeareth, when in noted prosperitie of the owner, the cattell fare the better; but while man doth stand disgraced, they must expect the like fortune; and if extraordinarily at any time he do smart, they must also looke for some vnusuall kind of sorrow. Then when this straunge feare and heauinesse, possessed the

the mindes of the Niniuites, the horses and beastes of Niniue by partaking that miserie, which belonged to their maisters, might bee taught to be affected with some measure of that sorrow, as knowing that some euill was now lighting vpon them.

7 This matter will grow playner, if this also be considered, that the cattell manie times do actually feele shrewd paynes, together with their owners. When destructions happen vnto places, all things abiding in those places, haue their share in the miserie. When a towne of warre is assaulted, do not the houses oft tast of the enemies batterie, and are not those razed or fired, together with the desolation of the walles? Are not the trees of pleasure neare adioyning verie often cut downe? Yea are not the horses wounded, and perhaps slaine in the fight? or other cattell burnt in the stall? Is not that prouerbe experimented diuerse times in this case, *Loue the maister, loue his dogge, hate the maister, hate his dogge*? When Saule was sent to destroy 1.Sam.15.3. Amalek, was there not a strong charge layed vpon him, to kill the sheepe and the oxen, and euerie liuing thing? And if God send forth a pestilence, comethere not as well rottes of cattell, and great murrans of beasts, as mortalities of men? But if there should be some earth-quake, which either should cast downe the houses, and crush that which were vnder them, or should force the ground to open, so to swallow vp that wherewithall it meeteth, how could the dumme creatures hence escape? When therefore it was foretold, that within fortie dayes, desolation should betide the citie Niniue, and mention was not made in what particular sort it should come, the inhabitants could not tell, but that the beastes in their place, had as much neede to crye, as those who were their owners. Adde to these, that some liuing things whom vse hath made domesticall, are not so deuoyde of feeling, but that sensiblie they perceiue the ioy, or discontentednesse of those which are their keepers, and oftentimes are affected with some things like to man. Birdes haue their dumpes and their notes, and take knowledge in generall, when they heare



Isay. 1. 3.

Iob. 39. 12.

the voyce of musicke. Vsing to the hand, doth make the horse, and dogge and calfe, to play and be wanton, and to expresse some signes of ioy. And I thinke that I do not abuse the word, to say, that some of them in some things, haue a kind of fellow-feeling with vs. Now there is nothing, which doth more teach this, then by giuing or denying them foode for their bellies, which was done among the Niniuites, while the fast continued. For as the ox doth know his owner, so the Asse doth take notice of his maisters cribbe: although he be dull, yet his sence can serue him, to obserue those things which make for the filling of his paunch. And if this be moreouer true, that those beasts do take delight in their furniture and ornaments, and the proud neighing horse, as we may gather from the words of Iob, knoweth when he goeth to the battell: if he thinke himselfe the brauer, for his saddles and caparisons, or bells or plumes of feathers, which be about him; then by a reason drawne frō the contrary, there may be in them a perceiuing, what it is to be spread with vile things, and so it might be a discouragement, to be clothed with sackcloth. So we see by this time, that it was not without reason, when by the proclamation of the king, the beasts had their part, as well as the men; that either as a glasse set before them, they might moue them to thinke of themselves, by seeing the creatures, whose affliction could not chuse but touch them, since they are giuen to men for helpes: Or because by the prouidence of God, they are pinned to the suffering of man; in ordinary disgraces to be disgraced with him, and in sorrowes extraordinary, to haue their part in like manner. If I had not already bene ouer-long in this point, I might ioyne this also, to that which hath bene sayd before, that it is the more reasonable, that the dumme creatures should feelee some portion of the paynes for sinne, because they oftentimes are apparant meanes, and helpes and instruments, for men to sinne withall, as might largely be amplified. But no more of that matter.

2. 8 I obserued in the second place, that next to the sackcloth imposed on the men and beasts, it was inioyned by the King, that both the one and the other, should cry mightily to God.

God. Then the next helpe which they had, was prayer and invocation. I meane not much to dispute, whether the cattell may be sayd to cry to God. We may hold it for an vndoubted truth, that there be no such meditations, and reasonable discourses in them, as are fit to be in one of vs, when we are praying: they haue no such vnderstanding: and yet the Lord, who in his prouidence doth take care ouer hairens and sparrowes, respecteth all their cryes, and taketh many of those cryes, as a kind of calling on him. We neede not feare to speake that, which the Spirit of God hath spoken. In the hundreth forty and seuenth Psalme, our common translation hath, *he feedeth the young rauens that call vpon him*: the letter in the Originall goeth not so farre, but *he feedeth the young rauens vvhich do crye or croape*, not mentioning that they call vpon God. But if we will supply it, from the nine and thirtieth of Iob, we may perfect it vp to this purpose: for there the Lord himselfe speaketh thus: *Who prepareth for the rauens his meate, vvhhen his birdes crye vnto God, vvhandering for lacke of meate?* Iob. 39. 3. He who heareth the cry of the rauens, heareth the cry of other things; and he who reputeth their croaping, a calling vpon himselfe, may do so in other creatures. Then it offendeth him not, when together with the out-cryes of the men, and the howlings of the women, and the schreeking of the children, the bellowing of the oxen, and the bleating of the sheepe was heard: nay without doubt it was the more gracious in the eares of the Lord of hostes. For as when men do sing, it maketh the more perfect musicke, to ioyne to their liuely voyces, the sound of diuerse instruments, which are dead matters without life or feeling, so it helped the heavenly harmony of these calling and praying Niniuites, to haue the out-cryes of the cattell mixed with them; and God did hold this varietie, to be the more perfect a consort. So that the place beareth it not amisse, that both the men and the beasts cryed mightily vpon God. But if there should be any man, more scrupulous then neede is, he may take this to be spoken by the figure *Synecdoche*, which applieth vnto both, that which is meant of one onely: and the whole (by that meanes) hath that adiunct, which is proper but to a part. And then



it may be vnderstood, that the dumme creatures had their portion in the sackcloth and the fast, but the men onely did pray. But be it either the one way or the other, it yeeldeth this lesson to vs, for the instruction of our duty, that when daunger is threatned, and there is feare or feeling of any direfull thing vpon vs, among other our preparations, or aboute other if you will, we should breake into open prayer, and ioynently deplore our sinnes, and so call to God for mercie. For if any thing in such cases will serue the turne, it is faithfull inuocation, which is better then all burnt sacrifice. Surely the King of Niniueh tooke the rightest course that may be; and whether it were that he were taught, and informed by the light of nature, or the teaching of any other, or by secret reuelation from the spirite of the Eternall, certainly he was in the right pathway, to purchase grace with God, when both himselfe and all his people, as humble suppliants did lift vp their voyce in prayer.

9 For very great is the reckening which God doth make of prayer: he commaundeth it, and expecteth it, and rewardeth it in his Saints. *Call on me in the day of trouble, and I will heare thee.* And in another Psalme, *The Lord is nigh to all that call vpon him, yea all such as call vpon him faithfully.* So our Sauour Christ biddeth, *Aske and you shall receiue: knocke and it shall be opened to you.* Those manie good things which were graunted to Moses, to Iosuah, to Samuel, to Dauid and Salomon, confirme this plainly to vs. Elias bound vp heauen by a request to the Lord, and had rayne againe for asking. How but by prayer, did Ezechias turne the euill thought of Sennacherib away for his land and people? How was Peter brought out of prison, but by the cryes of the Congregation? By this the good Constantius was sayd, to strengthen his familie: but Constantine the Great, his sonne, did hereby fortifie all his Empire. This is the sword and the shield, to which we all should flye, when the enemy doth invade vs: and to this we should retire our selues, when famine doth pinch our bellies, when we are in sicknesse or sorrow, in bondage or in banishment. This is  
it

Psal. 50. 15.

Psal. 145. 18.

Matth. 7. 7.

Iacob. 5. 17.

2. Reg. 19. 15.

Act. 12. 5.

Euseb. de vi-

ta Constan-

tini. lib. 1. 11.

Lib. 4. 14.

it which flyeth to the heauens, and is not kept backe by the clouds, nor terrified with the height, nor frighted with the frownes of iustice. But especially in our combats with our spirituall foes, we are to runne to this, as to a most safe sanctuary, and to desire him who is the conquering Lyon of the tribe of Iuda, to assist vs and vphold vs. Let not Sathan on the one side be so fierce vpon vs, as we on the other side be earnest vpon the Lord: if he vrge vs with sinne, let vs cry out for grace: if he talke to vs of iustice, let vs begge the more for mercy. And when the trembling conscience, shall thus by request haue recourse vnto him who can helpe, it doth not returne dismayd, but as being spoken to by God, commeth backe with assured comfort.

*In the presence of Christ sayth Saint Syprian, teares which are neuer held superfluous do begge a pardon for vs, neither euer doth the sacrifice of a contrite heart take repulse. As often as I see thee* Cyprian. de Cena Domini.  
*growing in the sight of the Lord, so often I do not doubt but the holy Ghost breatheth on thee: When I see thee weeping, I imagine him to be pardoning.* So gracious and so pitifull is our good father to vs. We may then account it as one of our sinnes, that when inward and outward sorrowes, oftentimes do lay hold vpon vs, we do not vse this remedie. We go on like vn sensible men, as frantike ones being most sicke, and yet we vnderstand it not. And if we find that we neede helpe, we least of all require it by prayer; and he who should first be thought of, that is God the iudge of all, doth come last in the reckening. The Niniuites must all crye, and they must cry to the Lord, and nothing else, not to idols, not to Angels, not to Saints, or any creatures: but I handled that argument once alreadie, vpon some words of the second Chapter, that *Jonas prayed to the Lord*, and therefore I Ionah. 2. 1.  
do now leaue it.

10 And yet I must not here omit one circumstance of prayer, that they are bid cry *mightilie*, strongly, aloud, or earnestly: not that God doth rather heare, when the most noyse is made: for he is not like Baal, who must be awaked with lowd crying, 1. Reg. 18. 27.  
but he knoweth the heart and reynes, and searcheth the very thoughts. That is truely found to be so in the Lord, which Tertullian. de Oratione.  
Tertullian reporteth of the Diuell (or spirite of the Oracle



Exod. 14. 15

Cyprian. de  
oratione Do-  
minica.

of Apollo) that he assumeth thus much to himselfe; *I both vnderstand and be dumme, and heare him who speaketh not.* God could say to Moses, why criest thou vnto me, and yet he spake neuer a word: but within he sighed and groned, and was troubled in his spirit. Then it is not for any weaknesse in the Lord, that man should crye aloud, but to signifie that when we desire to obtaine, our prayers should be vehement and with motion, not onely formall or perfunctorie, or cold, or drowisie and sleepe. But the vsuall prayers of the most men in our time are such; without touch what themselues do aske, and therefore it is no maruell, that they are heard so few times. It is a right good precept, and also a iust reprehension to the people of his time, which Saint Cyprian doth vse, and it may well be applyed to our age, wherein the minds of many in the time of their deuotions are vpon pleasure, or profite, or some other such earthly thing: Thus he speaketh: *Let all earthly and secular and carnall thoughts depart, neither let the mind then thinke on any thing, but onely that for which it prayeth. What sluggishnesse is it to be estranged and taken with vsu thoughts and profane ones, when thou prayest to the Lord, as if there were anything else wherupon thou shouldest rather thinke, then that thou art speaking with God. How dost thou require that thou maiest be heard of God, when thou dost not heare thy selfe? This is to be awake with the eyes, and to be asleepe with the heart, whereas a Christian man should then be awake with his hart, when he sleepeth with his eyes.* Here that we may testifie our zeale, and withall preuent this drowfinesse, it is not amisse when we find our selues to be heauie, that we do such things, as may be in place of whetstones to sharpen vs; as to bend our knees, to cast vp our eyes, to lift our hands to heauen, to beate our breasts, or the like, yea also with contention of spirit, and extention of voyce, if time and place serue, to releene our own infirmitie. But this in synceritie as before God, and without fained hypocrisie, which is a double wickednesse.

2  
Senec E. p. 10  
There may also be a second vse of this praying aloud, Seneca a heathen man, and yet as it seemeth religious in his Eth-  
nicke superstition, doth complaine in this manner: *What a mad-  
nesse*

nesse is this in men? They do whisper vnto their Gods most filthie requests: and if a man do hearken vnto them, they will bold their peace, and what they would not haue a man know, that they tell to God. This custome hath preuailed among Christians, that leude men will not feare to aske leude things in their prayers, the wanton to speed in his wantonnesse, the deceiuer in his bargaines, the oppressour in his oppressions. Loud crying doth meete with this, for although we dread not God, yet we stand in feare of men. The Pythagoreans in old time did obserue this well enough, of whom Clemens Alexandrinus doth write thus: *What do the Pythagoreans meane, when they bid men cry aloud? Not as I thinke that they imagined, that God would not heare such as speake secretly: but because they would haue the prayers of men in st, which they should not feare to utter, yea although men did know it.* It is certainly a preposterous course, more to respect men who stand by, then the Lord before whom they stand: but since the folly of men is such, it is to be met with in his kind. He alluded well to this, who although he spake not of loud crying, yet gaue counsell that we should so speake to men, as if God did alwaies heare vs (that is, our talke should be with sobrietie and wisdom) and so speake to God, as if men did euer heare vs, that is, reuerently and religiously. Now as this doth teach vs something, so I am rather of that mind for the king of Niniue, that he commaunded his by Proclamation, to cry strongly vpon God, that by their importunitie and vehement exclamation, the Lord might be more moued to take mercie vpon them. When the heate of the heart within shall breake forth into the tounge, it is so much the more forcible.

Clemens A-  
lexandrinus.  
Strom. lib. 4.

Macrobi. Sa-  
turn. li. 1. 7.

*Let them turne from their euill way.*

12 There is yet a third thing to be found in this Proclamation, that besides fasting and prayer, there should be a reformation in manners and life. *Let every man turne from his euill way, and from the wickednesse that is in their hands.* That which our English readeth *wickednesse*, is by other most fitly translated *violence*, or *robberie*, or *rapine*, but Hierome and the Septuagint haue *iniquitie*, ἀδικία. Where one kind of sin is put in the place of all the rest: that one sinne for all his fellowes, either because



1. Thes. 4. 4.  
5. 6.

1 Reg. 8. 35.

Jerem. 4. 1.

Marth 3. 2.  
cap. 4. 17.

Act. 3. 19.

Augustin.  
Tract. 11. in  
Iohan.

that fault did much abound in Ninive, I meane rapine and oppression toward those who were their subiects, or toward the poore among them: or because in generall, all men who know not the Lord, are soone taken in that crime, as from some words of Saint Paule may not vnfitly be gathered; where after that he hath exhorted them, to possesse their vessels in holinesse, & not in the lust of concupiscence, as the Gentils who know not God, he doth name this as a speciall fruit of their not knowing God, dethorning them from it, *that no man oppresse, or deceiue his brother in any thing.* But to leaue this particular, the doctrine is, that euery man who wil turne to the Lord, must hate euill and flye wickednesse, because the Lord requireth that, as a certaine signe of repentance. When Salomon consecrating the Temple made his prayer, he speaketh to God on this manner: *When the heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and they shall pray in this place and shall confesse thy name, and turne from their sinne, when thou dost afflict them, then heare thou in heauen.* The condition is put in, that they must turne from their sinne. So in the Prophet Jeremy: *O Israel if thou returne, returne to me* saith the Lord, *and if thou put away thine abominations out of my sight, then shalt thou not remooue.* It was the preaching of Iohn the Baptist, *repent, be wiser, chaunge your minds, or amend, and alter you liues, for the kingdome of heauen is at hand.* So the Apostle Peter, *Amend your liues and returne, that your sinnes may be put away.* And this putting off of sinne; this laying away of the old man, is that which maketh vs apt to walk the wayes of the Lord. For doing so we are expedite and nimble to tread his paths, to do as he doth commaund vs, to go whither he biddeth vs. But the packe of sinne is so heauie, that we cannot choose but double vnder it, and sinke and fall. Then why do we not make hast to be freed from this burthen? If men, as Saint Austen speaketh, should beare any heauy load of wood, or stone, or the like, yet if it were something gainefull, of wine, or corne, or money, they would hasten to put that off. But they beare a greater load of sinne, and make no speede to be freed from it. But the retaining of this so long, doth in the end so tire out the conscience, that it fainteth,

fainteth vnder the burthen, as appeareth too often when in sickness & otherwise, the minds of some are so distracted, that they tremble & dread much, lest it be too late to cry for mercy. They haue giuen way to malice, and haue heaped euill vpon euill, and are so incorporated into it, that they cannot in themselves see any way of separation. Yet let not such men despaire, for Gods mercy is infinite, and if a sentence were gone out against such, yet as Saint Ambrose writeth, in his Commentarie on Saint Luke, *God knoweth how to change his sentence, if thou know how to amend thy fault*. But the fault at last must be amended, and the former offences vnlearned and forgotten: else it is no good repentance. For he alone doth shew himselfe worthily penitent, who so deploareth euils past, that he doth not againe commit the same afterward; for he who bewaileth sinne, and afterward committeth that sinne, is as if he were washed a raw or vndried bricke, where the more he rubbeth it in washing, the more dirt he doth make. Whosoever then commeth to God, who is a God of pure eyes, must know that it is his will, that first he depart from euill.

Ambros. in  
Lucam. lib. 2.  
cap. 2.

Gratian.  
par. 2. de Pœ-  
nitentia.  
Dist. 3.  
E. Smarag.

Habac. 1. 13.

13 And if this be not done, then all externall workes are but hypocriticall shewes: thy prayer is but hypocrisie, for thou saiest to God, *thy will be done*, and yet thou doest thine owne. Thy sackcloth is but a couer of a counterfeite and deceiuer. Without a whited sepulchre, within full of dead mens bones. Thy speaking of good things, or condemning that which is euill, is but to condemne thy selfe, who in word doest renounce it, and yet in deede doest embrace it. Tacitus reporteth, that in the ciuill warre betweene Vitellius and Vespasian, a souldier had killed his owne father, who was of and in his enemies army. This was bruted about the host, and euery man complained, and execrated that warre, which caused such vnnaturalnesse. And yet sayth Tacitus, they neuer the lesse, nor slower, spoyled their neighbours, and kinsmen, and brethren, who were slayne by them, *they cryed that naught was done, and yet themselves still did it*. This is thy case, who speakest against sinne, and yet euerie day committest it. Thy fasting and thy abstaining, is so farre from being acceptable in the eyes of the most High,

Matth. 23. 27.

Corn. Tacitus  
Histor.  
lib. 3.



Isay. 58. 4.

Ambros.  
Serm. 33.Orig. Homil.  
10. in Leuiticum.  
Gregor. in  
40. Homil.  
16.

that it is exceeding odious. For as here the King of Niniue did ioyne vertue with his abstinence, and a turning away from wickednesse with his fast, so God doth still expect, that it should be done in all fasts. The mind must forbear malice, and iniurie, and oppression, as well as the belly doth meate. See how plainly God speaketh to this purpose, *You fast to strife and debate, and to strike vwith the fist of vvickednesse. Is this the fast vvvhich I haue chosen, that a man should afflict his soule for a day, and bowv downe his head like a bulrush, and lye in sackcloth and ashes? vvilt thou call this a fasting, and an acceptable day to the Lord? Is not this the fasting vvvhich I haue chosen, to loose the bands of vvickednesse, to take off the heauie burthens, and to let the oppressed go free, and that yee breake euery yoke? Is it not to deale thy bread to the hungrie, and that thou bring the poore that vvander vnto thy house, vvhen thou seest the naked that thou couer him?* Then it is the leauing of sinne, which the Lord doth more respect, then the emptinesse of the belly. And of this the holy Saints of God haue alwayes thought: As Ambrose: *This is the vvill of the Lord, that vve should fast together from meats and from sinnes. Let vs impose an abstinence on our bodies, that vve may the more estrange our soules from vices. For the body vvhen it is sucked dry, is a bridle to the luxuriant soule. And* Origene: *Fast from all sinne, do thou take no meate of malice, neither any delights of pleasure.* And Gregory: *To sanctifie a fast is, vvhen other good things are adioyned, to shevv an abstinence of the flesh vvorthy of God. Let anger cease, let chidings be layd asleepe, for the flesh is in vaine tired out, if the mind be not refrained from his naughtie pleasures.*

14 I wish that such of our people, as yet haue familiarity with that filthy harlot of Babylon, wold thinke vpon this matter, that it is not only ceremonie, or bare performing of outward things, which doth appease the Lord when he is offended, no not if it be to macerate and pine the body to death, vnlesse a sincere faith do purifie all within, and an honest conuersation do make all cleare without. It must be a liuely conuersion, which God taketh for payment of vs. And we who professe religion, may hold this for an assured ground, that our faith is but a dead faith, vnlesse

vnlesse it shine by loue : that all our speaking and seeming, is fraudulent and deceptfull, if our life be not ioyned to it. Our repaying to the Church, and professing of strict holinesse, will be reiected as too light, if we either oppresse our neighbour, or grind the face of the poore, or scratch we care not what, be it neuer so vnlawfull, or leade liues polluted, with whoredome and adulterie. If we make our selues rich with vsurie or briberie, if we circumuent men in bargaining, if we profane the Sabaoth, or despise the ministerie, we frustrate that which we do pretend. And the verie King of Niniue, who could learne with little teaching, that amendment of life was the truest deuotion, and that as a most necessarie clause, must be ioyned with all ceremonies, shall in the iudgement condemne vs, who after the hearing of manie yeares, vse to bring but halfe-repentance, and would willingly be the Lords, but we would be this worlds also. And so wishing, that this doctrine of amendment, may euermore be remembered by vs, I leaue you to Christ Iesus, who multiplie all good graces in vs to the end, and bring vs to his father, to whom with himselfe and his Spirite, the

Vnitie in Trinitie, and Trinitie in Vnitie be  
glorie for euermore.





## THE XXIII. LECTVRE.

### *The chiefe poynts.*

1. It is not defined whether the faith of the Niniuites were onely temporall. 3. 6. Sinne is not to be thought of lightly. 5. The force of conscience in the guilt of sinne. 7. Faith hopeth when there is little likelihood. 8. We are to trust on Gods mercie. 9. God respecteth repentance. 10. Workes must follow faith. 12. How the Lord is sayd to repent. 14. His threatnings are conditionall. 15. How Niniue may be sayd to be destroyed. 16. Comfort to vs.

Ionah. 3. 9. 10.

*Who can tell if God will turne and repent, and turne away from his fierce vvrath, that we perish not? And God sauu their vvorkes, that they turned from their euill vvayes, and God repented of the euill, that he had sayd that he vvould do vnto them, and he did it not.*



He broken melting heart, and contrite spirit of the king of Niniue, hath bene signified vnto you, in the words before going; how as a good Prince he giueth his people a religious example, and first by his deed comming off from his throne, and putting sackcloth on him; and afterward by his word, and commanding Proclamation, he stirreth his people vp, to a rare humiliation. Here it might be discussed, of what sort their faith was, by which they apprehended the feare of the Lord, and how farre their repentance went; either to be a permanent and iustifying faith, a faith sauing eternally, which could not be in them, but by hearing of Christ Iesus, the redeeming Messias- (*for among men there is no name giuen vnder heauen, whereby we must be saued*, but that name of Christ) or whether their beleeuing, was a temporarie assent to that

that which they heard ( and vnto nothing else ) of the destruction of their city, which might strike a mighty horror into their minde for a time, as the preaching of Elias did to that wicked King Ahab, when he humbled himselfe and fasted; yet they might relent afterward, and returne to their vomit, allured by the world, or inueigled by such lusts, as were vsuall in former time. Howsoeuer it was; if you allow it to the least, but a short and particular faith, it teacheth vs thus much, that if they in their ignorance arose to so high a measure, then we in so much knowledge, should arise to much more, and so their example is not to vs in vaine. But for the maine point, since the Spirite of God is silent therein, and doth not directly in any place determine it, for ought that I find, and the reasons which the interpreters do draw by consequent, concerning this faith of the Niniuites are such, as conclude not substantially without doubting, I passe ouer that question, and rather come to that, which literally and apparantly, euen at the first sight, the narration of the Prophet doth offer vnto me.

2 Then, in the tenth verse, followeth Gods accepting of their sorrow, and how mightily their deiection, and debasing of themselves in sackcloth and ashes, with fasting and lamentation, wrought effectually with the Highest, to diminish his displeasure, yea to remooue his wrath. But because the closing, and shutting vp of that serious Proclamation in the ninth verse, doth intimate some opinion ( although it be with a fearefull mammering ) of some such thing as might be, that the Lord might be appeased, although that were not very likely, in the eyes of flesh and bloud, that must not be slipped ouer, but taken in the way. For thereby it shall appeare, that sinne is very horrible to the conscience of the sinner, conceiuing the guiltinesse thereof, that it may well make a trembling, and shaking and dread, a suspicion that God will not be mooued to mercie, and yet this distrust doth not so kill the minde, but if faith be vnderneath, it will presume the contrarie, be it neuer so weakely. It doth not resolue for, neither yet define against. On these termes, in these words, standeth the great King of Niniue. But that which was to him vncertaine and



- unresolved, is determined by God, and he spareth indeede. Now that the doctrine may be orderly deduced from these rootes, for our better instruction, we may deuide the words,
1. as the verses are deuided, into these two generall heads. First,
  2. the doubt of the King, *Who knoweth if God will turne*, and then the Lords resolution, *And God saue their workes*, and *repented of the euill*. The first part doth touch the prisoner, who standeth vpon his triall; the second, the Iudge, who is to giue the sentence. Of both these as Gods Spirit, shall at this time enable me.

*The doubt of the King.*

1. 3 He doth not speake here confidently, Surely God will returne, and take mercy vpon vs, but he vseth a word of more extenuation, as supposing that it was not very likely to be done. For euen in the strongest faith, when such a phrase is vttered as *I doubt*, or *peraduenture*, or *it may be*, or *who knoweth*, it importeth that men conceiue much difficultie and hardnesse, in bringing that about which is in question. Caleb maketh request, that the mountaine wherein the Anakims, and great Giants did dwell, might be assigned him for his portion, *If sayth he the Lord will be with me to expell them, as the Lord himselfe hath spoken*. He beleued that he should compasse it, but that *if* intendeth much difficultie, in the reason of man. And so did that of Ionathas, when he speaketh thus to his armour-bearer, *Let vs go vp against the Philistines, It may be or peraduenture the Lord will worke with vs*. That saying of Peter vnto Simon Magus, *Repent of this thy wickednesse, and pray vnto God, if perhaps the thought of thy heart may be forgiven vnto thee*, doth note much more hardnesse: because as it should seeme, the Apostle did much feare it; so rotten was Simon at the roote. But as a meane betweene these, and most resembling my text, is that of Ioel, where after a denouncing of verie horrible iudgements, the Prophet exhorting to repentance, doth adde, *Who can tell if he will turne, and repent and leaue a blessing?* as if he had sayd, it may be that God may do this, although it be much vnlikely, and it may be much despaired of; our sinnes are

Iosuah. 14.  
12.

1. Sam. 14. 6.

Act. 8. 22.

Ioel. 2. 14.

are so plentifull, and his wrath is so furious. In the first booke of Samuel, when the people of the Philistines were stricken with the Emerods, they asked counsell of their Soothsayers, how this plague might be stayed. They enioyned that some solemnities should be vsed to the Arke, which was now to be sent away, and thus they speake (as it is nearest to the Hebrew) *Peradventure God will lift his hand from you.* Gregorie writing on that place, doth draw this doctrine from those words: *When they say peradventure God may stay his hand from you, what else can be taken in this word of doubting, but that the reconciling of men who are grievous sinners, is shewed to be difficult, as sayth he, doth appeare in the third Chapter of Ionas, Who knoweth if God will turne?* Then by the iudgement of Gregorie, it is noted in this place, that the reconciling of the Niniuites to the Lord, was a matter of much hardnesse.

1. Sam. 6. 5.

Gregor. in

1. Sam. 6.

4 Then in the heart of this heathen man, it is firmly imprinted, by that little light which he had receiued, that sinne in the iustice of some supreme power, doth deserue a punishment: that the greater the sinne is, the more it doth prouoke: that if by obstinacie and impietie, it bee vnmeasurable, it will scant be remitted. And this is a common opinion in all the world, that impietie is horrible, and may well be wondred at, for those punishments which it draweth vppon men. The mariners who were in the shippe with Ionas, seeing the tempest to grow terrible, and much beyond ordinarie, conceiued by and by, that sinne was at one end of it, and drew downe that seueritie. The people in the Iland Melite (which we now a dayes call Malta) did misse in their particular, when they tooke Paule for a murtherer: but their generall gesse was good, that vengeance doth follow intollerable transgressions. That Δίκη there spoken of, being the supposed Goddesse of iudgements, and punisher of guiltie persons, as also that Nemesis which the Ethnicks, and their Poets did hold, for an vnauoydable reuenger of euill men, appointed to be so by their Iupiter, doth witnesse that euery where was a settled opinion, that crimes leudly done,

Ionah. 1. 7.

Act. 28. 4.



would not lightly be passed ouer. And herein the wisedome of the Almighty Lord, is very highly to be admired, that whereas he hath not giuen downe any law written in bookes, yet by the finger of his power, he hath written it in mens hearts, that there is a good and an euill: lawfull things and vnlawfull: that their wise men should teach, that the obseruing eye of some superiour Iudge, was euer at hand to looke on the deedes of men, and at one time or another, to make them smart for committing of euill. That their law-giuers should forbid that, which God himselfe forbiddeth, and should punish that in their people, which the Lord doth punish in his owne. The Scythians to condemne theft, the Romanes adulterie, the Egyptians idlenesse. That among them should be required a strictnesse of life, a performing of ceremonies, an offering of sacrifices, a consulting of Oracles, a frequenting of Temples, and a reuerence to such who did performe those things, as in Rome a high opinion was had of Scipio, when he omitted not a day, but that he went to the Capitoll to performe his deuotions.

Iustin. lib. 2.  
Dion. Halicarnas. lib. 2.  
Herodot. in Euterpe.

Liuius lib. 26.

5 But as I take it, the wisedome of the Lord in declaring to the ignorant how far he hateth euill, doth appeare more fully in nothing, then by putting into men, a conscience within, which should accuse and condemne the most hard harted sinner: which so often as by maliciousnesse great mischiefes are done, should represent the sinne vnto the inward thought, with terrible suggestions of vengeance to follow, and should giue no rest to the disquieted sinner. Among ignorant men, there is no one token which enforceth like this token, that vngodlinesse is loathsome, and odious in it selfe, and beareth a sting with it. And this hath so farre bene knowne to haunt the offenders, and torture them within, that Tragedians on their stages, haue oftentimes represented those passions, by furies of hell fearefully tormenting some, which thing Tully doth truelie interpret, of the conscience of the transgressing sinner, which doth vse to discruciate the person affected, in vnspeakeable manner. Now what is it, that the conscience being in this case, doth giue warning of? Euen that at the least

Tul. Oratio.  
pro S. Roscio Ameri-  
no.

least it is vnlikely; but many times that it is impossible that they should be remitted. And hereof, in the Scriptures, Cain Genes. 4. 13. and Iudas are eminent examples, who had an opinion, that they Marth. 27. 4. had faulted so farre, that they could not be pardoned. The biting remorse of haynous offences, doth gnaw, and gnaw through. The persecutours of others haue tasted of this cup, and smarted with this rod. Philo Iudæus writing against Flac- Philo. Iud. in Flaccum. cus, telleth that the same lewd man, playd all the parts of cruelty, which he could deuise against the Iewes, for their religion sake; but afterward when the doome of Caligula fell vpon him, and he was banished into Andros, an Iland neare Greece, he was so tormented with the memorie of his bloudie iniquities, and a feare of suffering for them, that if he saw any man, walking softly neare to him, he would say to himselfe, This man is deuising to worke my destruction. If he saw any go hastily; Sure it is not for nothing: he maketh speed to kill me. If any man spake him faire, he suspected that he would coufin him, and sought to intrap him. If any talked roughlie to him, then he thought that he contemned him. If meate were giuen him in any plentifull sort, this is but to fat me, as a sheepe or an ox is fed, to be slaughtered. Thus his sinne did lye vpon him, and euer remember him, that some vengeance was to follow, from God, or men, or both. In our time such measure hath bene measured to murtherers: their thoughts haue bene so troublesome after their wickednesse done, that they haue no more rested, then if continuallie and vncessantlie, they had bene pursued with legions of euill spirites. The ages which are past haue had their examples in this kind. When Theodorike sometimes King of the Gothes, had vniustlie and tyrannouslie Procop. lib. 1. de bello Gothico. slaine Symmachus and Boëtius, two Noble men of Rome, the crueltie of that deede, and guilt of that foule trespasse, did soboyle in his heart, that when once at his table, among other meate a fishes head was set, he conceiued it to be the verie head of Symmachus, the eyes to be his eyes, the teeth to grinne vppon him, and falling into a fright, and stiffe coldnesse withall, he lyeth him downe, as a man much distracted, and dyeth. So heauie a burthen is sinne in the heart,



which depresseth and crusheth downe, without recouerie if it be not helped with some better perswasion, sent immediately from God. There may in a naturall man, be a struggling and wrastring against such motions: but his heart and conscience are greater then himselfe, and will put him in minde, that terrible desolation remaineth for him, who hath sinned presumptuously, or wilfully, and of purpose, and that he is not very likely to be quitted from such crimes. This knowing of monstrous iniquities in Ninive, doth make the king thereof, as one who was amated and distracted, to hope but doubtfully, and fearefully, for reconcilement betweene God and his soule, betweene the Lord and his people.

6 And if he had reason for this, because of the heauinesse of that sinne, which euen by the light of nature, and assent of his owne heart, he might feare would be punished, we may make this vse thereof, that boldly and audaciously we diue not into wickednesse, and plunging into the depth, do not tumble in the suddes of it, and wallow in the sinke, lest when we would be glad to come soorth againe, and turne another lease, distrust be our portion, and doubting in a high degree, whether God will receiue vs. It is good so to embrace the mercy of our Sauour, that we also remember the seuerity of our Iudge. When for many yeares together, we with greedinesse haue drunke in the puddle-water of wickednesse, we cannot be assured, that the Lord at our becke will bend himselfe to clemency. Perhaps, time may be wanting: perhaps the counsell of Gods Ministers; it may be the minde inured to a custome of filthinesse, cannot extricate it selfe: perhaps God will not giue the gift of repentance, but as we haue despised to heare when he calleth vs, so when we shall call to him vnfruitfully and vnfaithfully, he will not attend. It may be that the canker of desperate sinnes, hath so eaten out all faith in vs, that we cannot by any meanes appropriate Gods mercy, to our selues and our soules. It is a fearefull thing, when the Lords goodnesse shall be ingeminated againe and againe, to the fainting heart, how readie he is to receiue the repentant; how he calleth to sinners, and openeth the bosome for them, and stretcheth

stretcheth out his armes: and how Christ of purpose came to dye for offenders; and yet all this shall find no other aunswer, but, These things are for other, they be not for me. I doubt not but the Ministers of God, who haue had tryall in like cases, do sometimes quake in their flesh, and tremble in their bones, to remember such examples, as their owne eyes haue seene. It had bene good for such, who at length be so touched, and indeede for all men, to haue made stay in time; for if they go on, and will not be reclaimed when mercy is offered, who knoweth if afterward God will turne and repent, and shew pity vpon them? Then learne to flye from sinne, as from a killing pestilence: go from it soone and farre, and neuer turne againe. This is worse then the pestilence: it is poyson sugred ouer, which may be sweete in tast, but is pernicious in effect. The pleasure is soone gone, but the guilt remaineth. Saint Chrysostome therefore doth make a fit Antithesis, betweene it and the trauell of a woman. She, sayth he, hath her throbs and pangs at the first, which in truth are very vehement; but afterward there cometh ioy, when she beholdeth a child borne of her selfe into the world. But on the other side, while it is in performance, sinne maketh much mirth and glee, and the humour is contented with it, but when it is come foorth, and now may be seene, it causeth to the committer more sorrowes and anguishes, then the sorrowes of a woman. And what can be truer? For what grieve is like that, when the creature who might haue bene assured thereof, shall make doubt of the mercy of his maker? It is not well, when the heart shall go but thus farre, at the highest, *Who knoweth if God will turne?* or it may be, that he will do it, but we cannot reckon of it.

*Cito, longe, tarde, et in peste fugienda.*

Chrysost. de Lazaro, Concione 4.

7 Yet as this which I haue spoken, may be gathered from the hardnesse of the thing, from the guiltinesse of maliciousnesse, from the strictnesse of Gods iustice, from the doubtfull speech of the King: So obserue I pray you therein, a faith like a graine of mustard seed, a sparke among the ashes, a little breath in the body. *Who knoweth if God will turne?* It may be: yet, it may be: it is not a thing impossible: God may do that which we thinke not of: no man can sweare the contrary. Here then was



Roman 4.18.

Psal. 42.15.

Psal. 130 3.

a wraſtling betweene hope and deſpaire, betweene faith and diſtruſt, where although the better part were ſoyled and ouerthrowne, and layed along and wearied, yet lying vpon the ground, euen when it cannot ariſe, it looketh vpward: albeit it haue no ſtrength to liue, yet it will not dye while it can liue. It is recorded as a famous matter of Abraham, that he did hope beyond hope: when all reaſon did ceaſe, yet he did not giue ouer. Of David, that he held on, when innumerable troubles did come about him, when his finnes had taken hold of him, when they were more in number then the haire of his head, yea his heart did fayle him too, in verie great meaſure. Such a property hath faith, it is not quite diſcouraged, where once it hath ſet footing. Euen this Niniuite, he who is farre from perfection, doth thinke that God can ſpare ſinners; that it ſtandeth with the nature, with the cuſtome, with the honour, of ſo excellent a being as that Supreme power is, to pardon and forgiue. That although in themſelues the errours of men deſerue deſolation, and irrecoverable deſtruction, yet in that true compaſſion whereof God is the father, he may be pleaſed to beare, and winke at tranſgreſſions. So that when of mans part, not a dramme of any commiſeration may be expected, of the Lords part ſomewhat may be looked for. And that is the onely ſtake whereunto we muſt truſt, the anker to flye to, the altar to lay hold on, in confidence whereof, the offender who can belecue may liſt vp his head; although his faith be full of weakeneſſe, and had much neede to be helped. *If thou Lord ſhouldeſt be extreme, to marke what is done amiſſe, vwho might abide it? But there is mercy vwith thee.* But there is mercie with thee.

8 And indeed ſo there is, very plentifully and abundant mercie with our Creator, and that more in this time of grace, and the dayes of the Goſpell, then was in former ages. He who in the wilderneſſe was a conſuming fire to the Iſraelites, is now a gentle father: he who was an exacting Iudge, is now a redeeming Sauour: he who puniſhed thoſe that came not, now calleth men to come, and with an appeaſed countenance, and intent to be mercifull, he meeteth them and embraceth them.

them. We may now crye with Saint Cyprian, *Thou vvhho in* Cyprian. de  
*times past, vvas a God of reuengement, now pitieft and spareft* passionē Do-  
*those vvhho haue offended: thou healeft the broken in heart, and* mini.  
*bindest vp the vvounded; to the prodigall sonne returning, thou*  
*reprocheft not his riot: to the adulterous harlot, thou obiectest*  
*not her vvantonnesse, thou refupest not the seruice of the vvoman,*  
*albeit she vvore a common sinner: to him vvho ought thee money,*  
*thou doest forgine the debt.* So the wounded conscience may  
 apprehend that comfort in another, which it cannot find in it  
 selfe, and may oppose Gods onely loue, as a most sufficient  
 shield against all temptations. And where this is once con-  
 ceiuēd with a mite of catching faith, which is true and vn-  
 fained faith, although an humble, stowping, creeping, weake  
 and vnable faith, there the soule doth not quite sinke, but floa-  
 teth aboue the water, vntill more strength be gathered. The  
 sonne of man sheweth pity, seeketh out that which is lost, bin-  
 deth vp that which was broken, helpeth that which is weake; the  
 brused reede he breaketh not, the smoking flaxe he quencheth  
 not. His coming was to saue sinners: he came not to call  
 the righteous. If we had no faults in vs, we had no worke for  
 his blood: and our sinnes be they many, or be they mighty, are  
 not so powerfull, but his blood is of more vertue. Therefore  
 as Gregorie speaketh: *Let not the multitude of our vvounds* Gregor. in  
*depresse vs vnto despaire, because the power of our Physitian is* Ezechiel.  
*greater then the greatnesse of our sicknesse. For what is it that* Homil. 9.  
*he cannot repaire vnto saluation, vvho could create all things*  
*of nothing?* And when we shall rest our selues vpon this, euen  
 after our offence some comfort doth remaine. But my purpose  
 here is not much to follow this point, concerning Gods mercy,  
 because a full occasion of discussing the same, will be offered  
 againe in the second verse of the next Chapter; yet now with-  
 all remember, that although the king of Ninieue were frighted  
 at first, lest pardon should be denied him, for the haynouf-  
 nesse of his crimes, yet he doth not despaire, but with a glimce  
 of faith, doth put it to the aduenture, saying God can returne, he  
 is able to stay the plague, which we haue deserued. And the  
 doctrine of Christianitie doth most incline to this, where albeit

Math. 12. 20

Gregor. in  
Ezechiel.  
Homil. 9.

Jonah. 4. 2.



we speake of iustice, yet we rather offer mercie, according as  
 1. Iohan. 2. 1. Saint Iohn doth directvs, *My babes I write these things vnto you, that you sinne not*, that is, that you abstaine from it so farre foorth as you may, that willingly you do it not, nor of purpose, nor presumtuously, *but if any man haue sinned*, that is by weaknesse or infirmitie, or repent for it when he hath done, *we haue an aduocate with the Father*, we be not left quite destitute, *euene Iesus Christ the righteous, and he is the propitiation for our sins*. And thus hitherto hauing spoken of the doubt of the king, now let vs see how God determineth it.

*And God saw their vworkes, how they turned.*

2 9 It is a rule in giuing of benefits, that those are bestowed happily, who light on such a one, as is so farre intelligent, as to know what he receiueth, that he may thinke thereof accordingly; and surely in our deuotions it is mans great felicity, that he sendeth them vp to God, who knoweth all and considereth all. Not one cup of cold water, but he taketh notice of it. If it be for his sake, and for a good conscience, that we are driuen vp and downe, he telleth our flittings, he putteth our teares into a  
 Psal. 56. 8. bottle, he noteth all in a booke. He is not as Baal was, whose  
 1. Reg. 18. 28. seruants might crye and launce themselues with kniues, and all for his honour, yet himselfe be neuer the wiser. The Niniuites fasted and put on sackcloth and prayed, vpon the newes of the Prophets preaching, and with lamentable behauiour did labour to shew their sorrow, that they should be reputed iustly so vile in Godseyes. They acknowledge themselues to be ashes and dust: they stand as the stubble now ready for the flame. How the heauen might helpe they know not, but from the earth, is like to come no consolation. The Lord whose drift it was to bring them to that passe, and had no other end of the sending of Ionas, so farre from his owne countrey, but to worke them hereunto, sitteth aboue in the heauen, and beholding it, is much pleased. A fauourable Iudge, who will turne his eyes of iualousie, into a gracious aspect, and will endure as much to saue men, as he will to spill them. As the crying sinnes of Niniue, and of Sodome and like places, had accesse vnto his cares, and so did call for vengeance, so the repentance of the  
 Niniuites

Niniuites had accesse vnto his seate, and did pleade hard for a pardon. Yea to shew that he delighteth to helpe, rather then to hurt, to spare rather then to punish, he who would not receiue the cryes of the great sinnes of the Sodomites, vntill he came downe to prooue whether it were so or no, taketh the sorrowes of the city, euen at the first rebound, and not standing to examine them, in the strictnesse of his seuerity, is by and by appeased. He who is slow to anger, is quicke sighted at repentance, and when his sonne is comming home, he beholdeth him a great way off, and meeteth with him, and falleth on him, and kisseth him, and with much loue embraceth him. Genes. 18. 23.

10 He saw that which they did. But marke, *God saw their workes*. That which they outwardly did, was a token of their mind, and a fruite of their faith; which faith had entred into their heart, and in some measure purified that, which of it selfe was corrupt. But he beheld their workes: not their speech but their deedes, not their tongue but their hands; not that afterward they would do better, but that alreadie they had left their filthinesse. And this fruite is it which God requireth to testifie, whether the roote be good. If words would haue serued the turne, the Prophet needed not haue gone to the Gentiles in Assyria: the Israelites and Iewes, could haue furnished him well inough; who made no spare to say, that they would serue the Lord; the Temple of the Lord, the Temple of the Lord was euer in their mouthes: and afterward, *We haue Abraham to our father*, but they did nothing which was futable, but cleane contrarie to their speaking. The Pharisees who succeeded long after our Prophets time, had by this reckening bene very holy, for they could pray in the streetes, and disguise their faces with fasting, yet Christ brandeth them for hypocrites; and speaketh to all in generall, *Not euery one that saith vnto me Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of my father which is in heauen.* Jerem. 7. 4.  
Matth. 3. 9.

Saint Basile vpō these words of the Prophet Esay, *And if they multiply their prayers, I will not heare them*, doth declare what the mind of God is, toward such as thinke religion to be in words: *They who in this life do no worke, which is worthy the name of vertue, but only for the lengths sake* Matth. 7. 21.  
Basil. in Isai. 1.



of their prayers, do bold themselves to be righteous, let them heare these words with attentive eares. For prayers are not a helpe, when they are powred out in any sort whatsoeuer, but if they be uttered with earnest and feruent affection. For the Pharisee did multiplie prayers in shew, but what sayth the Scripture? The Pharisee standing did pray thus with himselfe. But it was not with the Lord. For all of it returned to the good opinion of himselfe; for he still remained in the sinne of pride. That man who would not be taken for such a Pharisee, and so consequently be refused of the Lord, must thinke that there is something else in the seruice of the Highest, then to say or seeme to be holy. For that is a matter common to reprobates, to idolaters, to dissemblers and deceitfull men, which yet escape not his eyes who trieth the hearts and reynes, and rewardeth men accordingly. Saint Bernard obserueth that the two Kings Saule and Dauid, when they were reprooued by the two Prophets Samuel and Nathan, cried peccavi both alike, and yet Saule heard that sentence, the Lord hath taken thy kingdome from thee, and will giue it to thy seruant; and Dauid heard that comfort, The Lord hath remooued away thy sinne, and thou shalt not dye for it. What was this sayth Saint Bernard, but that Saule had not that in his heart, which he had in his mouth: but with Dauid it was otherwise.

Bernard. de  
S. Andrea  
Serm. 3.

Augustin. de  
salutaribus  
documentis.  
Matth. 5. 16.

II Then he who hath gone astray, and by that meanes hath offended God, and desireth to returne at last (after a thousand prouocations) into the Iudges fauour; let him first depart from euill, and purge himselfe of all poyson, as the serpent doth going to drinke, and let him neuer againe resume it: but secondly therewithall, let him do that which good. His light must shine before men, that they may see his good workes: his life must shine before God in purity and integrity. Of which how little all sorts of men do thinke now a dayes, experience too much witnesseth. For who is he almost, that intendeth to that which he should? I speake not of the Atheist, who is an enemy to God the father? I speake not of the Papist who is no friend to Christ the sonne (many points of their doctrine crossing the life of his redemption) but of those who seeme to be somewhat. The

Pastour;

Pastours which are learned, are almost like the vnlearned. The one cannot, the other will not, but neither of them do preach. They thinke it is inough to be able to de somewhat, when they shall see occasion: that to censure the workes of other, this was well, or this was ill, is a great part of learning, but worke they will not themselues; neither God nor men see their labours. The gentlemen in the countrey, I meane very manie of them, thinke it is inough, if they like not any thing which commeth from Rome: but if they can declaime in the greatest assemblies, against the errours of the Clergie, or spie a fault in their gouernement, they are more then comtmon men: yea, but if they come so farre, as to haue prayers in their houses (which is a very holy sacrifice, if other things accordingly be ioyned) they thinke that there is no more needfull to heauen. But as for any works of mercie, or charitable pitie, they are not oftentimes to be found. They yeeld small comfort to the poore, who perish before their faces. Little helpe vnto the Minister, who may conflict with pouertie, with barenesse, and with hunger: nay he shall speede very well, if some portion of his maintenance be not detained, and kept from him with violence, or with cunning. For his necessarie reliefe, who must teach them the way to heauen, it would be death to part with the price of the meanest gowne, which their wiues or daughters weare. In very many places, the citizens and townsmen desire to haue much preaching, but scant any taketh care of following: they are more scrupulous, lest some old word which was vsed in time of Poperie, should be named in common talke, then to deceiue their brother, in selling or in bargaining. It is good that the smallest things, in their kind should be cared for, and that words and externall iecture should be composed vnto sanctitie; but yet let the greatest matters, be embraced with greatest zeale. They are workes which God expecteth, and not naked words onely. Yet there was neuer age, wherein that complaint of seeming, and not being, might not truely be made: but the complaint is there most griuous, where religion is most professed, when that may be taken vp which Saint Bernard sometimes wrote, *There are many who haue the commandements of the Lord; but*

Bernard. in  
Cena Domi-  
ni.



*yet they keepe them not: many haue them in their booke, but haue them not in their mind: many haue them in their speech, but haue them not in their worke; many haue them in their memory, but haue them not in their life: many haue them in their word, but not in their example.*

12 But the Niniuites left their euill wayes, and betooke themselues to better. Now see what followed of it. *God repented of the euill which he sayd that he would bring vpon them.* This phrase may seeme a strange phrase, that there should be repentance in God, which implieth a change of purpose, and also a taking of notice, that something which was before, was not so well disposed, or determined or decreed; which is much, to be once suspected in the Lord, whose counsels are immutable, and all his wayes appointed before hand, to be without variation. This may argue weakenesse in him, who is the Lord of strength: and an vnresolved mind in him who is most constant: A thing which he would not haue his creatures, in any sort to thinke of him, and therefore proclaimeth, *that indeed the strength of Israel will not lye nor repent: for he is not a man that he should change or repent.* How then cometh it about, that the King should say this of him? Or if we will imagine that a heathenish and ignorant man, might mistake a word toward God, yet how is it that the Prophet, who was so well instructed in celestially things, should record that word to all ages? Yea that Ioel also should second it, in the place which I named before: *Who knoweth if he will returne, and repent, and leave a blessing?* For remoouing of which doubt, we are to hold that fast, that the Lord doth not vpon any occurrents, alter his decrees, which he proposeth in his counsels; but what he once resolueth, either in circumstance or in substance, he accomplisheth in due time. He griueth not as men do, that this or that falleth out, which maketh him change his mind. Yet speaking as men speake, and so framing his greatnesse to the capacity of vs weake ones, he altereth that which did seeme to men, to be his purpose, and this he meaneth by repentance. Gregorie thus layeth downe the matter, *Because he who is immutabilis in the highest degree, doth speake with those which are mutable,*  
after

1. Sam. 15. 29.

Ioel. 2. 14.

Gregor. in  
1. Sam. 15.

after the manner of them with whom he speaketh, being sayd to repent that he made Saul King, he noteth that the rashnesse of proud men doth desplease him. He then reputeth it for a phrase, which is onely vsed for our vnderstanding.

13 Iustinus Martyr in his Questions and Aunswers, *ad Orthodoxos*, moouing this doubt, That if no change do fall vpon the Godhead, why the Lord did say, concerning the anointing of Saule, that he repented, and of the ouerturning of Niniue, that another thing was determined, giueth this aunswer to it: *God both in that which he is, and in this, that he doth such actions, as best be seeme him selfe, is immutable: but taking care of those who are subiect to change, he provideth for the commodity of them, ouer vvhom he doth take care, and oftentimes he changeth things. Therefore vvhon he doth pardon and vvhon he doth not pardon, he retaineth his immutability: for those vvhon amend their faults, he pardoneth and changeth not, and those vvhon remaine in their faults he pardoneth not, and yet changeth not. He applieth this to Saules case, and that other of the Niniuites. The words are somewhat obscure: but in substance he decideth it thus: that the Lord doth hold fast his counsels, but yet changeth things of appearance, which it was thought that he minded. Gregory whom I haue named before, hath a saying much to this purpose: Because God him selfe vvhon is immutable, doth change that vvhich he vvhould, he is sayd to repent, although he change the things, but doth not change his counsell. If this yet be not so plaine, that the ignorant may conceiue it, then take it thus: that God from the beginning meant to spare them, but yet on that condition, that they should first repent. And to bring them to that repentance, he sent his threatnings by Ionas, of purpose wishing their good: yet because absolutely in word he denounced that vnto them (the more to feare and fright them) which he purposed but conditionally (if they turned not vnto him) therefore he speaketh of God, as they thought, not as he did. Hierome doth fully giue downe his mind, according to some part of this doctrine: God is sayd to change his minde: Nay rather God perseuered in his purpose, meaning from the beginning to pity them: for no man desiring to*

Iustinus  
Martyr in  
Quest & Re-  
spons. ad Or-  
thodoxos.  
Quest. 36.

Gregor. Mo-  
ral. lib. 20.

Hieron. in  
Ion. 3.



*punish, vwill threaten that vvhich he meaneth to do. Then by his threatnings he sheweth, that he meant not to destroy them.*

14 For conceiuing of the rest, whereof Hierome doth make no mention, we are farther to take knowledge, that generally God when he threatneth, intendeth that if men repent not, then this or that shall fall out: but if they turne vnto him, that it shall not be done. And God layeth this downe vniuersally, as a certaine Axiome of himselfe, to be so vnderstood in all the course of the Scripture, where any threats are mentioned. But yet more significantly in no place, then by the Prophet Ieremy, where he speaketh in this manner: *I will speake suddenly against a nation or a kingdome, to plucke vp, and to roote out, and to destroy. But if this nation against vvhich I haue pronounced, do turne away from his vickednesse, I vwill repent of the plague vvhich I thought to bring vpon them.* Now this being allowed for a maxime, all denouncings of iudgement from him, do containe in them a condition, secretly and inclsuively: where if the threatnes be not executed, no absolute speech is broken (for farre be that from the Lord) but onely a comminatorie word hath obtained that, which it would haue. God sent vnto Ezechiah, and bad him set his house in order, for he should dye, and not liue. This seemed to be an absolute speech, yet it contained in it this condition, if Ezechiah did not make his peace by teares and repentance: but when that once was accomplished, Ezechiah liued and dyed not. Yet because such fearefull words, are deliuered from the Lord, as firmly resolved by him, and men know not the contrary, but that he meaneth to strike, he forbearing is sayd to change that which indeede he neuer decreed, and this supposed change he calleth a repenting: therein framing his words to our dulnesse, who are men to be taught, and learne best, when we heare our owne phrascs.

Ierem. 18.7.8

Isai. 38.1.

15 I thinke it yet not amisse, to mention thus much farther. That there be some of the ancient, who thinke that God fulfilled his threatnings vpon Niniue, so that Niniue was destroyed: that is, the sinfull Citie did cease now to be sinfull, so that the euill of it was ouerturned, not the men, not the walles, not the houses; and this way God performed whatsoeuer himselfe did threaten,

threaten. And this is the opinion of Saint Austen: *The wals sayth* Augustin. de  
*he standing vp, the city was ouerthrowne in the euill manners of* ciuitate Dei.  
*it, and so albeit not simply Niniue, yet sinfull Niniue perished.* 21. 24.  
 Hierome on the fourth of Daniel, subscribeth to this doctrine, Hieron in  
 but it is in other words. *The Lord doth change his sentence, but* Daniel. 4.  
*that is not on the men, but on the workes which were changed.*  
*For God was not displeased against the men, but against their vi-*  
*ces, which when they were not in the men, God doth not punish that*  
*which now was ceased to be.* He thinketh that sinne being abated,  
 the city might stand vpright, and yet God keepe his word also.  
 Thus we see that God, and good men agree, that it was that pe-  
 nance which they layed on themselves, nay which they layed on  
 their sinnes, which kept them from the Lords punishment. For  
 either God or they were to chastise their euill wayes. All ini-  
 quitie great or small, must of necessity haue punishment, either  
 from man repenting, or from the Lord reuenging. But he who  
 repenteth, layeth a chastisement on himselfe. Then the vpshot  
 of all, is on the part of these Assyrians, that with their teares and  
 cryes so affectionate and so passionate, so hartly and sincere, the  
 Lord who had strong reason to deale with them as with So-  
 dome, to root out their memoriall from the earth, and from vnder  
 heauen, hath changed that doome, which of likelihood was  
 to be pronounced against them. His anger is appeased: his fury  
 is dissolued: the city standeth as it did: no ruine, no destruction.

16 This is a great comfort to vs, that if the Eternall father did  
 deale thus with these Ethnickes, that whē they turned to him, he  
 turned also to thē, nay he first sēt one to turne thē, we may assure  
 our selues a faire deale more of his mercy: if after our transgres-  
 sions, & very many infirmities, we run & fly to him with a belee-  
 uing sorrow. For if he did take such cōpassiō vnder the law, what  
 wil he do vnder the Gospel? If he did so shew forth his kindnesse,  
 to barbarous heathen men, what will he do to Christians? If he  
 shewed that he did loue thē, by sending one Prophet to thē, to  
 preach his word once among them, what care doth he take of  
 vs, to whom he hath giuen his word, and his Sacraments in so  
 great abundance, by so many of his messengers, and for so ma-  
 ny yeares together? It seemeth that he wooeth vs with a ielosy,



and sueth vnto vs that we would be his owne . Let vs not take heart thereby, to abuse his kind affection : let vs not prouoke his iustice, with wilfull prouocations. He loueth to spare, but such as are willing to be spared: not those who offend vpon malicious wickednesse. He ouerthroweth the proud Oke , which will not stoupe at his blasts, but he cherisheth the bending reede . He receiue them to grace, who are grieued to grieue him, & who by their good will would not fall, but being fallen do mourne at it. The let the heavy cōscience lift vs his head at last. He who could find a pardon, for so many thousand bad ones, will neuer sticke at one, who commeth trembling before him. Yea all who feele themselves to be weary, and heauy laden , if they come to him, or his sonne, he hath promised to helpe them . God enrich vs so with his grace , that with the Niniuites we fall not into crying transgressions: but since we are oftentimes downe, he so raise vs vp with his Spirit, that his anger and displeasure may still be remooued from vs , that our sinnes may be washed away in the bloud of Christ , who is the true obiect of our repentance , that so after this life, we may follow the Lambe wheresoeuer he goeth, into that kingdome of blessednesse , to the which the Father bring vs for his Sonne Christ his sake , to both whom and the holy Spirit be glory for euermore.

Matth. II. 28.

THE



## THE XXIII. LECTVRE.

### *The chiefe poynts.*

2. Ionas should haue reioyced at their conuerſion. 3. The verity of the Scriptures appeareth becauſe the writers accuſe themſelues. 4. Many arguments of the excellency of the word of God. 5. Other writers magnifie themſelues. 6. The beſt do fall, and the uſe which is to be made thereof. 9. What was the cauſe of grieſe in Ionas. 13. Eſpecially his owne credit, 14. or a prepoſterous care of Gods glory. 15. When we haue laboured, let vs leaue the ſucceſſe to God.

Ionah. 4. 1.

*Therefore it diſpleaſed Ionah exceedingly, and he was argry.*

**B**Eing now come to this fourth Chapter which is the laſt of this Prophecy, and remembring with my ſelfe, how long it is ſince I firſt began this worke, I partly imagine it to be ſatall to the buſineſſe which is handled in this booke, to be done very ſlowly. For the Prophet was very long, before he would begin, and could not be haled to it, till it might not be auoyded: ſometimes he goeth backward, and other times ſlowly forward, and what with flying to the ſea, and lying there in the whale, and going afterward to preach, and ſtaying when he had done, he is long about a little. And God hath ſo diſpoſed of me, that I haue bene much ſlower, in opening to you how farre he is from ſpeede. Before that I can come to this fourth Chapter, the fourth yeare is now expired, in which time a quicke diſcourſer, might deliberately haue gone ouer a good part of the Scripture, if either this place had called him oftener to it, or other occaſions had not elſewhere diuerted him. But be it as it may be; Gods will muſt be done: and perhaps he may be pleaſed to affoord ſo much grace, that he who



hath attained to the end of three, may complete the fourth also, that so, although slowly (for ouerrunning my Prophet) yet surely at the last, according to that power which God shall giue vnto me, I may on to the end.

Philo Iudæ-  
us in legati-  
one ad Cæs.

Math. 13.8.

2 Now then hitherto we are come, that he who at first refused and could not be induced to it, hath preached to the Niniuites as sharpe as sharpe may be: yet fortie dayes, and Niniue is like to be destroyed: and his sermon hath so wrought, that their beautie, and pleasure, and musicke, and all mirth is turned out of doore, and sackcloth and ashes, and weeping and lamenting, great signes of repentance are come in steede of them: their heart is dismayed, and their whole bodie shaken: no helpe now nor comfort, vnlesse it be from heauen. But where mans means do faile, there Gods mercie doth breake forth: he is moued to pitie, and in commiseration all past shall be pardoned. Here a man would haue thought, that in the meane while, the messenger as sent from God, and therefore full of all mild and louely behauiour, would haue opened his heart with the largest ioy, because the seede which he had sowed, had fallen in so good ground, that it had now brought forth not thirtie, not sixtie, but many thousandfold. That his tounge had so farre beene the instrument of Gods glorie: that his threatnes as the thunder should so be trembled at: that his mouth had in so high a degree beene the meanes of the Lords mercie, that both Prince and people, old and young should be quit of their transgressions, and excused of their iniquitie. But it falleth out cleane contrarie, and he as the man who had onely learned that lesson, to do nothing aright, is growne into great anger, and is so filled with choler, that he fretteth and chafeth hand-sinooth with the Lord, that he had not razed downe the whole citie Niniue euen to the foundation. That which should haue beene to him for his glory and his crown, to haue helped so many prisoners from the dungeon of darknesse, and the shadow of death, is the greatest vexation and corrosiue that might be to him in his distemper; which yeeldeth to vs a singular example of the infirmitie of man, that such a one as he was, on so light an occasion should be so farre offended, and that with God himselfe. The true cause whereof,

howsoe-

howsoever it seeme different and diuerse to diuerse, yet by all is agreed on to be most blameworthy. I cannot so fitly expound the manner of it as this historie requireth, but that by degrees I must descend vnto it, and so out of one thing winne the matter of another. I thinke therefore best, first to referre all things to these two heades, a generall doctrine which may be gathered in grosse, and a particular instruction which the words literally offer, both fitly in my iudgement taken out of the text. And both these do containe their seuerall considerations, as by Gods assistance I shall make plaine vnto you. But I begin with the generall.

*The generall doctrine.*

3 When I looke into the narration which doth follow from hencefoorth to the end of this Prophecie, & see how all runneth against Ionas himselfe, and describeth him to be froward, and testie, and peeuish, rebellious and ouerthwart, euen brawling with the Lord, and chopping word for word with him, as if he were the wiser and better of the two, *Doeſt thou well to be angrie? Yea to be angrie to the death*: such an answer as scant any man was euer knowne to make, not a Iudas, not a Cain; I therein do admire the excellencie of the Scripture, and rare wisdom of him, whose glorie it most concerneth, that he so ouerruleth the pens of the writers, that they must depresse themselves to infamie and disgrace, and for their follies and infirmities, be offered as wonderments to all succeeding ages. It declareth a singularitie in those bookes and writings, that the glorie of God is the onely thing which is aimed at, and that men who naturally are ambitious & desirous to blaze their owne praises, or if they haue fallen, to extenuate their faults by Apologies and excuses, are not left to their owne libertie, in setting downe of that, which he appointeth for the Canon to direct our liues by. But that as Saint Peter speaketh, *no prophecie in the Scripture is of any priuate motion, for the prophecie came not in old time by the will of man, but holy men of God spake as they were moued by the holy Ghost*. They therefore who did well, are commended for their well doing, but if they did amisse, their friends or their own writings paint them out to the full. The fals of Noe and Lot are

Ionah. 4. 9.

2. Pet. 1. 20.

Genes. 9. 21.  
Cap. 19. 33.



Jer. 20. 14.

Aët. 15. 39.

Num. 12. 1.

Exod. 4. 25.

24.

Num. 11. 11.

Deut. 34. 4.

not concealed by him, who honoured the memorie of Noe and of Lot. Whether it were Baruch or Ieremie, who wrote the Prophecie of Ieremie it is not much materiall, but therein he himselfe is not forgotten, for his vexing impatiencie. Luke as all men may suppose, loued Paule and Barnabas well, yet recording their behauiour, he sheweth that there was betweene them so hote a contention, as becōmed not two such men. But most do conceiue that Ionas in his owne person deliuered this Prophecie to the Church, (and there is no reason to the contrarie) but yet from the beginning to the end thereof, he telleth such a tale, that if all his enemies should haue studied to lash him, they could not haue matched that, which his owne hand hath published: not one word to his commendation, but all to his dispraise. That he fled from his charge, and would haue gone to Tharsish: that he slept in securitie, and a heathen man did awake him, and teach him his dutie: that the lot fell vpon him as a noted malefactor, that for his due desert (after that a tempest had pursued him) he was tumbled into the sea: that there for three dayes he was iayled vp in a whales belly: that all that while he was little better then in distrustfull despaire. Nay moreouer, that when he was out againe he preached indeede, but as a shrewd cow after that she hath giuen milke, doth cast it downe with her heele, so he marred all with his murmuring, and furious displeasure. And this was the case of Moses, who without doubt wrote those fise bookes which are called by his name: & there as he spared not his brother nor his sister, that is, Aaron and Miriam, nor Tzippora his wife, if she came in his way, so he least fauoureth himselfe, but relateth that the Lord had almost killed him for his negligence, in not circumcising his child: that in those prouocations wherewith the people prouoked God himselfe did fall to murmuring: that the Lord was so displeased with him, that therefore he debarred him from comming into Canaan. Thus the inditing spirit doth rule the writers pen, and as ouer-maistering the hand of a young learner, maketh him to set downe what it will, and not what the other fancieth. This is one great argument of the finger of God, and a supernaturall power that is in these bookes of holy writ, that not flesh and bloud,

bloud, and sensuall carnality which is swayed with affection, are the composers of them, but an authour more glorious first made them and now keepeth them.

4 There are many demonstratiue proofes of the vnmatchable excellency, and incomparable rarity of the volumes of the Bible, although the dazeled eyes of some know not how to behold them. That the truth of so many things should be fulfilled in their time, when they had bene spoken of so long before: that their credit should continue from the dayes of Moses vnto our age: that there should be an vniuersall approbation of them, in all parts of the world, by men & tongues so different: that euery part thereof should haue such coherence, and agreement with it selfe, when it was written by so diuerse parties, in seuerall ages and places: that the scope of it should be to build vp no worldly thing, but to direct all to Christ: that there should be such a maiesty in the stile thereof, not so powerfull in words (yet in words very mighty) as forcible and effectuall in working and operation, renting the heart and marrow, and diuiding the bones in sunder. Saint Hierome can say of Paule, *As oft as I reade him, it seemeth vnto me that they be not words, but thunders which I heare.* And Bernard confesseth this of himselfe: *In times past Tully seemed sweete vnto me, Virgil stole away my affection, and being as Mermaides sweete to destroy, had enchanted mine understanding. The Law, the Prophets, the Gospell, the Epistles, and all the glory of the sentences of my Lord, and his seruants, seemed either small or none vnto me. But now I know not what sweeter thing the sonne of lesse doth whisper into me, who by the diuerse harmony of his speeches and sentences, doth make all those whom I was accustomed to loue, vneloquent and very dumme.* Eusebius speaketh more generally: *When I do compare the Philosophers of the Gentiles, either among themselves or with other, I will not deny but they were excellent men. But when I compare them to the Diuines, and Philosophers of the Hebrewes, and I lay the doctrine of the one with the doctrine of the other, all those things which their Philosophers haue denied, seeme to me to be brittle and frinolous.* Furthermore that we should haue the old Testament deliuered to vs from the Iewes,

1.

2.

3.

4.

5.

6.

Hier. Epistol.  
50.Bernard. de  
Natiuitate  
Domini.  
Serm. I.  
Blandiebatur  
Virgil.Dulcius mihi  
immurmurat  
filius Iesse.Euseb. de  
præparat.  
Euangelic.  
lib. 14. in  
præfatione.

7.



August. de  
consensu E-  
uangelist.  
lib. 1. 26  
8.

Basil. in Psal.  
45.  
Chryf. in o-  
per. imper-  
fecto. Homil.  
41.

9.

who as friends do not conspire with vs, to make a packe for both purposes; but are enemies both to vs, and to our Sauour Christ. And yet as Saint Austen obserueth, those Iewes are scattered ouer the world, and beare those bookes with them, that *the enemies of our faith may be witnesses to our truth*. Moreouer that those who were the holy Spirits secretaries, should be in request with all, not while they liued, but when they were dead and rotten, whereupon Basile hath well noted, that they *were made Princes ouer Princes, and Lords ouer the highest Kings, yea more mighty then they, for they swayed while they liued; but these most after death*. This made Chrysostome compare them to the flesh of beasts, which no man at all doth eat off, while they are aliue, but when they are dead, men taste of them. So scant any man respected the Sermons of the Prophets, and other diuine writers, while they were liuing vpon earth, but after their death euery one layeth hold vpon them. These matters and many moe do shew, that there is a singularity in the sacred volumes of the Bible, but that whereof I spake being ioyned to them, is not the least; that the compilers of those bookes were not free, and had liberty to touch their owne fancies, but they were taught in the first place, to renounce all their affections, and as men inspired to deliuer the message of another, euen against their owne glory and reputation.

5 Looke vpon the workes of other men. who were not directed so immediatly by this spirit as those were, and this shall be more euident. There is not any worldly writer, but although he professe to lay downe the onely truth, yet sometimes he strayneth a string, either by ignorance or affection: this friend or that faction shall receiue a partiall fauour. If wisdom beare some stroke, it shall not be palpably and grossely to be noted, but secretly and couertly, and by insinuation: and his owne indutry in searching out the depth of deeds, or his truth in reporting, or boldnesse in detecting, shall deserue commendation. Not Liuy, not Plutarke, not Seneca (as it may easily be shewed) but may this way be touched. Herein they are all fellowes more or lesse. Yet there be bookes in the Scripture, which appeare not to come so farre. But that any one should in sobriety, and aduisedly  
and

and of purpose, make a treatise to declare the faults of himselfe, and haue no other argument but what must needes be ioyned with that, as it is here with our Ionas, I verily am perswaded is no where to be found, in all the workes of the heathen, no not in the most sober and graue. To giue examples from the greatest sort of them, Tully will not haue it buried, that Rome was beholding to him for Catilines cause, and otherwise too. Dion will haue the world know, that he was a man of imployment in busineses of the Common-wealth. Xenophon will record his counsels to posterity, and Iosephus is plentiful in relating his owne stratagemes: But if we will looke among the Poets, we shall haue Ouide ending his Metamorphosis tell vs,

*lanque opus exegi, quod nec Iouis ira nec ignis  
Nec ferrum poterit, nec edax abolere vetustas.*

I haue ended such a worke, as neuer any thing shall deface. Horace will not be behind him, but will conclude one of his bookes thus,

*Exegi monumentum aere perennius,  
Regaliq; situ Pyramidum altius.*

I haue set vp a monument which will last longer then brasse, and is more eminent then the Pyramids in Egypt. But Martial for his part, rather then he will be out, will tell vs that for trifles he is equall with the best.

*Ille ego sum nulli nugarum laude secundus.*

Thus men will be men, that is to say humorous and ambitious, & full of selfe-loue, and it will not be restrained, but that directly or indirectly they will to their kind. Nature will not be driuen away, no not with a torke. Yet where grace is predominant, and God doth rule the sterne, there selfe-loue is layd aside, and out it shall come, *I will confesse my sinnes against my selfe*, yea commend them to posterity, that the ages to come, and the ends of the world shall take notice of mine errors. Thus as God hath no peeres, so his booke hath no fellowes, but is euery way full of iudgement, and iustice, and truth, and wisdom, and perfection. God will euer be the Lord, and euery man is a sinner. But in the third verse of the first Chapter, I touched this somewhat more largely, and therefore I now leaue it.

Tull. Offic.  
lib. 1.

Dio. Cassius.  
lib. 37.

Xenoph. de  
exped. Cyri.  
lib. 6. & 7.

Ioseph. de  
bel. lud. lib.  
3. 8.

Ouid. Meta-  
morph. 15.  
in fine.

Horat. lib. 3.  
Carm. Od. 30

Martial. ad  
Anitum. lib.  
9. 1.

Psal. 32. 6.

Ion. 1. 3.



6 My next obseruation in this generall compasse, is that Ionas is here described, to haue sinned once againe. This plentifully appeareth in the first Chapter, & so it doth in this last chapter, by the reproofe of God himselfe vsed toward him: and the words of my text do necessarily include it: for to be grieved at the Lords will, and to be angry at his workes, is a very high transgression. And so much the higher, because it is in a Prophet, a sanctified seruant, sequestred for Gods businesse, and attendance on himselfe, more enlightened then ordinarie, and better acquainted with diuine mysteries, then other men. Then from this man it is euident, as well as from Dauid, from Salomon, from Iosiah, from Hezekiah, from Peter, that the greatest in this life fall, and fall to the ground. *There is no man that sinneth not. The iust man doth fall seauen times and ariseth againe. In many things vve sinne all,* sayth the Apostle Saint Iames. And Saint Iohn doth second it, *If vve say we haue no sinne, vve deceiue our selues, and there is no truth in vs.* Ionas being once freed, and deliuered from his sinne by the mercy of the Lord, which purged him by a suffering, is a second time in, and yet remaineth Gods seruant, and a member of the Church, cleane contrary to that heresie which the Nouatians held, who denying repentance to sinnes after Baptisme, and seclusing offendours from acceptance into the congregatiō among the faithful, much impeached Gods mercy, and layd an intollerable burthen vpon mens consciences. Why should the seruant be hard, where the maister is easie and gentle? Where the wise owner is well pleased, why is the steward straight? When he whom it most concerneth, hath proclaimed by his Prophet, that if a sinner repent be it once or be it often, from the bottome of his hart, God will put away his sins quite out of his remembrance. Indeed from the falles of the old Patriarkes, we should not learne, to aduenture vpon iniquities with greedinesse and boldnesse, lest presuming, we come short of that which was granted vnto them. For if we will prouoke God, in hope of that which in likelihood will neuer be giuen to vs, because we would so prouoke him, who can tell whether the Lord will turne, and repent, and abate his furie? The end wherefore the examples of fals in the greatest men, are pro-

1. Reg 8. 48.

Prou. 24. 16.

Iac. 3. 2.

1. Ioh. 1. 8.

Euseb Eccl.

Hist. lib. 6. 35.

Ezech. 18.

21. 22.

proposed to our reading, is not to incourage vs to ill, for that were to abuse the kindnesse of God, and out of a good flowre to sucke deadly poyson. Yet it is a thing too common for Libertines and carnall men, so to apply good to euill. *Many will fall with Dauid* sayth Saint Austen, *and will not arise with Dauid.* There is not proposed to thee any example of falling, but of arising when thou art fallen. Take heed thou do not fall. Let not the slip of the greater, be the delight of the lesser, but let the fall of the greater, be a trembling to the lesser. What he there sayth of Dauid, may most fitly be applied to the rest of the Patriarkes, and other Prophets, that by any thing of theirs we must not be intised to disobedience.

7 Saint Chrysostome taketh occasion by Dauid, of whom Austen also spake, to draw a threefold benefit from the example of his transgression, which I thinke not amisse to be mentioned in this place. *Dauid sayth he, for three reasons was suffered to go astray. First that he might make the righteous man to looke more earnestly to his way.* He perhaps sayth to himselfe, *I am a religious man: I am famous for many merites: now I haue done those things which appertaine to the garland.* Deceiue not thy selfe, sayth he, *thou hast done no more then Dauid.* His meaning is, that if such captaines and leaders in the faith, so gracious with the Highest, so acceptable in Gods sight, yet by humane infirmities haue fallen, and fallen notoriously, then no man shold be proud, none senslesly secure, no man confidently foolish, because his turne may be next. He should set a watch before his heart, and a hatch before his lips, that nothing may enter thither, nothing may come out thence, which is not weighed and ballanced. And that this is one of the causes, why the ouersights of the best are made knowne in the Scriptures, Saint Austen also consenteth: *The sinnes of great men are vwritten to this purpose, that the saying of the Apostle may euery where be trembled at, where he sayth, Let him that standeth, take heede lest he fall.* The second reason in Saint Chrysostome is, that it might appeare, that Christ Iesus alone in mans body was pure from all offence. For if the holiest creatures, and most sanctified sonnes of women, men vpright and fearing God, men after the

August. in  
Psalm 50.

Chrysost. de  
penitentia  
Homil. 6.

1.

August. de  
Doct. Christ.  
lib. 3. 23.

2.



Ioh. 8. 46.

Hier. lib. 7.  
Epist. 8. ad  
Demetria-  
dem.Oros. de ar-  
bitrij liber-  
tate.3.  
Chrysost. vbi  
supra.Socrat. Hist.  
Eccles. 6. 19.

Lords owne heart, the best men of famous memory, yet bore about them a body which was heavy to the soule, and were shamefully overtaken with crimes, which their inferiours knew to be enormous, then the single prerogative, and that privilege of innocency and vnspottednesse, which is not to be communicated to any of Adams children, appeareth to belong onely to Christ. He alone could say to the Iewes, *Which of you can re-buke me of sinne?* But all other haue this sinne on them, although it raigne not in them. The iust man must confesse that of Hierome to be very true, that *while we dwell here in the tabernacle of this body, and are compassed with fraile and brittle flesh, we may moderate our affections, and rule our perturbations, but cut them off we cannot, we cannot roote them out.* Then all arrogant merite-mongers may boast themselves while they will, of meriting of saluation, and Pelagius he may vaunt that he can keepe the law, but we account those speeches to be cursed, and hereticall, and derogatory from the eminency of Christ. We say to the as Orosius sometimes wrote to that heretike Pelagius: *Thou sayest that it is possible that a man should be without sin. I repeat it againe & oftentimes, the man which can do this is Christ the Son of God. Either take that name vnto thee, or lay aside thy boldnesse. God hath giuen that but to one, and that is he which is chiefe, and first borne among many brethren.* Then other, yea the Virgin Mary her selfe, must renounce themselves and all their possibility, and admire the vnspotted beauty of Iesus our Redemer.

8 The third reason in Chrysostome, is a matter of more comfort: *The faulcs of others are written, that sinners may the lesse despaire of their owne errors: but if any one haue offended, let him daily confesse his sinnes: yea if he haue sinned a thousand times, yet let him go forward to confesse a thousand times. For there is nothing worse then distrust or despaire.* This sentence of turning againe a thousand times to God, was it whereof Socrates speaketh, that Chrysostome did dare to teach this, in that time which was so filled with the Nouatian heretikes. And this is a most comfortable point to a distressed conscience, which I thinke did neuer more neede to be plaistered and suppled, then in these our present dayes, wherein Satan is busie,

busie, to take aduantage of the tenderneſſe and ſofterneſſe of them,  
 who earneſtly deſire to haue peace with God . And he ſeeing  
 that it grieueth them, to diſpleaſe ſo good a father, ſtraightway  
 repreſenteth to their eyes the fearefulneſſe of his iuſtice, and the  
 multiplicity of their crimes. Oh it is a deadly enemy, ſuttle and  
 full of ſleights : he hath baytes for euery one. For the wanton,  
 ſhewes of wantonneſſe : for the idolater ſuperſtitious ; for the  
 Atheiſt, wayes of obſtinacy : for the enuious, cauſe of ſpite : for  
 him who hateth to ſinne, a tickling pride of doing well: for thoſe  
 who loue the word, terrours out of the word, to beate them  
 downe & to drowne the: ſo that all threatnings ſhall be applied  
 to the, & mercies ſhalbe paſſed ouer, as no way appertaining vn-  
 to their comfort. How careful had we need be, & ſtand continually  
 on our watch, ſerue God while we haue time, pray to him for  
 perſeuerance, & euermore be buſied about that which is good,  
 that ſolitarie idleneſſe & melancholike tentatiōs, great meanes to  
 a greater fall, do not grieuouſly oppreſſe vs? But to preuent that  
 obiection, which is common to all thoſe who are ſo affected, as I  
 ſpeake of God who writeth for all our good, that teſtified in his  
 ſacred booke, that the bel-wethers of his flocke, haue ſlūbled &  
 lyen along, & that not in toyes or trifles, but in cauſes of great im-  
 portance, they haue giuen witneſſe of much weakenefſe . And  
 yet they haue riſen againe, more humbled and more purged,  
 more renewed by grace, taught to flye from themſelues vn-  
 to the throne of mercy, to reſe all their ſaluation on him  
 who is farre more ſure, then the ſtrongest rocke or caſtle. *Pſal. 51. 17.*  
 And when the ſpिरितe is thus contrite, God accepteth it as a ſa-  
 crifice : he is ſo farre from deſpiſing the troubled broken heart,  
 that he loueth it and embraceth it. Thus he dealt with them in  
 old time, vnder the threatening law : and therefore he will ra-  
 ther do ſo vnder the Goſpell. The errours of our time are no o-  
 therwiſe then theirs were : we are made of the ſelfe ſame met-  
 tall: he is made of the ſelfe ſame mercy . He changeth not, he  
 varieth not, he euermore remaineth himſelfe. Then why ſhould  
 we yeeld our ſelues to diffidence and diſtruſt? why ſinke we vn-  
 der our burthen, which lyeth heauy for a moment, and no lon-  
 ger? Sorow may endure for a night, but ioy commeth in the *Pſal. 30. 5.*  
 morning. He tempteth not aboute our ſtrength, but in the miſt *1. Cor. 10. 13.*



*Spe, non re.*

Matth. 6. 12.

Hebr. 12. 1.

Matth. 4. 1.

Hebr. 2. 18.

of tryall he giueth an issue out. That which we feele in the meane while, is our burthen and we must beare it. We cannot liue here like Angels. Our purity is in hope: it is not yet indeed. Christ well knew that there would be faults in vs, when he bad vs euery day to pray, forgiue vs our trespasses. Then let vs rowze vp our spirits, and shake off that dull kind of blockishnesse, and sinne that hangeth so fast on, and let vs with alacrity runne to Iesus our Redeemer, our brother and Sauour, and the finisher of our faith. He sometimes was tempted himselfe, which maketh him the better know, how to pity those which are tempted. And thus much generally I haue spoken, that the Scripture maketh no spare, to display the worst of the writers thereof, and how the best do offend, yea and double it too with Ionas, and yet still remaine Gods seruants.

*The speciall fault of Ionas.*

2.

9 By this time you expect as I thinke, that I should not stand so farre off, and looke on my text *per transennam*, but that I should touch it nearer, and so indeed is my meaning. All this while you haue heard that the Prophet was out, but what was it wherein he faulted? It displeased Ionas exceedingly, and he was angry at it. And what was it whereat he vexed, and knew not which way to take it? That Niniue should be spared. God meant to continue the standing of that city, and Ionas would not haue it so. The Lord thought best to spare the inhabitants, but our man is of another mind. Here in the meane time are two sides, but the match is very vnequall. I am certainly perswaded, that Ionas is not like to gaine much by such bargaines. The potter is of one side, and the pot-sheerd of another. Fire and thunder and flaming lightning doth say it shall be so, and flaxe and tow doth say otherwise. And yet this weake one is right angry, that he may not beare away the bucklers. Now a man might haue seene this messenger a perfect male-content, that euery thing went not as he conceiued before, that it should. But why should this fretter greeue, that Niniue should haue a taste of his mercy, who is the father of pity and compassion? All agree that he did so, but there is not any common consent, what that was which specially did mooue him. Hierome telleth that

some

some imagined, that Ionas was now growne spitefull, and boy-  
 led very much with enuy, that the Gentiles should be called. As  
 if Gods grace toward him, and other of his people, were now  
 so much the lesse, because it was communicated to a forreign na-  
 tion. This was to make no difference betweene the sonnes of  
 Cham and Sem: to bring Esau and Israel to be beloued alike.  
 This were to make the Ethnickes as good men as the Iewes, yea  
 to make such as were, or hereafter might be great enemies to  
 Ierusalem, to tast the best fruites of Sion. Where then was the  
 promise to Abraham, or the oath which was sworne to Isaac, if  
 the Niniuites should be called, as well as the holy seed? Thus  
 perhaps flesh might reason, and murmur in our Ionas.

Hieron. in  
 Ionæ. 4.

10 If this were it which troubled him, he might iustly be  
 concluded to be enuious and malicious, and therefore to sinne  
 highly. For was his eye growne euill, because his maister was  
 good? Would he repine that other should find that kindnesse  
 at the Lords hand, which himselfe had felt before? As soone  
 as he was ouer, must the bridge by and by be broken? As soone  
 as he was in, must the doore forthwith be shut? Would not  
 that sufficiently content him, that he should haue a place in hea-  
 uen; but must he be the porter, nay rather the housholder, to di-  
 rect who should come after? his friends and acquaintance only?  
 This was a fault which rained much among the people of the  
 Iewes: they could not brooke the fellowship of the despised  
 Gentiles. Christ noted this their enuy, by the parable of the el-  
 der brother, grudging that the younger which was the pro-  
 digall sonne, should be receiued with such grace. But it is  
 very manifestly storied to be true in the Acts, as both at An-  
 tioche and so otherwise at Thessalonica: for when the Greekes  
 began to beleue, the Iewes enuied at it, and reuiled with euill  
 words, yea made an vprore. But when Paule another time be-  
 ing at Hierusalem spake vnto them, they heard him with  
 great patience, till he came to that sentence, *Depart, for I will*  
*send thee a great way hence to the Gentiles:* but when once they  
 heard that from him, as men able to hold no longer, they lift vp  
 their voyces and sayd, *Away with such a fellow from off the*  
*earth, for it is not fit that he should liue.* Surely charity and hu-

Matth. 20. 15.

Luc. 15. 28.

Act. 13. 45.  
 Cap. 17. 5.

Cap. 22. 21.



Numer. 11.  
29.

Galat. 2. 9.

Fulgent.  
Serm. de  
Sancto Ste-  
phano.

Act. 7. 60.

Euseb. Hist.  
Ecclef. 8. 18.

manity should haue weaned them from that fault; but piety should much more haue remembred Ionas, not to dislike Gods will, although it had bene to destroy: But when it sauoured of clemency, and recouering that which was lost, he should more vehemently haue loued it. Gods seruants ioy, when those graces which are most visible in themselues, be communicated to other. When two were sayd to prophecy, Moses was not troubled at it: but he rather wished that all the Lords people could do so. When Paule grew to be a preacher, the pillars of the Apostles enuied him not that office, but gaue to him and Barnabas the right hands of good fellowship, being glad to see many more besides themselues, in the liuery of their maister. Yea we reade of some other men, that being now ready to step into heauen, by the bloody way of martyrdom, grudged not that other should follow, but whereas there were some, whom their carnall reason might rather haue wished, to be secluded from eternall comfort, I meane their murtherers and persecutors, they notwithstanding setting aside their priuate iniuries, desired and earnestly prayed, that they might be admitted into the same glory, whither themselues are going. Let Steuen be an example for this, of whom Fulgentius noteth, that *whither he went before, being slaine by the stones of Paule, thither did Paule come after, helped by the prayers of Steuen.* He meaneth those requests, which he made as he was dying, when *he kneeled downe, and cryed vvith a loud voyce, Lord lay not this sinne to their charge.* He did not maligne his enemies, but wished them the same fauour, which he himselfe enioyed. If the calling home of the Niniuites, was that whereat Ionas grieued, how far was he frō the minde of Steuen, or frō another holy man named Paul, of whō Eusebius reporteth, that when he went to be martyred, he prayed for the Iewes & Gentiles, that both might be conuerted to the faith. He begged of God also for the Emperour, by whose lawes he was cōdemned; for the Iudge who pronouced the sentence against him; yea for the very hangman who executed him, that his death might not be layd as a sinne against them. Then it was a fault in Ionas, that when as by his education, and knowledge in Gods seruice, he knew as much as those other, yet he would

would suffer malice & emulation, to carry him so contrary a way.

II But Hierome writing vpon this text, doth disclaime that to be the reason of this mans choler here, and cannot thinke that the Prophet was so simple, as to vexe at it. And indeed I am of this mind, that this was not the cause. For it seemeth in the next verse, that he oftentimes thought of that, that God was pitifull and mercifull, and very slow to anger. Whereby he might well gather, that it was no newes, nor strange thing, that he should spare offenders. But what then was it, which caused this sorow? Hierome giueth a more pregnant reason, that he by this foresaw, that the fall of Israel was come, so that it must be reiected. *He remembred that of Moses, They angred and provoked me by those who were no Gods, and I will anger them againe, by those who are no people. I will stirre them vp to wrath, by a very foolish nation. Hence sayth Hierome, he despaireth of Israels saluation, and breaking forth into sorrow, he uttereth it thus in a manner, Am I the onely Prophet who by sauing of other men, should foreshew ruine to mine owne?* To make this the more plain, he bringeth in that for this cause Christ wept ouer Hierusalem: that he would not take the childrens bread, and giue it vnto dogges: that he first sent his Apostles to preach to the lost sheepe of Israel: and for this faith he, Paule desired to be *Anathema* for his brethren. Now in truth this were a more tollerable case, to be iealous in that sort for his countreymen. For if the rising of others had bin the standing of Israel, that ioyntly as two sisters they might haue serued the Lord, two people, but of one church, it had bin a gaine to the latter, but no losse to the former. But being that it was with the, as the Poets imagined it to be with Castor & Pollux, that when the one liued the other died; or as with two buckets in one well, while the one dippeth the other drieth, this might trouble & disquiet a man otherwise much resolved. The Iewes could not be blamed, when they were displeased at Agrippa (as Iosephus sheweth) for whē he had built Cæsarea, he did not only adorne that being a forreine city, & so neglected all his owne, but tooke away such ornāmets as were any way in his kingdome, and remooued them to that place, so that the flourishing of this new one, was the sinking of al the rest. If the fault of

Hier.in. Ion.  
4.  
Deut 32.21.

Luc. 19.41.  
Marc. 7.26.  
Matth. 10.6.  
Rom. 9.3.

Virgil Æ-  
neid. 6.

Ioseph. An-  
tiquit. lib.  
20.8.



Numer. 11.  
29.

Galat. 2. 9.

Fulgent.  
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Hier. in. Ion.

4.  
Deut 32.21.

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Luc. 19.41.

Marc. 7.26.

Math. 10.6.

Rom. 9.3.

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Virgil Æ-  
neid. 6.

Ioseph. An-  
tiquit. lib.  
20.8.



Jonas were of this nature, it was a very commendable fault, agreeing with all good Israelites, yea with euery Christian mind, who would desire the celestiall, and spirituall good of his countrey and people: yea with our Sauour Christ, who did so loue the Iewes, and was so troubled at their fall, that it made him shed teares for it.

Luc. 19. 41.

Tull. Offic.  
lib. 3.

Exod. 32. 32.

Ephes. 4. 26.

12 But as sometimes it was sayd by Tully, declaring how Romulus pretended a law, to kill his brother Remus, *it was a fault by the leaue of Romulus or Quirinus*, so by the leaue of Hierome so rare and renowned a father, there was a fault in the matter: and this could not be the reason; for the Prophet imputeth the cause of his anger to Gods mercy, and not to his iustice: *I knew thou wast a mercifull God*, not I saw that thou wouldest leaue the Israelites. Not one word of reiecting: not any thing of his people. But to put it out of question. That had bene a zelous ieaousie toward the honour of the Lord, an affection to the Church, an imitation of Moses, a drawing neare to Christ, a thirst that his people should be saued. But my text doth not grace it so, but calleth his passion, anger. *He was displeased: he was angry*. And lest any man should imagine him to be angry and not to sinne, God himselfe is in dislike with him for it, which he useth not to be, but toward those who transgresse, *Doest thou well to be angry?* Then let vs go a little farther, and take it that he murmured, because the Niniuites perished not: & this not because he desired their destruction, as principally intending it; neither because he originally enuied their finding grace with the Lord; but because it followed consequenrly, vpon that which he intended. But the maine point which did vexe him, and put him to all the sorow, was lest he should be accounted a false and lying Prophet, to tell a tale, and deliuer a message which prooued cleane otherwise. He had spoken it definitely, in the name of the Lord, *Yet forty dayes and Ninine shall be destroyed*. And since that the city stood in maiesty as before, vntouched and vnharmed; he might very well be taken for a forger and a fainer. And this is declared by the text, to be the cause of his moouing. *Was not this sayth he my saying, when I was yet in my countrey?* that is, did I not suppose, that thou who art

so mercifull, and doest take pity so soone, wouldst relent from this thine indignation, and so I should be sent but on a sleeuelesse errand? Therefore I tooke this course, and preuented this inconuenience by flying to Tharsis. Then his anger was, because by the Lords direction he was forced to say that, which he saw fell out otherwise.

13 It is his reputation then whereupon he so much standeth: yet perhaps with a certaine reference to this, lest God should be blasphemed, and traduced as vnconstant. But vnder this opinion, not knowing of what spirit he is, or ought to be, in a most preposterous zeale he could haue wished with the Apostles, that as in the dayes of Elias, fire might be brought from heaven, to consume the city Niniue, or that the earth might open vnder them and swallow them vp, as Corah and Abiron were serued. All this while he runneth on a very wrong ground, exacting ouermuch the rigour of the letter in his preaching, and not knowing that inclusiuely God vnderstood this condition, Niniue shall be destroyed: that is, if they repent not. But he is firmly perswaded, that the glory of the Lord is like onely to appeare, and be eminent by vengeance. He had already sayd it, and auerred it, that ruine and desolation was immediatly to follow: and a Prophet was sent forth of purpose to do that message; therefore in his opinion it is high time, that the thing were now perfourmed. If we thinke of him alone, then a matter of reputation and credit in the world, doth carry him so farre headlong. But that was fame dearely bought; and the credit of one man, prized at too high a value. What? must God be the minister and worker of his ambition, and must he establish it by such a ruine, and such destruction of so many thousands? This, although in a different fence, was pride little inferiour to that of wicked Haman, who because he would teach such fellowes as Mardocheus was, next time to bow before him, would haue all the Iewes, which were dispearsed through sixe score and seuen Prouinces, to be slaine vpon one day, and the mighty king Assuerus must be he that must do it, by a very sharpe proclamation. Our Prophet looketh so much to the ruffe of his owne glory, that rather then himself will be tainted for his word, not an

Luc. 9. 54.

2. Reg. 1. 10.

Num. 16. 33.

Esther. 3. 3.



earthly Assuerus, but God must be the instrument, to destroy the liues of thousands. In the warres, he is thought but a hard Generall and Commander, who when himselfe vnadvisedly by fury or sudden passion, hath sayd he will haue this; or such a day he will do it, when afterward it falleth out to be a thing of great difficultie, yet will thrust his souldiers on, and make them be slaine like sheepe; whereas if he had his will, that for which he did sweate, will bring no profit to him, but the matter is, he will keepe his word. Oh the liues of men should be deare, and bloud should be much esteemed. There was a Romane who could say, I had leyser saue one citizen, then destroy ten of mine enemies. The Niniuites who formerly were miscreants, are now come to be Gods subiects: then Ionas thou shalt be but a bloody leader, if for thy words sake, thousands of them should dye. It is better, that thou shouldest loose thy will: better that thou shouldest lose thy longing, then they should lose their liues.

14 If it were, that he thought the glory of God was hazarded by that bargaine, and thereupon he was angry, that is a most inconsiderate zeale, to take on him to be wiser, then the very fountaine of knowledge. Can man be more ieaious then God himselfe is of his glory? Can the creature better know what belongeth to it, then his maker? How dareth flesh band with God, for iustice or for mercy, or for true vnderstanding? Were it not the easier way for it, to thinke it selfe to be ignorant, to be defectiue, to be farre short of the Lords proiects and purposes? and to suppose that he best knoweth what is fittest for himselfe, and for all those which are vnder him? If the Prophet had bene set to the guiding of an Elephant, or a ship vpon the sea, he knew not how to rule it: yet the silly man would now sit in a throne, and dispose of Niniue, and by a consequent, of the world, and of God also, how he should order it. And although it be the Lords honour which is in question, yet he will be the caruer, to tell what best befitteth. It had bene his part rather, to subiect his discretion to the discretion of his maker, and if that wise Creator would in iustice haue proceeded against that people, to like well of that iustice, because the Lord liked of it: but if he would haue inclined to a fauourable pardoning;  
to

to be best pleased with that. Nay rather if he with Moses Exod. 32. 32. had stept in as an intercessour, it had argued more charity; or if he imagined that to vndertake that, was too hard a point for him to manage, yet at least vpon the smallest inkling, that grace should be afforded, he should haue waited for it, and should haue reioyced that light might breake out of darknesse, and that the frowning countenance of God, had bene turned into a pleasing. And if he could not be induced to go thus farre, yet he should neuer haue made stay, to be content with the Lords doing: let him worke his will: but to fret and grieue and vexe at it, yea to chide with God as he did afterward, is a fault of a grievous nature.

15 The doctrine which we must learne by it, is of more then ordinary benefite. Wheresoeuer we liue, and God offereth vnto vs any matter, wherein we are to spend our labor, it cōcerneth vs to be diligent & industrious in the performance of that, which belongeth vnto vs. In season and out of season, by friends, 2. Tim. 4. 2. by purse, by presence, by all our strength and indeuor, to further and forward that, which we vndoubtedly know to be good, and to aduance all duty of piety and charity, or of seruice to the Church. But when we haue done all, let vs leaue the euent to God: let vs leaue the successe to him, to whom it properly appertaineth, & let there not be the least murmuring, or grudging if we speede not. For our friends or children, the Lord better knoweth what is good, then we our selues can deuise; but in the meane while, we must pray and begge the best of him; and yet with this condition, *Thy will be done.* That which we thinke is most dangerous, turneth oftentimes to our good: and thence whence we expect our vndoing, God raiseth our greatest comfort. The case of Monica, mother to Saint Austen is famous: she grieved that her sonne was spotted with the heresie of the Manichees, and she prayed that the Lord would bring him to the Orthodoxe Catholike faith. She remembered this, day by day, and yet as himselfe doth witnesse, for nine yeares together he continued so infected. It fell out afterward, that he would needes go, and trauell out of Africa into Italy. His mother being loath to part with him, who was as the staffe of her old age

Matth. 6. 10.

August. de moribus Catholicæ Ecclesiæ lib. 1. 18.



August. Con-  
fession. lib.  
5.8.

vnto her, earnestly prayed, that God would hinder him of that purpose. Yet Austen went, and by hearing the Sermons of Saint Ambrose at Millaine, he was conuerted to that, which in former times he could neuer like. He reporting all this matter doth vse this good speech of it, *Thou ô God being deepe in counsell, and hearing the substance of my mothers desire, didst not care for that which she did then aske, that in me thou mightest do that, which she euer asked.* Thus the Almighty dealeth with other of his seruants, working all things to the best, but it is at such times as he himselfe doth thinke good. If it be in him to blesse, it is in him to do it, when it seemeth good to himselfe. Therefore let vs neuer be angry, and repine at that, which he altereth from the intent of our mind.

16 But among all, let the Minister be most patient this way. He peradventure beateth downe pride, or cryeth out against extortion: he is derided for it: then he powreth out many threats against scoffers and deriders. If repentance follow in them afterward, and so their prosperity continue, let not him be offended at it, but let him rather reioyce, that God hath so prospered the word which came out of his mouth. Againe, it may be that he requesteth at the hands of his heauenly father, that he would spare some whom he seeth to be tempted, and in Christian commiseration, wisheth that they were refreshed, with the sweete dew of Gods comfort: Or else he seeth some tainted with superstition, and doating on the See of Rome, whom yet he loueth in humane affection, as being of neighborhood or kinred, or because they be of his charge, or for their louely behauiour, and other amiable morall vertues. Let him vse the best meanes that he can to bring them vnto the sheepfold, by preaching, by exhortation, by conference and by prayer, but especially by honest and holy conuersation: but if God still shut their eyes, let him not be angry at it, and fret against the Almighty: but leaue all to his dispensing. Perhaps that houre which afterward shall appeare, is not yet come. Perhaps God meaneth that it shall neuer come; but according to his vnsearchable purpose, he will leaue them in darknesse. Here do thou admire Gods iustice toward them; but his fauour to thy selfe: stand amazed at the one, and

and kindly embrace the other : but be patient in both. And as it may be sayd of Socrates, Aristides, or Curius, or Fabricius, that for the desire of honesty which was more in them, then in other people of their time, we could in humane commiseration, wish that they were in heauen, among the Lords elect, but that when we in Christian vnderstanding do thinke vpon the matter, we find that it is not for vs to be more mercifull, then God the father of mercy, and fountaine of louing kindnesse; so in this case of our owne experience, we may not take vpon vs, when we haue wisely considered of our duty, to be more pitifull to our friends, then God who is perfect pity. Let vs in humility sigh and grone for them, and be thankfull for our selues, but no anger, no displeasure. God is King ouer all the earth, and on whom he will haue mercy, on him he will haue mercy : and whom he will, he will harden. Now he who is this gracious father to vs, continueth this fauour on vs, for his owne Sonne Christ his sake, that in the ioy or the sorrow, the welfare or the ill fare of our selues or other men, we may yeeld our selues to his will, who is the rule of iustice, of integrity, and of clemencie, that so we may be obedient vnto him, to whom be praise and glorie for euermore

Rom. 9. 18.





## THE XXV. LECTURE.

*The chiefe poynts.*

1. Ionas doth not quite turne from God. 3. The force and vertue of prayer. 5. Our prayers are oftentimes faulty. 7. Ionas to excuse himselfe will lay the blame on God. 10. The forbearance and patience of the Lord. 13. The words of Ionas condemne himselfe. 14. They are blinded who frame not themselves to Gods will.

Ionah. 4. 2.

*And he prayed vnto the Lord and sayd, I pray thee, o Lord, vvas not this my saying, vwhen I vvas yet in my countrey? Therefore I preuented it to flye vnto Tarshish. For I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.*



Marc 14. 54.

2. Reg. 6. 31.  
33.

That the Prophet was to blame, for being angry with any thing, which the Lord wold haue done, I hope from the former verse, hath bene made plaine vnto you. Yet furious as he is, he is not so forgetfull as to turne quite away from God, and to leaue him in the plaine field: he doth not throw downe his liuerie, neither doth he openly answer him, that he will no more belong vnto him: but follow him he will, although it be as Peter followed Christ, a farre off, with infirmities and weaknesse heaped vp with ouer-measure. When the women in Samaria, by reason of the violent & strong famine, which was caused by the siege, fel to eating their childre, Iehoram rageth at it, and there is neither God nor good man that commeth in his way, but at him he doth strike. *God do thou and thus to me, if the head of Elizeus stand on him this day. And, this euill is of the Lord: shall I vvaite any longer on him?* That was the rage of a reprobate, who could haue bene content there had bene no Lord in the heauen; or that he had had his will

will on him. Like to which or something worse, is the fury which is described by Saint Iohn in his Reuelation, where when Apoc. 16.21. haile like talents is mentioned to fall, men on earth are sayd to grieue at it, yea to blaspheme the Almighty, for the plague of the haile. Ionas is not so farre gone, but although he fret that his will is not euery way completed, yet he shaketh not quite off the yoake of obedience and humility, neither yet taking the bit peruersely in his teeth, runneth on to his destruction. He is not so farre in as he should, nor so farre out as he might be, if Gods grace had forsaken him. Notwithstanding to testifie some thing, for indeed it is but some thing, he betaketh himselfe to his prayers: he prayed vnto the Lord.

2 Then a generall obedience yet remaineth in this sinner, wherein he could wish all well, as hauing learned by his smart, to stand in awe of that great Maiesty, which had so followed him before, and might reckon with him afterward. But as water which ariseth from the purest and cleanest fountaine, if it come through a puddle channell, will keepe still to be water, but it will be troubled water, by meanes of that which it toucheth: so his intendment to pray, springing certainly from deuotion, is so mingled with dregges of wrath, and vanity and excuse, to quit himselfe and blame God, that as good almost not at all, as not to be better. Some drammes and graines of gold, appeare in him and his action; but drosse is there by pounds. Little wine, but store of water: some wheate, but chaffe inough. That he came to God it was good, and that he came by prayer, for that is the best sacrifice which the soule can send vp into heauen: but that it was in such sort, to expostulate, not to begge, to reason, not to confesse, to chide, not to aske pardon, is a many faults put together. My meaning is not to exagitate this in Ionas, otherwise then by looking particularly to the circumstance of the fact, to see how good instructions we may gather from this his prayer, to right our selues and straight our steps, in that where he went amisse; which I shall the better do, if I propose vnto you these three things to be considered: First, the preface which here is vsed; *And he prayed vnto the Lord*: Secondlie, the excuse which he maketh, *I pray thee was not this my saying,*

1.

2.



*when I was yet in my countrey? Therefore I presented it to flye vnto T harshish. And thirdlie, the reason whereon he grounded all, because the Lord was mercifull. In the first I shall speake of prayer: in the second of our excusing and shifting sinne from our selues; and in the third, of that wherein must be all our comfort, that the Lord is kind and long suffering.*

*And he prayed vnto the Lord.*

I

3 That anguishes and perplexities do here waite vpon vs, as companions more vnseparable then the shadow to the body, is a matter by Scripture and experience so euident, as is the light at noone day. *Many are the troubles of the righteous. By many afflictions we must enter into the kingdome of God. And whosoever will liue godly in Christ Iesus must suffer persecution.* Persecution is of diuerse sorts: it may be inward or outward, in body or in mind, in goods or in fame, in sicknesse or in sorrow, and the most holy haue abundantly tasted some one of these, the Patriarkes and Prophets, the Apostles and Martyrs, Christ Iesus himselfe. The weight of which burthen, he is not well aduised who seeketh not to support by some firme vnder-lyer, and that is faithfull inuocation vpon the name of God, and fly- ing to him by prayer. For if there be any thing which may appease sorow, & ease the grieued hart oppressed with the feeling of temporall occurrents, or wounded with the want of spirituall consolations, it is to haue recourse to the throne of grace, and there with watered eyes and cheekes bedewd with teares, to lay open those grieuances which breed sorow vnto vs. *I shall find trouble and heauinesse saith Dauid, but I shall call vpon the name of the Lord.* It is the counsell of Saint Iames, *Is any among you afflicted? let him pray.* Hanna being vexed in her spirit, did betake her selfe to this medicine: she went to the Tabernacle, and there she earnestly intreated. The whole booke of Psalmes doth witnesse, that this was the Altar whereunto Dauid when he was pursued, did still retire himselfe. This was the stay of Hezechiah when he turned him to the wall, being in extreame anguish. And Saint Paule being buffeted by the Angell of Satan, ranne to this as a refuge: *I besought the Lord thrise* sayth he, that is, many times. And where can be comfort, if it be

Psal. 34. 19.  
Act. 14. 22.  
2. Tim. 3. 12.

Psal. 116. 4.  
Iacob. 5. 13.  
1. Sam. 1. 11.

2. Reg. 20. 2.  
1. Cor. 12. 8.

not

not in this? When worldly things do faile vs, and there is helpe from no man, when friends are few, or weake, or absent, or perhaps growne vnfaithfull, but foes are fierce and malicious; when Sathan himselfe suggesteth all things to the worst, when the thoughts within are much disquieted, the conscience euen amazed and standing at the gaze, scant knowing which way to walke: then to powre foorth our complaints, and discouer our miseries to him who doth know all, because he is almightie, to him who considereth all, because he is our father; and who both can and will take pity of the distressed. The practise of this, doth both expeditely and assuredly bring reliefe to him that trieth it: that sigh which breatheth out sorow, by a backe-breathing bringeth in ioy. That hand which being thrust out, doth reach a supplication vpward, reacheth downe contentation: deliuerance doth breake foorth, or at least patience sitteth within: yea now there may be ioy in suffering. Thus mercie is powred downe, and seasonable showers of sound and sure refreshing do fall vpon vs, as vpon the thirsty land. Were it not for this precious ointment, the heart which is sometimes puffed and stretched with care, would breake and rent in peeces: but by praying it is suppled and mollified, and stroaked, till it returne vnto his settled nature.

4 Then are not we to blame the while, who hauing a remedie so faire, so louely in it selfe, for what is like speaking to God? so profitable for vs, for what doth so assuage our grife? so acceptable to our maker, for what doth he account a better sacrifice then this? so readie at hand to vs, for where or when may we not pray? Yet in our manie molestations, we rather seeke to ease our selues, with any thing then with this; and so indeed we disease our selues, either presently heaping more euill vpon euill, or if we thinke that we slacke our sorow, it commeth foorthwith more vehementlie on vs, as the feuer doth to him who drinketh cold water in his fit: there may be a superficiall skin bred aboue, but rankled, festered, dead flesh doth putrifie vnderneath. If one mightie man do oppresse vs, we seeke to backe our selues by another which is his equall: if our neighbour agree not with vs, the law shall end all betweene vs:



if we speede not there, then more money shall be employed, to fetch it another way: if that practise go not forward, we will trye a farther conclusion of slander and defamation, so to quit a friend in his kind. If that way we cannot reach him, yet we will haue our peny-worthes out, in railing vpon him, or at least in secret whispering: inward we chafe, and outward we adit, with more then tragicall gesture. And thus we do in those things, which we account not as trifles, but in such as bite and gripe vs, and breake our sleepe and quiet. Yea in matters of greater consequence, we runne a very wrong race. If our conscience be now touched with the horror of some thing past, or feare some future punishment, or a falling away from grace, which terrours are sometimes incident to the faithfull, we either with merry company, or some sport to passe the time, or musicke, or some stage-play, or if we be much possessed, we throw our selues on our beds, and in melancholy we muse, or we walke solitarie, till we be euen steeped and dissolued in most dull contemplation, the heart frightened, the spirits weakened, the braine crased, the remembrance perished, and so either Gods graces are obscured, and diminished in vs, or endangered quite to leaue vs, which I cannot speake without horror. Where now is our Christian wisdom, and spirituall vnderstanding, when we haue a helpe so compendious, so forcible, so effectuell, to be wanting yet to our owne good? Here the author whereon we should take told, is earnest and frequent prayer: we are to get vs into our chambers, and there with mightie contention, to knocke and rap at heauen gate, to begge resolution and constant patience, of him who denieth not any good thing to the asker, that so the issue may prooue well, and the end may be with comfort. In this sort to sollicite with a liuely faith, and not sleepingly or faintingly, is the launcing of that impostume, which doth canker and heate within vs: and this we may do, if we were but single & alone. But if this serue not the turne, then let vs ioyne with other faithfull: the more cōpany the more cry. Where two or three be together, there Christ will be among them. That which commeth slowly when it is intreated by seuerall ones, commeth quickly when many are ioyned together.

Matth. 18. 20.

And

And therefore God hath made the communion of Saints, that one might helpe another. *As men going upon the ice or some slipperie place, do stand so much the surer, if one hold hands with the other,* so is it sayth Saint Gregorie, *when we ioyne hands in prayer,* we aske so much the stronger, we obtaine so much the sooner. But whether we be alone or otherwise, the heauen and our heart will make a consort, which will allay all distemper. If the fire be not thus let out, or our wine be not thus vented, it doth breake the place which holdeth it. Wise men vpon obseruation, lay it downe as a most expedient rule, that griefe of mind should be imparted to some one or other: it is much eased with the telling: but by taking part in the hearer, and by counsell and comfort from him, it is very much diminished. If it be prescribed to vs, to do thus by man, then how fit is it that we should haue recourse to God, that we should double our selues before his approoued goodnesse, who best considereth, and helpeth soonest, and therefore were it but in that, he excelleth all other; but otherwise none of Adams children is to be compared to him: for he scorneth not at the miseries of other men: he dissembleth not hypocritically: he telleth no tales to enemies, who would ioy at the fall of those whom they hate: he playeth not false as men do, who take aduantage of the sufferings of their neighbours; but concealingly and compassionately he seeth all, and he salueth all. He then who flieth to this sanctuary, is well, and very sure of succour.

Gregor. Epi-  
stol. lib. 1. E-  
pist. 24.

5 Then hitherto our Ionas is right, that in the midst of his disturbance mentioned in the former verse, he went and prayed to the Lord. But he doth not keepe him there: for although the cloth were good, he setteth an ill dye vpon it; yea he staineth it and marreth it all. For if we will but looke backward, and see what anger was in that mind of his, from whence all was deriued, and if then we will looke forward, and see how turbulent the words themselues are, laying a fault on God, and drawing an ill conclusion, from the pity of him who is most mercifull, and afterward wishing to dye, we may easilie coniecture that the fashion marred the garment, and the sauce disgraced the meate, I meane the qualitie of his worke, defaced the good



Exod. 3. 5.

Chrysoft.  
Homil. in  
dictum Io-  
hannis, Ve-  
niet hora.

nesse of it. For he prayed indeed, but it was tumultuously, and expostulatory-wise, rather chiding then beseeching: he calleth God to a reckning, as if his counsell were amisse, and Jonas were in the better: and on he goeth most impatiently, and wished that he were dead. How apparant is the infirmitie of man, and how vnfit is he for celestially businesse, when our prayers which are the beautie and glorie of our best thoughts, shall be mingled with so much euill? And how do other men swarue, when Prophets go thus awry? In matters touching men what slips are there, when in that which immediatly appertaineth vnto God, there is such stumbling and falling? How many are the sinnes, which we must haue forgiuen at Gods hand, before that we can speed well, when we faile so in his seruice? When euery thing requireth a purity and cleanness; the ground whereon we stand, that the shooes of all base affections should be put off from our feete; the Tabernacle whereinto we enter, that we should be washed and purged; the seate before which we appeare, that the best clothes of our soule should carefully be put on; his greatnesse to whom we come, that we should onely intend to him; yea the approching of our selues, that for that time at the least we should be appropriated, and deuoted to himselfe, we are, and we are not; we draw neare with our lips, and our hearts are a great way from him. The very name of praying, and of praying to a Iudge, should strike a terrour into vs, and imprint in vs a reuerence both what we did and how. *Looke sayth Chrysostome on the manner of prayer. Doeſt thou not when thou shewest thy hands, openest thy breast, liftest vp thy face vnto heauen, castest vp thy eyes, shew thy selfe wholly vnto the Lord thy maker? Then happy be thy hands if they be cleane, blessed is thy breast if it be pure, glorious thy face if it shine in simplicity, vworthy thine eyes if they be not spotted vvith concupiscence, happy thy whole man if all of it be vndefiled.* But this serueth not our turne: we will pray although it be vnfitly, as God knoweth it is many times.

6 For sometimes when we aske good things, as the enlightning of our soules, the free way of the Gospel, the increase of the faithfull, the tranquillitie of the Church, the continuance of graces from aboue, yea patience and repentance, and cuerlasting life,

life, we do it with such coldnesse, such perfunctory formality, such idle and gaping sleepinesse, that we our selues are not moued with any zeale towards Gods glorie, but we do it because we do it, and we care not much what cometh of it. Yea if we will acknowledge that which is the truth of the matter, we are filled with such wandring thoughts, and stragling cogitations of Mammon and of ambition, of enuy or of lust, that rather we do any thing, then that which we are doing. Whereas all the heart, and all the soule, and all the strength should be the Lords, the vigour of our wit, the intentnesse of our braine, the most fixed meditation of the spirit, that if it were a thing possible, we should be wrapped from the earth, and sequestred from that body, while we be in that holy exercise. Some other times, the manner is not the onely thing wherein we trip, but the matter it selfe is naught. For gold and precious stones we bring stubble and straw: we aske such things of him, who is an immaculate, vnspotted and vndefiled spirit, as we would be ashamed that men should know. We tender that to our maker, which we would not aske of our neighbour. I do not here speake of such vanity, as wherein the Pharisee abounded, *I thanke God I am not as other*, but rather of carnall deuotions. We intreate for our sports, and for our wantonnesse, as for cuerlasting matters. I had leyfer that you should heare from the words of Saint Gregory, rather then from mine, what things we do aske. *In the house of Iesus you seeke not Iesus, if in the Temple of eternity, you importunately aske for temporall things. Behold one in his prayer asketh for a vuse, another beggeth for a farme, a third maketh request for a garment, another would haue meate giuen vnto him.* Nay, may not we go farther, euen as sometimes Erasmus noted, how in the dayes of superstition the Virgin Mary was sollicit: for the fouldier prayeth for his booty, the theefe for his rich cheate, the dicer for his good fortune. Do not these things very sutablely agree with so sacred a Maiesty? Do they not become vs very well? I doubt not but that we may aske for such things, as are needfull to this life, if we place them in their fit place, and sue for them with condition, If it shall seeme good to the Lord; but those other things are toyes and trifles, and do sauour of carnall

Deut. 6. 5.

Luc. 18. 11.

Gregor. in  
40. Homil.

27.

Erasmi. in  
Peregrinat.  
Religionis  
Ergo.



Matth. 20. 22.

Iac. 4. 3.

Bernard.

Serm. 5. in

Quadrage-

sima.

Leuit. 10. 1.

Fulgentius  
de prædesti-  
nat. lib. 1.

motions. And it is no maruell, if in such cases we speed not: for as once it was sayd, to the mother of Iames and Iohn, Ye aske you know not what, so it is with vs in our prayers. God seeth that such things do hurt vs, and therefore in his kind loue, he denieth them vnto vs. Here that of Saint Iames hath place, *Yee aske and receiue not because yee aske amisse, to consume vpon your lusts*. And that also of Saint Bernard: *When his little child asketh bread, the father reacheth it vnto him, but when he asketh for a knife, he denieth it. So God doth graunt fit things to those who aske them, but vnto him who intreateth for voluptuous or bad matters, he doth deny them*. And surely if he should giue them, they were rather tokens of his displeasure, then of his fauour to vs. But how mercifull doth God appeare to be, when he beareth these things at our hands, and doth not consume vs, as he did those who brought strange fire vnto his Altar? Let vs study to amend this fault, neither begging in bad manner with other, nor bad matters with Ionas, but let vs be earnest in that, which we know to be good, as that intreaty of Fulgentius is, where he prayeth for himselfe, *I beseech him who is the truth, that by his mercy preuenting me and following after me, he will teach me what soeuer things are healthfully to be knowne, and I know them not: that he will keepe me in those true things which I do know: that wherein as a man I am deceiued, he will correct me: in what true things I do stumble, he will confirme me: and that from false and hurtfull things he will deliuer me*. And thus much of the preface. Now come we to the words themselves, which do mention his excuse.

*Was not this my saying, when yet I was*

2.

7 It were well for the Prophet, if his choyse had bene as good, as his resolution was. Those things which he apprehended, had need be iust and holy, for were it well or otherwise, if he once had entertained a matter, he would strongly haue maintained it. He imagined that God in the end would not destroy the Niniuites, but that his mercy would ouer-way, and ouerballance his iustice: therefore fearing lest himselfe denouncing their destruction, should be taken but for a lyer, and so Gods name should be blasphemed, he thought to end all at once, and

runne away from his calling, as it is in the first Chapter. In steed Ion. 1.3.  
 of land he getteth him to sea, for Eastward he goeth West-  
 ward, for Niniue to Tharsus. What God thought of this, he  
 had pretie well felt already. The tempest which belaboured him,  
 the lot which dephehended him, the whale which deuoured  
 him, might acquaint him what the Lord conceiued of him. But  
 to the end that no doubt may remaine, God a second time bid-  
 deth him go, and preach to the Niniuites. Here duty would  
 haue supposed, that the Lord knew well inough what he did,  
 and the issue of the matter would be his glorie. But Ionas thin-  
 keth otherwise, that God might spare his honor, and himselfe  
 might saue his labour, and stay at home at the first, and not  
 come with a great shew, and all but in a sleeuelesse errand. And  
 whereas he ranne to Tharsus, he supposeth that he had reason  
 for it: he tooke the best course that might be; and if the Lord  
 might be pleased so to thinke of it, he did well: he did as he  
 should: that did he. Oh the incredible folly of man, that to iu-  
 stifie it selfe in a most vndecent action, careth not how it layeth  
 about it, and rappeth it esteemeth not whom. The Highest was  
 ouerseene: not the best but sometimes sleepeth: and the seruant  
 was in the right. Yet welfare king David: *Against thee haue* Psal. 51.4.  
*I sinned, and done euill in thy sight, that thou mightest be iust when*  
*thou speakest, and pure when thou doest iudge.* And when the An- 2.Sam. 24.17.  
 gell with the pestilence destroyed seuentie thousand, he standeth  
 not to defend his folly, but confesseth that he had sinned. Old  
 Eli wanted no faults, yet he had learned that lesson, not to stand  
 on his iustification, when threats were denounced against  
 him, but he replieth, *It is the Lord, and let him do what seemeth* 1.Sam. 3.18.  
*good vnto him.* But our man where he taketh an opinion, will  
 not be remooued from it, be it right or be it otherwise. Al-  
 though here he would withdraw from himselfe the blame of  
 his former flight (which while he goeth about to maintaine, he  
 maketh himselfe twise guilty) yet still he will be innocent.  
 Wherein appeareth how blind man naturally is: when it com-  
 meth to him or his, there will be a selfe-weening, a selfe-liking, a  
 selfe-concept, in the grossest errorrs that may be. This sinne  
 of thinking well of our selues, sitteth close and long, euen when



Euagr. Hist.  
Eccl. lib. 1. 21.

1. Sam. 15. 21.

Matth. 27.  
24.

4.

Viues de  
bello Tur-  
cico.

other finnes are shaken off, which sheweth that the speech reported of Plato is true, that this is as the inmost garment, or shirt next the skinne, which doth sit on last and fastest, yea when we haue put off all the rest of our other clothing. Hence it is, that be accused who will, we for our parts are alwayes innocents. When Saule had spared King Agag, and brought home the best beasts of Amalek, it was the people that did it, his hand was not in the fact: nay he could make good vse of the oversight: the cattell would serue for sacrifice, to be offered to the Lord. Pilate will not be to blame, for crucifying of Christ: he taketh water and washeth his hands, and the Iewes onely are in fault. The high Priests were wondrous cleare, when Iudas brought backe the money, and threw it into the treasurie: and if there were any betraying of the innocent blood of Christ, it was iudas that must looke to that, for what was it to them? And almost there is no cause in the world betweene man and man, touching discord or discourtesie, or quarrell or question, but the party who is conferred with, is cleare and free from offence, and the other side hath transgressed. The remembrance of which matter, made Lodouicus Viues compare men to his children, who oftentimes disagreed, as children vse to do, yet neuer any of them did wrong, but iniurie was done to him. All the earth doth runne this race: other men are onely nocent, and we innocent in all causes.

8 This is a pretie paradoxe: the man who is most culpable, is least of all to be blamed. But it were more tollerable, if mā onely to man vsed this, by a straine of wit to diuert, or boldly to ouer-face that, which iustly may be reprooued: But this is it which passeth a good mans vnderstanding, that so we may be scotfree, the iust and terrible Iudge, all whose wayes are truth and equitie, shall haue the spot cast vpon him. If any thing be amisse, it is by Gods decree, or by some thing which he hath done, which we cannot auoide: or if we had had our will, it had prooued farre otherwise: I foresaw this in my countrey, sayth Jonas, and therefore I preuented it by flying, and getting me to Tharsish: but the Lord would haue his owne way, and now see what is come of it. Here he sheweth himselfe to be a verie  
right

right sonne of Adam, who although he had borne himselfe disobediently in Paradise, yet he would shift the matter, and lay it vpon God. *Adam doth not say sayth Saint Austen, the woman gaue me the fruite, but the woman which thou didst giue me. And with sinners nothing is so familiar as to attribute that to God whereof they be accused.* It was maruell that Adam going a little farther, he had not added this: Why should I not eate this fruite, for if it be not good what doth it here in Paradise? and if it be good why should it be forbidden to vs? Since God made it and set it here, he is to blame if we may not eate it. This humour is by propagation deriued farre and neare, and although it be not shewed in toyes, where our patience beareth no burthen, yet when there is any grieuous feeling, too many do runne that way. My naturall inclination doth leade me to this folly. I haue it from my nativity. I do but tread the steps of my father, from whom I haue it hereditary, that I know not how to auoide this loue to Bacchus and Venus. Why should God giue me a body, which by sicknesses and diseases, is so subject to impatiency, if he like not that I should grieve thus? He ordained me for a begger, or layed a curse on my patrimony, which is come downe on me, and on my fathers house, and therefore if luxuriously I wast all, who can hinder that which must be? who can hold that which will away? These are fearefull & cruell words, which being vttered falsly and vnadvisedly, prouoke great wrath from heauen. If any thing in thee be amisse, it is by imitation of euill, or by a degeneration from the commandement at the first; and the miseries which do follow thee, are either sinnes in thy selfe, because thou fliest from grace, or punishments of such sinnes as were in thy predecessours, of whom thou hast part by their meanes. But if thou wouldst call for grace, and inure thy selfe to good, and to a desuetude of euill, thy naturall inclinations would be turned to be spirituall; thy soule would cast her slough of impiety and presumption, and the maladies of thy body would all turne to thy benefite, that is, to encrease thy faith and humilitie. Then learne to confesse thy sinnes to the Lord against thy selfe, and let him be excused.

August. lib.  
2. contra  
Manicheos.

Aug. in Psal.  
70.

Genes. 3. 6.

Psal. 32. 5.



Roman 9.19.

9 For such bitter words as these be, do not fauour of the spirit, but of that furious fiend who waiteth vpon the reprobates. And they oftentimes (as Paule intimateth) to quit themselves of such sinnes as bring condemnation on them, lay all vpon the Lords appointment and decree vnto life or death, which they cannot withstand. So they know not, that howsoever God in his secret counsell (which we are to wonder at and not to search into) doth leaue them to themselves, yet they by heaping vp of wickednesse, do make vp their owne condemnation, and adde vnto their torments; and that whereas by originall staine they are too much infected, yet by actuall wilfulnesse they will multiplie the guilt of the former, by some thousands of degrees. And herein is their grievous errour, that they impute that to God, which is their owne by inheritance, and besides that, purchased also through their merite, and so by a double right: but it is the Lords in no other circumstance, sauing because he will be iust, which he is and euer will be, let them spurne while they can. It were a more direct course, and more honorable in the end, to let God go vntouched, to allow what he alloweth, and to ratifie what he liketh: to accuse man who deserueth it, and not to seeke crickes and starting holes, to lay the fault on the Iudge. But especially to be vigilant, that with all thy power thou flye sinne: for be thou either elect or reprobate, that shall bring ease vnto thee. If yet thou be in doubt whether thou be the Lords, or not his, thy faith not being yet feruent, then loue vertue morally, that the Almighty may the sooner bring thee to the sheepfold, if he meane at all to powre grace on thee. And euermore hope the best: for he can call the most wicked, and of stones raise vp seede to Abraham. Yea if thy heart seeme to condemne thee, yet God doth rule thy heart, and can mollifie it and soften it; and the diuell himselfe which tempteth thee, is but a lying spirit, for although he do suggest, that thou art nothing but a cast-away, yet he is a deceiuer, and is not of Gods counsell. But suppose that thou belong not to him (whereof I would not haue any man distrustfully to doubt) yet flie from sinne, and do morall vertues, and that at least shallease some part of the extremity of those torments, which thou shalt haue

Matth. 3.9.

in hell fire. Although thou gaine no ioy by it, yet thou shalt escape much euill. Thy paine shall be the lesse: not because thou hast done well, but because thou hast lesse declined from vertue, as Austen speaketh, making difference betweene Catiline and Fabricius: *Fabricius shall be lesse punished then Catiline, not because he was good, but because the other was more bad: and Fabricius was lesse vicked then Catiline was, not in that he had true vertues, but because he did not as farre as might be, stray from true vertues.* But be it the one or the other, take all thy sinnes vpon thy selfe, and seeke not to excuse the nocent, by accusing the innocent, who is free from the smallest blemish. In a lesser matter then eternall life or death is, it was a fault in our Prophet, that he would assume the better, and God must haue the worse: he will be cleare, and the Lord shall be culpable. And let this be sayd of his excuse.

Augustin.  
contra Pe-  
lagianum  
Iulianum  
lib.4.

*The mercy of God.*

10 The third note is the reason, whereon he groundeth his defence, & that is the Lords procliuity and propensensse vnto mercy. And here, howsoeuer the former matters may trouble vs by a remēbrāce that they may be our own case, yet this maketh amends for al, that we haue to do with a Lord, whose goodnesse is so great, & whose graciousnesse so plētiful, that we need words to vtter it. Ionas therein walking right howsoeuer else he tread ill, goeth as farre as may be. *A gracious God and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill:* such a one as is ready euery way to take pity, but commeth to vengeance and fury with heauy and leaden feete. Our man doth so well at this, that we need not doubt but he had a good schoole-maister to direct him, and that is the Lord himselfe, who appearing vnto Moses, doth cry thus of his maiesty, *The Lord, the Lord, strong and mercifull, gracious and slow to anger, abundant in goodnesse and truth, reseruing mercy for thousands, forgiving iniquity, transgression and sinne;* in which place of Exodus although afterward there follow a little of his iustice, which he may not forget, yet we see the maine streame runneth concerning mildnesse, and kindnesse, and compassion. That is it wherein the Lord may be sayd to delight, ioying to be a Sauour, a

3.

Exod 34.6.7.



deliuerer, a preseruer, a redeemer & a pardoner, rather thē to be a Iudge. He hath one skale of iustice, but the other doth prooue the heauier : mercy doth ouerway . He who is euer iust, is mercifull more then euer, if possibly that may be . And it seemeth that euery day, as his Gospell was growing on, so his pity came also forward . He who for one transgression , thrust the Angels out of heauen, and for his first slipping awry , turned Adam out of Paradise ( his fury breaking forth against both them ) now in the dayes of grace , beareth with vs yeares and yeares, from our cradle to our graue, after a thousand and a thousand fals, of weaknesse and wilfulnesse, by word, by thought, by deed. Yea he came to this soone, not long after the creation , giuing in the dayes of Noe, a hundred and twenty yeares of repentance , before the floud. Our Niniue from the mouth of this present Prophet, had forty dayes, before it should be destroyed. But Hierusalem being growne to the height of all iniquity, so that both the seruants and Sonne of God were slaine by them , the Sabaoth polluted, the Sanctuaries profaned, yea a horrible sinke of filth being now among them, yet was spared fortie yeares , before that God sent vp Vespasian and Titus . See whether this be not tolerancie , which we with amazednesse may admire. Indeede when nothing would serue , but the member being quite vncurable, must needs be cut off by him ; when their sinne extorted and wrung downe vengeaunce; he payd them for all together, that they who would none of his loue, might haue full heapes of his hatred . His arme being lift vp the higher, did fall so much the heauier : the water-course stopped the longer , did breake out the more fiercely , according to the custome of God, who as Bernard sometimes spake, *By how much the longer he expecteth that we should amend, so much the more strictly he will iudge vs if we neglect* . The Iewes felt this to the full : but how slow was he to his anger ?

II. Christ Iesus who is the image, and engraue forme of his father, was not behind hand in this propertie , while he liued here vpon earth . He taught it by the figge-tree, which bearing no fruite, was not by and by cut downe, but first for one or two yeares it should be dunged and trimmed , to see what good would

Genes. 6. 3.

Ion. 3. 4.

Euseb. Hist.  
Eccles. lib.  
3. 8.

Bernard. de  
Anima. cap.  
2.

Luc. 13. 6.

would come of it. He sustained many ignorances, & vntowardnesses in the Apostles, and yet did not reiect them: yea his patience was so great, that it shewed it selfe to Iudas, *No maruell sayth Saint Cyprian that he shewed himselfe patient toward his obedient disciples, who could with long suffering endure very Iudas to the last; could take his meate in company of his enemy; knew a foe to be in his house, and did not openly descry him; yea refused not the kisse of a traytour.* He might rightly be called a lambe, yea that innocent Lambe of God, by an excellency aboue all other, who could see such a one, and suffer him so often and so neare him, and scant say a word against him. This did no good on Iudas, but as the same Cyprian obserueth, the like tollerance was effectuell to saluation in other men. If those who did shed the blood of Christ, had bene taken presently after, they had perished euerlastingly: but God so graciously disposed for their good, that they were pricked in their hearts, and so brought home to the sheepfold; of enemies being now made friends. Which made that father say, *He who shed the blood of Christ, was quickened by the blood of Christ; such and so great was Christs patience, vvhich if it had not bene such and so great, the Church should not haue had Saint Paule for an Apostle.* Thus the holy and blessed Trinity dealeth with men in this present age, in great mercy after yeares and twenty yeares before they come to the graue, respecting such as haue bene men audacious and impudent in vngodlinesse; such as haue bene superstitious, and Popish euen vnto idolatry; such as in a conceited fancie were so fastened to Antichrist, that to lose their liues for the beast, they thought to be to do God good seruice. Those persons who had lyen & fried in hell, as fire-brands to be burnt, remediless and euerlastingly, if they had departed in that mind to the graue, the place where is no redemption; by compassion from that mightie one, whose bowels are made of mercy, are suffered to liue, till with teares they wash away many follies. But then apprehending Christ aright, they blesse the eternall father, who hath thought vpon them so kindly: they blesse the day and the houre, that euer their eyes were opened: that their mist was remoued away: that they haue chaunged the puddle of tra-

Cypr. de bono patientie.

Ioh. 1. 39.

Act. 2. 37.

Cypr. vbi supra.



ditions and superstitions, and will-worships and ignorances, of customes and vaine inuentions, into the bright delightfull water, which streameth from him and his word who is the well of life.

12 We who neuer dranke of those dregges, yet may make the same confession: for we feele Gods fauour euery day. It is an argument of his loue, that we haue so many things, life and breath, and foode and rayment: that many such accidents do not ouertake vs, as whereby other come to ruine, sword and fire, and hunger and pestilence, and diuerse others occurrents, which destroy many in this life: that in so many prouocations, for forty yeares together we haue enioyed such rest, that the ages to come will heare it and scant beleue it, but neuer againe expect it: the soule so fed and the body: such honour and reputation, in all the coasts of the earth, vnder a womans conduct, that we cannot chuse but confesse, that the Lords aspect hath bene good ouer this blessed Iland. But besides that generall sea of grace, which lieth open to all that come, how long suffering is the Lord to euerie one of vs? Indeed he is singular in clemencie, for when he found nothing in vs, why his eye should be vpon vs, then he preuented vs with grace, and touched our heart with a feeling. Since that time, when we would slip from him, he catcheth vs and holdeth vs fast: when euerie toy would allure vs to sell God & be gone, he will not so part with vs: if we be lost, out he seeketh vs, if we lye long he raiseth vs, if we come not, then he draweth vs, in temptation he doth strengthen vs, in strong despaire he releueth vs. Who would euer haue to do with such a froward generation, so slipperie and so tickle, so giddy and so peruerse, but onely he who is like himselfe, who will loue because he will loue: our inconstancie shall not hinder his firme and sure good pleasure. The paines of the mother with the infant, is a matter of various labour: her sleepe is broken, her businesse hindered, her necessities euen neglected: yet because she loueth she swalloweth all: but she must come short of God, who, were it not that he is resolved to do it, because he is full of mercy, he would neuer so waite vpon vs, and expect vs as he doth. We reape the comfort of it, and he reapeth the  
praise,

praise, the honour and admiration. For as euerie thing in him is worthy to to be wondered at, so this is to be embraced with admiring amazednesse, that he so respecteth man. Hilary hath a sentence worthie to be recited here. *This is an especiall thing in God: this is to be vvondered at in that mighty one, not that he made the heauen, because he is powerfull: not that he settled the earth, because he is strength: not that he tempered or distinguished the yeare vvith the starres, because is vvise: not that he gaue man a soule, because he is life: not that he did mooue the sea into anebbing and a flowing, because is a spirit: but that he should be mercifull vvho is iust; but that he should be pitifull, vvho is a King: but that he should beare vvith vs, vvho is a God.* At this we may wonder, but receiue it with great comfort, for the harvest thereof is ours.

Hilar. in Psal.  
144.

13 But to returne to my Ionas. Thou saidest when thou wast in thy countrey, that God was so kind and gracious, and would relent from the furie which he threatned to the Niniuites: then wherefore dost thou now grieue at it? Thou didst resolue before, that the end and conclusion would be such; therefore it is likely, that God aduisedly performed that which he did, since thou hadst thought so long of it. Then why art thou now angrie at it? Who would grieue that fire should burne, or water should be moist? that the earth should be dull and heauie? that the Sunne should yeeld forth light? The creatures cannot so much challenge those properties, as God doth challenge to himselfe the title of mercie. Then so it is, and thou thinkest so, and saidest so long agoe, and yet thou grieuest that it is so. Thou thoughtest it so in the Theorike, but beleuedst it not in the Practike. He is gracious where thou listest, but must not be so where he pleaseth. To Ionas he is and may be, but not so to the Niniuites. But thou saidest that he would do it, and yet thou chafest that he did it. Now Ionas thou condemnest thy selfe: thine owne mouth hath so taken thee, that thou canst not auoide this straight. For if God be iust, and do punish this people, then thou saidest ill, that he would repent of the euill: if he be kind and do not destroy them, then thou frettest amisse, that he who is grace and pity, should shew himselfe in his kind.



Luc. 19. 22.

Then thy collection for the iustifying of thine anger is most absurd and preposterous: God is mercifull, therefore I fret because he will shew mercy: when it should haue bene cleane contrary, God is mercifull, therefore I should grieue, if he should not shew mercie to them: or, he is slow to anger, therefore he will forgiue them. The maister in the parable would haue turned this answer on him, *Not thou euill, but foolish servant, from thine owne mouth I condemne thee*. For what a speech is this, did I not say that it would be so? Yes: but why then doest thou murmur that it is so? Thou saidest that the Lord would deale thus with the Niniuites; then when it had bene done, thou shouldest not haue grumbled at it.

14 It is a lesson to vs, that still we submit our iudgement to the iudgement of the Lord: that we seeke not with our owne wit to carrie that which is his, besides the streames of his purposes, but to looke to his reuealed will, and with modestie and humilitie, to submit our selues thereunto. For if vpon any affection of discontent, or enuie, or ambition, or gaine-saying, we will varie from his designements, he will let vs be as absurd and vnreasonable as Ionas was, to please our selues in conclusions, which manifestlie teach the contrarie to our opinion. Gods maruellous and vnsearchable, in taking intangled man in the snares of his owne inuentions. And if we be as Ionas, that is Prophets, & will be foolish, in things which touch his owne determinations, he will most of all take and whip vs. In this case Gods counsels are deepe, and oftentimes leaue a scarre, of a mind vnsatisfied in it selfe, or of iust reproofe with other; when the crachets of our wit must ouer-rule his will, and we will haue it our way, when God hath sayd it otherwise. What a dash of great reproch to this day, did light vpon Origene, besides the feare of a farther danger, when the spirit of his conceit, must be taken for the marrow of the Scripture, and looke what with trickes he deuised, other men must straight beleue. His conclusions grew as inconsequent, as euer this did of Ionas. Because we also are Prophets, let vs feare in like sort, to force the word of God to any thing, but to what he meant it; or to brochany new deuises by singularitie of opinion. For as the Lord

Vineentius  
Lyrinens ad-  
uers. hæres.  
cap. 23.

Lord both blesseth and graceth things done with a good mind, although they haue their imperfections, so when our purpose is but vanity, or rarenesse, or a fancy to sing a note beyond all men, in that where soundnesse seasoned with care and industry, is best, God a little to bridle vs, leaueth vs vnto our selues, and in steed of praise more then common, our spot is more then ordinary. Concerning the matter of Gods businesse, the best ground is the common way: to teach as the Lord doth teach, and as the words are naturally, and then if all other good helps be vsed, it is not amisse: but let no humane passion make vs vary from the substance, because we will haue it one way, when God will haue it another, lest the Almighty be not so much honoured as otherwise he should, and we our selues be discomforted. God graunt that we may make vse of the examples in the Scriptures, that in need we may seeke to him who is able to helpe vs: that we may pray to him as we should, in humility and obedience, accusing our owne infirmities, that so we may tast of that mercy, wherein he is so plenteous, especially in his Sonne, to both whom and the holy Spirit be praise for euermore.





## THE XXVI. LECTVRE.

*The chiefe poynts.*

1. Out of euill groweth euill. 3. God is Lord of life and death.
5. Man is to regard himselfe as an excellent creature. 6. No man should lay violent hands on himselfe, 8. nor do things tending thereto. 10. Christians are not excused who killed themselves to auoide their persecutours. 11. How a man may desire to be dead. 12. God in mercy doth not graunt all our wishes. 13. The Lords mildnesse in reproofing Ionas. 14. Which should be imitated by all, but especially by the Minister.

Ionah. 4. 3. 4.

*Therefore now, o Lord, take I beseech thee, my life from me: for it is better for me to dye then to liue. Then sayd the Lord, Doest thou well to be angrie?*

*¶ no absurdo  
dato mille con-  
sequuntur.*



Genes. 3. 6.

1. Sam. 15. 9.

It is a speech true, as well in Diuinitie as in Philosophy, that graunt one absurditie, and a many will follow: which is more commonly seene in practise of life, then in holding opinions. For when we haue once gone aside from Gods law, and from the rule of vertue, one sinne draweth on another, as the linkes of a chaine mooue their fellowes, where the first plucketh on the second. And as a stone which is cast into a poole or standing water, maketh one circle where it falleth, and that circle breedeth another, and so forward successiuelly, till it come to the banke; so euill groweth of euill, and the first begetteth one farther, and there it will not rest, but on in *infinitum*, vnlesse grace sent from heauen as a bridle of restraint, do make stay in the soule. When Adam had once yeilded to hearken to the woman more indulgently then he should, credulity commeth on him: that hatcheth out ambition: thence floweth disobedience; after that commeth excusing, and posting all ouer to God. When Saule by a foolish pity, had

had spared the king of Amalec, and by a greedy couetousnesse had faued the cattell aliue, he despaireth vpon those threatnings, which were denounced against him by Samuel: then he grieueth to lose his kingdom: afterward hearing that Dauid was the man, who should succeed him, he seeketh euery way to slay him. After his hatred toward him, he hated euerie man who in least sort entertained him, he murdered the Lords Priests: and then to the end that he might procure that from hell, which would not come from heauen, he consulteth with a witch: and at last for the vp-shot he slaughtereth himselfe. Ionas is not so farre left to his owne disposition, as to marre all in the end: Gods grace is more vpon him: yet to shew how farre weaknesse in his calling had surprized him, he maketh an ill gradation. Being in vp to the shooes, he will on to the shoulders, and it was more by grace then by nature, that he had not diued ouer head and all. For first he had vnadvisedly resolved on the destruction of the city, without any sparing: and in his longing for it, he was growne bloudy in mind; then seeing that God would pardon them, he is displeased at it, and he prooueth angrie with the Lord himselfe. His wrathfull mind breaketh forth, and excusing himselfe for all, he layeth the fault on the Lord. Yet here he sitteth not downe, but furious as he is, in all hast he will be dead, to be rid of all the trouble. And although the Lord do interrupt him there, yet he will be dead the second time, as afterward it doth follow.

1. Sam. 22. 18.

Cap. 28. 8.

Cap. 3. 1. 4.

2 In this place I am to handle the conclusion of his prayer; wherein after that he had tendered his owne iustification, as it is in the former verse, and had vexed himselfe that he could not see that which he intended, he requesteth that he might dye, accounting his peeuish anguish to be a thing so intollerable, as that a liuing man might not beare it. Wherein he still continueth an example of humane frailtie, which being led by affliction, and fancy-full opinion of some present incombrance, forgetteth the rules of piety, and very grounds of reason, and speaketh it knoweth not what. For how unfit was that motion, because other men must liue, Ionas himselfe will dye. Because he might not haue reuenge on those who hurt him not (for their



faults were against the Higheſt) he would be reuenged on himſelfe. Thus dealt he at that time; when as a man whoſe heart had bene ſeaſoned with vnderſtanding, ſhould haue taken ſuch contentation, at the conuerſion of ſo many ſinners, that his ioy ſhould haue bene the greater, and his life ſhould haue bene the ſweeter, to ſee ſuch a metamorphoſis, that vnrepentant ſinners ſhould be now crying out for pardon. But my text leadeth me to ſpeake, not what a one he ſhould be, but what a one he was, and therein theſe two verſes offer to vs ſeueral matters:

1. the one, the deſire of Ionas that his life ſhould be taken from him:
2. the other the increpation or rebuke, which the Lord beſtoweth on him. And theſe two are the maine drift. But the former doth braunch it ſelfe into a ſecond ſort of inſtructions,
1. as firſt that the Lord is he, who taketh away life from man,
2. ſecondly that therefore to deſtroy our ſelues of our breath, is againſt his holy ordinance:
3. and thirdly in what caſes we may with our ſelues to be dead, and in what it is vnlawfull. Theſe three things being handled, as Gods ſpirit ſhall enable me, I will come to Lords reproofe.

*Life and death is from God.*

1. 3 This vnpatient Prophet mingling good and bad together, layeth it downe in his extaſie, that it belongeth to God, to take away life from man. Not I will dye for anger, or I will deſtroy my ſelfe, but *Lord take away my life*. And in their greateſt ſobrietie, the holieſt Saints haue and muſt acknowledge that Iehoua was he who in the firſt creation, breathed into the clay a liuing moouing ſoule. In him ſayth Saint Paule, we liue and mooue, and haue our being. And whoſe it is to build, his it is to deſtroy: whoſe the making is, his is the marring. This cauſed Moſes ſpeaking plainly in Gods owne perſon, to ioyne them both together. *Behold now for I am he, and there are no Gods with me: I kill and I giue life, I wound and I make whole, neither is there any who can deliuer out of my hands*. So Iob that holy man: *In Gods hand is the ſoule of euery liuing thing, and the breath of all mankind*. If in his hand, then to giue it where he pleaſeth to giue it, and where he liſteth to deny it. Salomon the wiſe doth apparantly aime at this, where he ſayth: *Man is not Lord*

Genel. 1.7.

Aſt. 17. 28.

Deut. 32. 39.

Iob. 12. 10.

Eccleſ. 8. 8.

*Lord ouer his breath, to retaine his spirit, neither hath power in the day of death, nor deliuerance in the battell.* Where by an Antichrist it must needs be vnderstood, that God the Lord is Lord ouer it, and he doth dispose of it. And he hath learned little in the schoole of Christ Iesus, who perfectly knoweth not this, that his breath in his body as a tenant at will, is put into a house, whereinto it may not enter, but by the good will of the landlord, and being once in, there it must keepe and hold the building vpright, till it haue his discharge to remooue some whither else. It must not stay longer, then the terme set by the owner, neither must it depart till that moment come. In the beginning of our being, it is God who giueth the barren a power to conceiue, who quickeneth that within, sometimes soouer, sometimes later, which he meaneth shall see the Sunne: who bringeth it into the world: *thou art he* sayth the Prophet Dauid, *who tooke me out of my mothers wombe:* who preserueth from the cradle, *by thee haue I bene holden vper euer since I was borne:* and leading vs along, he lengtheneth or he shorteneth the race which we shall runne, and when we come to the period of the time decreed by himselfe, there he biddeth vs stay and fall. Our glasse being runne, we returne to the earth from whence we were taken.

4 And that it might appeare, to be onely his prerogatiue, to begin and end life, howsoeuer he giueth the entrance vnto it but by one way, that is by generation (as a heathen man noteth) *Seneca lib. 7.1. Contro- uersiarum.* yet arbitrarily, by innumerable meanes he dissolueth it and destroyeth it. And this he doth not at hap-hazard, but he ordaineth it before with an immutable decree, so that it may not be changed. Ieremy the Prophet vseth these words: *The king of Babel when he commeth shall strike the land of Egypt, such as be for death vnto death, and such as be appointed for captiuitie to captiuitie, and such as be for the sword to the sword.* This intimateth that by the prouidence of the Lord, who did set that king on worke, seuerall persons in their times are determined to their seuerall ends, some to the sword, some to famine, some to the pestilence, and some other to the teeth of wild beasts (which are the Lords foure great plagues) and some other to other deaths. *Ezech. 14.21.* The execution of this decree is so various and so manifold, that



Genes. 4. 8.  
Iudic. 9. 53.

1. Sam. 15. 33.

2. Reg. 9. 24.

Epiphani de

vitis Pro-

phetarum.

Luc. 13. 1. 4.

Plin. Natur.

Hist. lib 7 7.

Hier. Epist.

19. Tom. 9.

Sozom. Hist.

Ecclesi. lib.

6. 6.

2. Reg. 6. 14.

Dan. 6. 22.

Cap. 3. 27.

Psal. 8. 4.

there is no one mans tounge which possibly can describe it. Abel he is slaine by his brother. Abimilechs braines are beaten out by the hand of a woman, throwing a peece a mil-stone from a wal. Agag is hewed in peeces. Ichoram slaine with an arrow. Esay cut with a wooden saw. Amos slaine with a dore-barre: the bloud of other was mingled with the bloud of their owne sacrifices. Some there were on whom the towre of Siloah did fall, Anacreon the Poet as Pliny telleth, was choaked with the kernell of a raisin, and Fabius the Senatour was serued so with a haire. Pope Adrian the fourth as Cremonensis writeth, was choaked with a flye. Valentinian the Emperour came to his end, by straining himselfe with crying too loud. Iouian another Emperour was found dead in his bed. And to recite no more of auncient time, now in our dayes, many come to their graues by Apoplexies and Lethargies, and dead palseyes, some by falling, some by drowning, some other as a wasted candle go out naturally. What the Lord hath appointed ouer them, that every one partaketh. So that it is a thing peculiar to his owne pleasure, to withdraw breath from mankind, which if at any time he be not pleased to do, no deuise of man can bring about the destruction of the least person: snares and ambushes layd as against Elizeus, shall be frustrated and escaped. Lions teeth shall stand still as they did at Daniel: fire shall not burne, as it was in that ouen, where the three children were. All pollicy shall sinke, and all complots shall be dissolued, as the Lord hath manifestly testified in his annointed handmaid, who raigneth ouer vs: whom he hath kept hitherto amidst most strange conspiracies, because his purpose is, that yet longer he will honour her.

5 Here it shall be no ill aduise, to interfert this word: that since the Lord himselfe, who forgetteth not his other creatures, is notedly & especially so carefull ouer man, to let his life in into him, and to let it out by decree, to measure out his sufferings, and to moderate his endurings, to deliuer when he listeth, and to saue when he thinketh good (the remembrance of all which, and the like benefits, made Dauid cry out, *Lord what is man that thou art mindfull of him, and the sonne of man that thou doest so visite him?*) we should esteeme of our selues as of Gods speciall

speciall workmanship, in a degree beyond ordinary. My intent is not to puffe vp our hearts with any pride, or to thrust into a self-liking (for the Lord doth hate pride: it goeth before a fall: Prou. 16. 5. and the humble men are those, on whom Christs yoke is layd) 18. but to rowze vs vp from that neglect, which commonly is in Matth. 11. 29. all carnall men, I meane a carelesse estimation, and drowfie consideration of the graces of God vpon vs. For do we not see many, as if they were onely borne to be somewhat in the world, and that so small a somewhat, as if it were but nothing, go on as forlorne people, who make no account of their being, and onely eat and drinke and sleepe, and walke on idly, as if they cared not much, whether this or that did fall out, to themselves or other men, and they were but a sort of things, which be they or be they not, it maketh not any matter. A conceipt which is very earthie, and dull as is the clay, and in no sort be seeming a reasonable soule, who should carry his face vpright to God, and to the heauens, and thinke himselfe to be made for somewhat: to glorifie the Almighty, to be a part of the Church, to helpe to adorne the world, to be doing honest actions, while he is here in this life, and not to go poring forward, as a beast which looketh onely downeward. Is it nothing, that he hath giuen thee speech and reason, which he denieth to euery thing but man? Is it nothing, that his sonne redeemed thee with his blood, and payd such a raunsome for thee? Or, to note what my text doth note, is it nothing that thy life is dayed and houred, and inched out, by a fearefull God and a terrible? who among so many motions, and directions, and disposings, and altering transmutations, of heauen and earth and water, yet hath thee so in his reckening, and beareth such an eye vpon thee, on thy in- Psal. 139. 1. going and thy out-going, of thy lying owne & thy rising, of thy sicknesse and thy health, of thy liuing and thy dying, as if onely he did intend vnto thy selfe in speciall. Do not thou esteeme that to be vile, which he reckoneth of so much worth: let that soule be precious to thee, which he accounteth of so great price: do not hang downe thy head, but with industrie adorne thy soule, and with diligence in his seruice, thinking it a shame to see that actiue, nimble and stirring substance, to be ouergrowne



with inoffensiveness, and rust of such neglect, as hitherto hath possessed it.

2.

6 Now as it is not vnproper, to obserue this in glauncing sort, because the Prophet giueth that attribute to the Lord, that it is his prerogative, to take away life; so from this, there evidently ariseth as a doctrine, to be thought of in the next place, that it is a great fault and a transgression not excusable, to thrust our selues into that which belongeth vnto our maker, and so by an vsurpation to depriue God of that singular priuiledge, which is proper to himselfe, of taking away life from man. I do not here speake of the Magistrates, who carry the sword as from God, and are bound not to acquit or excuse the guiltie. To them the charge is giuen, against murderers and manquellers, *that he who sheddeth mans blood, by man shall his blood be shed*. Moses stoned the blasphemer: Iosuah did so by Achan, and Salomon in his vprightness tooke away the life of Ioab. But I speake here of that case, which might touch our Prophet nearer: that is, that although he did pretend, that he willingly would be dead, yet he doth not take a course, violently to lay hands on himselfe and his owne bodie, but prayeth the Lord to dissolue him. Wherein it appeareth, that although he were peruerse and discontent; yet he was not come to that height of iniquity and impietie, as to destroy himselfe. A sinne of the most straunge nature, that any is in the world, that whereas all other sinnes are to preserue the body, indeed, or in a fancie, in circumstance or in substance, this is to ouerthrow it. Yea to ouerthrow it with God, and ouerthrow it with man, in this world and the next, without hope and all recouerie, vnlesse the Lords mercie which cannot be limited, do that whereof is no warrant. His commandement is in generall, *Thou shalt commit no murder*. If no murder vpon other, then much lesse on thy selfe. For thou must loue thy neighbour, but as thou louest thy selfe; and the patterne of all dutie to be extended to him, is taken from thine owne person. Then when the Lord hath created thee, and put thee into the world, and bid thee there to keepe, as in a standing place, as in a watch or ward, from whence thou mayest not mooue till he come to discharge thee, wilt thou dare to leaue thy

Genes. 9. 6.

Leu. 24. 10.

Ios. 7. 25.

1. Reg. 2. 31.

Exod. 20. 13.

Math. 22. 39.

thy

thy ground, and forsake that which he hath enioyned thee? When thy soule shall come before his iust and fearefull countenance, how must it needes be dismayed, when that speech shall come from his mouth, what doest thou in this place? who sent for thee? who dismissed thee? As thou with violence hast cut thy selfe from thy bodie, so with violence I do cut thee from all hope of participation in my glorie.

7 What a trembling may this sentence procure vpon this soule? what mountaines may it not cry to, or what hills to fall vpon it, to be freed from such a doome? It is good therefore that euerie Christian, who desireth to haue his part in the holie resurrection, should flie from this, as the way to euerlasting damnation. This is a pranke for such as despairing Saule was, to fall vpon his owne sword: or of cursed craftie Ahitophell, to go home and hang himselfe: or of Iudas, to go forth, and worke himselfe to his end. How many are the miseries and vexations, which a Christian should suffer all his life time here, before that he should once thinke of this? With what earnestnesse of prayer, should he resist this tentation? Should I say that Iosephus a Iew, with full reasons refused that, which was vrged for this vngodly fact, at such time as he was pressed vnto it, by his bloody minded fellowes? Yea heathen men haue taught this, as Plato in Phædone, from whom we find, that Macrobius hath collected seauen reasons, why we should not dare to attempt this. But the speech of Tully is excellent, in that *Somnium Scipionis*, whereupon Macrobius there commenteth. For when Scipio had said, *If true life be onely in heauen, vwhy stay I then vpon earth? vwhy hast I not, to come to you? No it is not so, sayth his father, for vlesse that God vwhose Temple all this is that thou seest, free thee from the fetters of thy body, thou canst not haue an entrance thither. For men are begotten, and bred vpon that conditio, that they should maintaine that round thing, vvhich thou seest in the midst of that Temple, and vvhich is called the earth. And there is giuen vnto them a soule, of those euerlasting fires, vvhich you call starres and planets. Wherefore o Publius, both thy soule and the soules of all good men, is to be kept by them, in the safe custodie of thy body, neither vvithout his*

Apoc. 6. 16.

1. Sam. 31. 4.

2. Sam. 17. 23.

Matth. 27. 5.

Ioseph. de bello Iudæ. co. 3. 14.

Macrobius in Somn. Scipion. 1. 13. Tull. in Somnio Scipionis.



commandement by vvhom it is ginen vnto you, are you to leaue this life, lest you should seeme to flye this day assigned by God. If a heathen man by the light of nature could go so farre, it were a thing very admirable, that bare reason should be able to reach so much. But we may very well imagine, that this came from the Diuinitie of the Iewes. For Tully in that place deriueth his position from Plato, which Macrobius plainly noteth, and Platoes diuine Philosophy, was by hearing or reading, sucked from the bookes of Moses, which thing Eusebius in his booke *De Preparatione Euangelica*, doth manifestly lay downe, citing there Numenius the Pythagorian, who writeth that Plato was nothing else, but Moses speaking Greeke, or in the Attike language. But be this so, or be it otherwise, the doctrine is most true.

Macro. vt  
supra.

Euseb. de  
Preparat.  
Euangelic.  
lib 9. 3.

8 First then in this are condemned those, who yeelding themselues too much vnto Satans suggestions, wilfully destroy their owne bodies: frō whom as I dare not generally withdraw the hope of saluation, and euerlasting life (for Gods mercy may giue grace, and a sudden hastie repentance, betweene the bridge and the water, betweene the deed & the dying, so that then they could wish all were well, and no violence offered) so on the other side, I cannot but pronounce that the case is very daungerous, and in the highest sort to be suspected and feared, vnlesse the Lord do giue apparant tokens of penitencie. Do not first take strong poyson, and then afterward seeke some such remedie, as may be offered in an instant, whereunto to trust thou hast no warrant, but almost all to the contrarie. Secondly they are here taxed, who wilfully and without cause, aduenture vpon such things, as are the wayes of death, by that meanes tempting God, to see whether he will preferue them: for so it must needs be, if they thinke of him at all. Remember how Christ discourtenanced all leaping off from the Temple, which in nature had bene a meanes, to dash himselfe to peeces. Some dangerous tumbling trickes, and walking vpon ropes not without danger of life, and other sports of that qualitie, are very neare to this. Here let me acknowledge one thing to you, wherof I haue oftentimes thought in my selfe by occasion of that text, which was

Matth. 4. 6. 7.

cited

cited to our Sauour, by Satan the great tempter in the story last mentioned. When he would haue Christ throw himselfe from the pinnacle of the Temple, he encouraged him by that place of the Psalme: *He shall giue his Angels charge ouer thee, and with their hands they shall lift thee up, that thou dash not thy foote against a stone.* Where, as euerie man may see, he cited the Scripture falsly, leauing out that which is very materiall, *to keepe thee in all thy wayes.* He shall giue his Angels charge ouer thee, to keepe thee in all thy wayes. I haue heard that a reuerend mā, preaching on a time in our sister Vniuersity, at the buriall of one or two gentlemen, who came to an vntimely end by swimming, enforced out of that place of Mathew, that it is the pollicy of the tempter, to draw men from their owne wayes, to the waies of other creatures. And therein (as I haue heard) he obserued, that a mā's way was to go, a birds way was to flie, a fishes way was to swimme: and if we would leaue our owne pathes, dangerously and without cause, to do as fishes or birds do, we tempt God in that case, and suppress as much of the Psalme to our selues, as Satan did to Christ. For God will keepe thee in all *thy wayes*, not in the wayes of a bird, not in the wayes of a fish. I cannot say that at that time, by collection from that text, or by the dolefull example which was then before his eyes, that reuerend learned man vtterly forbad that exercise, as impious & vnlawfull; neither dare I do so: for fishermen haue vse of it: and Peter in the presence of our Sauour, girded his linnen garment to him, and threw himselfe into the sea: and the meanes that some escaped from the ship-wracke, in the company of Saint Paule, was their swimming: and souldiers in passing waters, are oftentimes constrained to betake them to this exercise. So that vtterly to condemne it, or dislike it, I thinke it not conuenient, or warrantable; but certainly in that sort as many vse it, and too many in great cities, and perhaps some in this place, that is to say, young ones, & in the deepe, and without company or good helpe, yea and vpon the Sabaoth day, which the Lord hath notedly punished, as some of vs may remember, doth fall within iust reproofe, of being too much accessarie of shortening mens owne liues. Let the elder and the younger lay this to their

Psal. 91. 11.

12.

Ioh 21. 7.

Act. 27. 43.



owne consciences, and make the vse to themselues. Onely vpon occasion of this sommer time of the yeare, I do briefly inention it.

9 Within this compasse, there come plainly our chalenges, and defendances for combats in the fields, for euery trifling braule; where not for God and their countrey, or for their Princes safetie, but vpon euerie brauling disgrace, the life is thrust into danger. How vncomfortable a thing is it, in a mortall deadly wound, which may very well be thy share, to thinke that thou hast sought the dissolution of thy soule from thy body, and to haue rather stood on thy manhood, and fame with other men, then vpon thy Christian dutie? How many lawes did Moses make, but none for the *duellum*, or combat betweene two? Nay, he who layd it downe, that if the head of an axe flie off, as a man is cutting wood, and slay his neighbour being neare vnto him, with whom he had no quarrell, if the pursuer should take his person, before he came to the city of refuge, it was lawfull to kill him; what would he haue thought of these men, who will thrust themselues into this straight, to slay or to be slaine? What the Emperour Honorius, sonne to that good Theodosius, thought of this, appeareth hereby, that as Theodoret writeth, he tooke away all sword-playings and gladiatorie fights, which so long had bene vsed in Rome, because they were the meanes of many slaughters. The very Turkes in this case are worthie of commendation, of whom I find in the Epistles of Augerius Busbequius, Embassadour sometimes among them, for Ferdinandus the Emperour, that while he was in the countrey, when one of the Turkish Captaines had reported before the Bassas, that he had challenged into the field, another of the San-iacks or Lieutenants of the Turke, of whom he had receiued some griuance, the Bassas that Graund Segnieur thrust him presently into prison, and vsed these words vnto him: *Didst thou dare to denounce the combat against thy fellow souldier? were there not Christians to fight with? You live both by the bread of our Emperour, and would you trye for each others life? Know you not that whether soeuer of you had bene slaine, it had bin a losse to our Soueraigne? he had lost a man? a souldier?*

This

Deut. 19. 5.

Theodor.  
Hist. Eccl.  
lib. 5. 26.

Augerius  
Busbequius  
Epist. 3.

This was but a worldly reason, which yet holdeth among vs also. But for the auoiding of slaughter, vpon other men or our selues, which point concerneth the Lords commandement, we should flie from these great occasions of murther, which is so horrible a sinne. But to returne to the maine cause, if these accessaries and helpes to bring our selues to the graue, be things not to be iustified, then what a great fault is man-slaughter, directly done vpon our selues?

IO I haue sayd more of these adiacents, then my purpose was to speake: but for the great point, which naturally ariseth from my text, I haue therein sayd lesse, because I debated this question at large, vpon the twelfth verse of the first Chapter of this Prophecy: and in the opening of this booke, I haue euer aymed at that, not to repeate the same things oft, in manner or in matter. Yet one word more before I leaue this, and that is, that in the Primitiue Church, it was somewhat a strange kind of opinion, that men confessing Christ might make away themselves, to withdraw their bodies from torments, which their persecutours would offer to them; and they knew not certainly whether their strength were able to sustaine. Eusebius in his historie telleth, that in the bloudie time of cruell Diocletian, there were diuerse, who for the reason named, did procure death to theselues, by throwing their bodies from floores and lofts, & high places. And he addeth farther there, that a certaine Chistian mother & her two daughters being taken, and fearing lest she or they should be defloured, which of all things she detested, stepped aside from their keepers, & threw themselves into the riuer, and so perished in the water. Afterward, the same Eusebius speaketh of another matrone, who going into her chamber, as it were to attire her selfe, while the officers of the Emperour expected her returne, thrust her selfe through with a sword. And these matters Eusebius doth not onely historically relate, but by an insinuation, doth little lesse then commend them: but of certainty he euidently approoueth them. Now true diuinitie doth maintaine, that this praise is not good; but such deeds are very vnlawfull. God who simply forbiddeth all murther on our selues, doth also forbid this, because he giueth no exception

Ion. i. 13.

Euseb. Hist.  
Eccles. 8. 24.

Cap. 27.



2. Mach. 14.  
42.  
Augustin.  
contra se-  
cundam  
Gaudentij  
Epistolam.  
Hieron. in  
Ion. 1.

*Absque hoc  
vbi castitas  
periclitatur.*

Sarisbur.  
de nugis Cu-  
rialium. lib.  
5. 17.

in this point or case, either directly or indirectly. The Prophets and the Apostles, and our Sauour Christ himselfe, did with humilitie expect, that the will of God should be wrought vpon them by others: they did not make themselues guiltie, by laying violent hands on their owne flesh. That were not patience, but impatiencie, and breaking away from the crosse imposed on them. By occasion of the example of Razias, mentioned in the second booke of the Machabees, and there sayd to destroy himselfe. Saint Austen very excellentlie disputeth this against the Donatistes, whose treatise who so listeth to reade, shall see that he plainely and substantially prooueth that this is not to be liked in any Christian. Hierome vpon the first of Ionas, desirous as it seemeth to make excuse for such facts, giueth thus his iudgement on this matter: *It is not our part to hasten death to our selues, but vwillingly to receiue it being layd vpon vs by other. Whereupon euen in persecutions, it is not lawfull for vs to perish with our owne hands (vnlesse it be vwhere chastity is indangered) but to submit our selues vnto the striker.* In generall he condemneth it, and that particular exception *where our chastity is indangered* may verie well be left out: for violence which is offered to the bodie of man or woman, and cannot be resisted, doth not make the partie sinfull. It is consent which staineth vs with transgression, and not that force which we cannot auoide, and which we approoue in no sort. He who liued in a deeper time of darknesse and superstition, that is Sarisburiensis in the fifth of his Policraticus, could see definitely and positiuely to determine all this doubt. His words are plaine and direct, and therefore I thinke good to cite them: *None of them who haue layd hands on themselues, are sufficiently excused by me, although the Ecclesiasticall storie vwith great commendation, doth extoll some who hastened their owne death, because they had leyser that their temporall life should be indangered, then their chastitie.* His iudgement therein is sound, although the faults of those who were surprized, and deceiued with such an opinion, should be couered with silence, and left to Gods secret iudgement. Now to come to my third circumstance.

3.

11 Ionas being full of errorrs, yet knoweth that it is the  
Lords

Lords part, to giue life and take it away : and he is not ignorant that to vse violence on himselfe, were a very grieuous sinne : but yet he goeth so farre, as to wish himselfe dead : he prayeth God to end his life, and concludeth it to be better for him, to dye then to liue. Here is a double fault in the Prophet; one, that the cause which did mooue him, to such vehemency of thoughts was a matter much vnbecoming : for all his anger was, that the Lord would spare the Niniuites, which he thought was against his credit, and the esteeme of a Prophet ; and Jonas by a consequent is in this case growne bloudy . But of this before in this Chapter. The second fault is, that in this his mad and raging anger, he doth wish himselfe dead . For this in him proceeded from a vexed vnquiet heart, possessed with impatiency, and not from a sanctified resolution. We deny not but in some cases, a man who is here on earth warfaring, and in a combat with his spirituall enemies, may wish himselfe out of life . As when there is a meere and feruent desire to be ioyned with his head, to be with the blessed Trinitie, and the Angels about the throne, as accosting that glory to be the garland, for which we must sigh and grone . And this doth Saint Paule teach vs by his euident example, where he professeth of himselfe, that *he longed to be dissolued, and to be with Christ* . And this loue hath filled the minds of many of the martyrs, who thought all to be dung, in comparison of that heavenly celestiall beatitude, which is aloft with God . And therefore they feared not to presse on to that marke, by fire, and sword, and racking. And is these dayes of the Gospell, that is one of the consolations, wherein we do abound, that we see many of our Christian brethren and sisters, when in the extremitie of their sicknesse, they lye vpon their death-beds, to embrace our Sauour Christ, and thirst for their dissolution, to thinke each houre a yeare, before they be in heauen . Againe, when there is truly in vs a setled hate against sinne, which ariseth from a feruent loue to the Lord, whom we grieue to displease, not for feare, but for kindnesse toward so gracious a father; then it is a good desire, soberly and with ripe iudgement, to wish our selues out of this body, where dayly we prouoke him, whom we loue so entirely. And in this also, we haue

Philip. 1.23.



Roman. 7.  
24.

the steps of holy Paule to treade, and to walke in, who considering the great burthen of sinne, which was vpon him, and how it did euermore disturbe him, doth cry out passionately, *O wretched man that I am, who shall deliuer me from this body of death?* Where certainly he intendeth so much, as that in this consideration, he could wish himselfe from this earth. But on the other side, if they be but froward thoughts, and werying perturbations, which distemper vs too much; or if it be for some sorowes, and afflictions which fall on vs; or because by one or other we are thwarted in our designements, then in wishing for death, we prooue plainly to be offenders, for want of submitting our will vnto the Lords will, for lacke of waiting with patience, and attending the leysure of the Almightye. If Elias that powerfull Prophet, be ouertaken thus, to cry, *nowv it is enough, O Lord take away my soule, for I am no better then my fathers*, because Iezabel pursued him, to destroy him if she could take him, he may not be excused.

1. Reg. 19. 4.

12 But for our man, it is euident that he was in this bracke: it was no earnest motion to be with God which did stirre him; for now he was angrie with him: neither was it because he loathed sinne; for he heaped that as fast on him, as possibly he could: but because in a testie peeuishnesse, and vnbeseeeming curtnesse, he could not see that effected, which he so hotely desired, that was, to see all Niniue brought to vtter desolation. And in this fury, the man would be nothing else but dead. He had neuer bin dead before, and therefore did not know, what it was to come unprouided and vnfurnished, yea indeed clothed with frowardnesse, before so high a Iudge. If it then had bene remooued when it was in that fury, with what comfort could his soule approach before the tribunall? Whereby it appeareth, how mercifully the Eternall dealeth with vs, who oftentimes in his loue denieth to vs those things, for which we wish; which if we should euermore enioy, we were better be without them. Theseus as Tully saith, by obtaining the thing which he desired, gained this, that his only sonne Hippolytus was lost, and torne in peeces. The same which that fable reporteth, of those wishes which Neptune graunted to him, that they did hurt and not helpe

Tullius Of.  
sic. lib. 1.

Theseus,

Theseus, is true of Gods part toward vs: if he should euermore graunt, that which we wish on our selues or other, it would ouerturne our bodies, and make our soules to perish. Do we not many times, vnaduisedly wish our selues in our graue, as Ionas did in this place, when I wis we little thinke it? And if then there should come any, who would take vs at our word, should we not make twentie pauses, yea a hundred exceptions, before we would be readie? It is but *Æsops* fable, but the morall thereof is true, that a poore and desolate old man, turning home from the wood with a burthen of stickes vpon him, threw them downe, and in remembrance of the miserie which he sustained, called oftentimes for death to come to him, as if he would liue no longer. But when Death came to him in earnest, and asked what he should do, the old man presently chaunged his mind, and sayd that his request vnto him was, that he would helpe him vp with his wood. This most commonly is our case: we would find some other businesse to set Death about, if he should come to vs, when vainly we haue wished for him. And it is not much vnlikely, that our Prophet in this place, would haue played such a pranke, when he prayed to God with such vehemency to take away his soule. But be that as it will be; let this stand good betweene vs, that with anger and with chafing at that which the Lord decreed, and with wishing death in his rage, the Prophet highly offended. Which being so largely discoursed, now come we in the second place, to see how the Lord taketh this, which I shall passe as briefly ouer, as I haue bene long in the former.

*Æsopus de  
Seneca & Mor-  
te.*

*And the Lord sayd, Doeſt thou vuell to be angry?*

13 That which Ionas had witnessed in the second verse of this Chapter, that the Lord is very mercifull and slow to anger, is in this place experimented: for when the pot-sheerd so grossely had overseene it selfe, to grudge against the potter, the creature against his maker, the hote spirite of man would easily haue imagined, that he to whom the wrong was done, to the end that he might preserve his greatnesse entire, would haue let him knowne his owne, and receiued all roughnesse from him. How would a land-lord here haue ruffled vp his tenaunt? but

2.



Leuit. 10. 2.

2. Sam. 6. 7.

2. Reg. 5. 27.

2. Chr. 26. 19.

Act. 12. 23.

Hieron. in  
Jonas. 4.

the Prince would haue rung such a lesson to his subiect, that he should well haue remembred with whom he had to deale. Nay may we not iustly thinke, that the mighty Iehoua, who is couered with the thunder, and clothed with the lightening, who speaketh and the earth doth tremble, who mooueth and the heauen doth quake, who blasted Nadab and Abihu dead in the instant: who stroke Vzzah in a moment, that he neuer spake againe: who made the body of Gehazi, and the face of King Vzziah to be couered with a leprosie: who so disgraced Herode, that in the ruffe of his maiestie he was eaten vp with wormes, would haue shaken vp Ionas so with tauntings and reproches, that he should neuer haue forgotten it? But the Lord to giue a token of his infinite moderation, and vnconceiuable softnesse, maketh no answer but this, *Doeſt thou vuell to be angry?* Wherein as he doth shew that Ionas was to blame (and therein ouerturneth the excuse of Saint Hierome, who most willingly would couer all, as if there were no fault, and therefore goeth not right, since the text is to the contrarie) so he beareth with the infirmity of the distracted Prophet, and doth rather warne him kindly, then intreate him very roughly. *Doeſt thou vuell to be angry?* as if he should haue sayd, Thou frettest when thou shouldest not: wilt thou be the Iudge Ionas, to decide what is most for my glorie? thou takest on thee to preiudice my wisdome, or my will: that either my discretion is not such as it should be; or when I know the best, yet I will follow the contrary. This is not aright Ionas: for if any haue occasiō to be angry it is I, who must be ruled now and not rule, be directed and not gouerne. This mild increpation would haue mooued any man, but him who was steeped in anger, as Ionas was. I do not here any farther pursue Gods patience in his owne person, because I haue oftentimes touched it.

14 My lesson which I gather here, is rather for our selues, that when we haue to do with passionate persons, that is to say, brethren which are weake, but not desperately euill, and see them ouertaken with affections of anger, of sorrow, or displeasure, we by our mild behauiour, seeke to win them from that fault. When rage is repelled with rage, it increaseth farther fury, and

and so oyle is put to flame, and contention to strife. *A soft answer appeaseth vwrath: but grienous vvords stirre up anger.* Al- PROV. 15. 1.  
 though to equals this may fitly be applied, and to superiours, yet the saying is generall, and hath place toward inferiours also. The bending yeelding spirit is most likely to preuaile, with the most robustious persons; but a good man will haue an eye, that he yeeld not in things vnlawfull. The Apostle dealeth thus with the Corinthians: *I write not these things to shame you, but as my* 1. Cor. 4. 14.  
*beloued children I do warne you.* The Apostle would not of purpose shame those, whom he saw comming willingly inough to God, but the matter it selfe will shame (yet with a bashfulnesse to good purpose) the man who is intelligent, when he shall see another, who is greater then himselfe, to be calme when he is troubled, yea more & more to be calme, when he seeth another troubled: when himselfe is surprized with heate to behold his better to stand vnmoueable, no more but to heare him and be silent, or onely to looke vpon him, or to turne away, to be gone vntill the storme be past: or if there be a speaking, onely to say as God sayth here, without further prouocation, *Doeſt thou well to be angry?* He who is wise and prudent, hath learned to pity those who are blind and deafe, or distracted in wit, and not to study to be like such: but those who are impatient, are for the time no better. Blind, in that they see not what is commodious: deafe from hearing any reason: yea possessed with a frensie, to speake and do things vnlawfull. Where although flesh and bloud would suggest, that as one noyse is best of all beaten backe with another noyse, or one wooden pin with another, so violence with violence, and great words with great speeches, are soonest done downe and appeased, yet Christian imitation of the best, and patience fit for Saints, biddeth treade another path, of quietnesse and of softnesse.

15 I know not to whom this precept may rather be commended, then to the Ministers of the Gospell, who should not be ouer readie, to take knowledge of such censures as their people do passe vpon them, for those things which they preach: when it is not of any malice, or pretended thought to disgrace, but of idle curiosity, and because men haue their fancies. Into what flames do these matters breake forth, whē heate cā hold no



Prou.19.11.

Ecclef.7.23.

Prou.28.14.

Cap.14.16.

longer, but on the next Sabaoth day, to sound out of the pulpit, an inuectiue declaration against such carping iudges? when perhaps the words were mistaken, perhaps increased and aggrauated, by the carier of the tale. But the end is, that whereas before the party was a brother, and a hearer, now he prooueth to be an enemy, and forbearth to heare the Sermons, from whence he onely looketh to be galled: the congregation is disquieted, and in steed of one speaking before, now each mans mouth is open: and the pastour himselfe being now torne and rent on euery side, is troubled in his mind, and discouraged in his calling. How much safer were it here, if it could not be auoided but knowledge must be taken, in priuate thus to appease the thing which is not right? Do you well to be angry, or do you well thus to say? But if it be a thing possible, the way were to heare and not to heare: to auoide all notice of it. There was neuer man wiser then Salomon, and he taught much to that purpose, *The glory of a man is to passe by an offence*, And in his Ecclesiastes, *Do not giue thy heart also to heare all vvords that men speake, lest thou heare thine owne seruant cursing thee*. These precepts are true in all, therefore much more in the pastour, who should shine before other men, and should be more obseruant, because if it be not in the matter, yet in manner or circumstance, he possibly may erre. And *blessed is the man that feareth alway*, sayth Salomon. To which sence may be applied, the beginning of ano- speech of his, *A vwise man feareth*. Yea the first point of wisdom, is to distrust himselfe. And so much of Gods mild re- prooffe. Let vs pray to him, so to guide vs that we may walke a- right, while we be here in this world, and acknowledging him the giuer and sender of life and death, submit our selues in both to his most holy will, vnto whom with his Sonne Christ, and their most blessed Spirite, be glorie and praise for euer.

THE



## THE XXVII. LECTURE.

### *The chiefe poynts.*

1. The whole Prophecy of Ionas is not to be applied to Christ.
3. Reasons why Ionas went out of Ninive. 4. Christians are to flie danger. 6. Reasons why he sate on the East side. 8. We should grieue at the ruine of others. 9. Gods seruants are oftentimes meanly entertained in this world. 10. Therefore none should murmure at their want. 11. We may vse any of Gods gifts of-foorded vs. 12. Reasons why Ionas waited neare the city. 13. Sathan is the authour of all doubts which are against Gods word.

### Ionah. 4. 5.

*So Ionah went out of the city, and sate on the East side of the city, and there made him a booth, and sate under it in the shadow, till he might see what should be done in the city.*



Ow some of the ancient fathers of the Primitiue Church, haue by allegorizing laboured, to ap-  
ply the greatest part of the whole Prophecy of Ionas, to the person of Christ, may easily appeare to those, who are conuersant in the volumes of those reuerent writers. And I feare that to a iudi-

Hieron in  
Ion. 4.

cious and sober reader, it will too plaine appeare, that those excellent lights and great pillars of the Church, haue somewhat troubled their owne wits, and forced the text also, to make that good in Iesus, which is onely true in Ionas. For although there be some thing, which by the open witnesse of our Sauour himselfe, hath good place in him, that as the Prophet *was three*  
*dayes and three nights in the belly of the vvhale, so the sonne of*  
*man should be three dayes and three nights in the belly of the*  
*earth*, and some things more besides, which not vnfitly may re-  
semble him, yet it is most apparant, that very many matters are  
as far from him; in the one whereof and other, he may quickly

Matth. 12. 40.

Hieron. in  
Ion. 1.



Merceri ob-  
seruat. in lo-  
nz. 4.

Ioh. 19. 30.

Augustin. de  
Trinitate. lib.  
4. 6.

be satisfied, who listeth to look, but on the obseruations of Mercerus, vpon the booke of this Prophecy. But if any would be refractary, and stand stiffe for that, which is past in the Chapters fore-going, yet here he must needs yeeld, or be mightily ouertaken. For how fitly shall this going out, and expecting what shall become of the city, be applied vnto Christ? What shall the gourd be, which is spoken of in the next verse, and the worme which did destroy it? Shall the one be his flesh, and the other his death, or some thing farther fetched? The gourd brought ease to Ionas, and delight and contentment, but Christs flesh brought him none, but rather sorrow and much anguish. The Prophet grieued to leaue the thing which shadowed him, but Christ willingly died & gaue vp the ghost. But about al, this messenger which now was at Ninie, was offended with God, and did chide and chafe at him: and when the Lord disliked that, as it is in the ninth verse, and asked him whether he did well to be angry, for the gourd which was destroyed, he most furiously and testily soorthwith replied, that he did well to be angry, euē to the very death. There is no extenuation or imagining supposall, which can fit this to Christ, and keepe the text sound too, and therefore let vs rather leaue those fathers, where they study a little too much to be like Origene (who would turne euerie thing into Allegories, although the story wrecked for it) and let vs harken to Saint Austen, where he speaketh like himselfe, yet in a matter more generall: *Against reason no sober man, against Scripture no Christian man, against the Church no peaceable man will thinke or dispute.* But both reason and Scripture put vs here from a figure, and therefore we must literally vnderstand it of the Prophet, and ayme onely at the story.

2 Then mention is made before, how Ionas was agrieved, that the city should be spared, whē he had preached the contrarie. But there is some difference among the interpreters, whether that knowledge was giuen vnto him being in the city, that it should not so prooue as he had fore-told, and so he came troubled out, not meaning to stay in that place, where he might be derided as a lying Prophet; or whether he was informed that the Lord would be mercifull, after his comming soorth, when he

he seuered himselfe, partly to fright the Niniuites, but especially to sequester himselfe, from taking part of their hastening destruction. Againe it is controuersed, whether this which now followeth to the end of the Chapter, were a new grieve that surprized him, besides that which before had troubled and vexed him, or rather but onely a farther explication of that which is past, which Iunius and Tremelius not obscurely do insinuate, expressing the beginning of this verse and the next, by, *For he went out of the city*, and *for the Lord prepared a gourd*. And thirdly here ariseth a farther ambiguity, whether at his comming out, the gourd were prepared ready, so that thereby at the first he eased himselfe, plotting the leaues thereof as fit to shadow him, in manner of a booth, to the which also Iunius very openly doth bend, so intending that he sate there, no more then one day (for the next morning the gourd withered) or whether as some other do rather suppose, he made himselfe first a booth, or sommer-house of boughs, whereof when the freshnesse was soone decayed, by the drying vp of the greenenesse, then the gourd sprung vp in place, as a fresher and kindlier and more contentfull cooler. Which doubts so far forth as they shall vary any point of doctrine, I shal touch very briefly; but because they make no difference in the substance of the story, I mind not to pursue them, auoiding on the one side, confusion of the part of the hearer, which cannot chuse but arise by intricate things; & on the other side curiosity in the speaker, which by following such nice points cannot chuse but be suspected. The to keepe close to the text, and to make all as plaine as possibly I can, this verse doth offer to vs foure obseruable circumstances, first, his going out of the city, *Jonah went out of the city*, secondly, his sitting downe & where, *he sate on the East side of the city*, thirdly, what he did there, *he made him a booth and sate there in the shadow*, fourthly, the end and reason of his staying in that place, *till he might see what should become of the city*. While I handle these things as Gods Spirit shall direct me, affoord me your wonted patience.

*So he went out of the city.*

3 If Ionas hauing very peremptorily preached the destruction of Niniue, were aduertised in the city, that the decree

Ionæ. 4. 1.

Iun. in Ionæ.

4.

I.



gone out against them was altered, and that God who meant to strike would now shut vp all, and quit it with a pardon, then this messenger who mightily stood vpon his reputation, as before I haue shewed (although therein he made no dainty, to mistake the whole matter, which must euer be supposed) had great reason to be gone. For allowing his owne ground, that himselfe had sayd one thing, and now there fell out another, in the altering whereof, he was no way satisfied, he might thinke that as a liar, he might iustly be derided, and pointed at with the finger, as he went in the streets, for a fellow threatening much, and then performing nothing. Now that a man should come so farre, and should openly cry out, before such a multitude, who brought it to the Kings eare, that there was ready at the doores the ruine of a place Imperiall, as that was, the Queene of many kingdomes, and Mistresse of many nations, and should set all not in an vp-  
 rore, but in skreeking and lamenting, and in the end and vp-  
 shot, it should neither be so nor so: Yea that Gods name should be vsed, and threatnes should be vttered from that fearefull Iehouah, that the Lord might be taunted at, as well as he, There is a wise God of Israel, to send such a message; and where is now his God? as in another sence was often sayd to Dauid; might well make this erring and misunderstanding man, to flinke aside from them, who before had bene witnesses of his terrible words, which now were returned al to wind, For had he bin but a man, yet to speake an vntruth voluntarily and asseuerantly, had bene a shamefull thing, especially in the hearing of many and  
 great men, as Syracides well noteth, *be ashamed of lies before the Prince and men of authority*; but being a Prophet, and denouncing all voluntarily, and of likelihood mentioning a very strange matter, that he had bene in the whale, and yet had escaped, and now should tell so palpable and notorious a lye, was a disgracefull reproch, yea reproches a great many. And that this also should be in the name of the Lord, whose honour should be much dearer to him then this life, but now lay open to be blasphemed by Ethnikes and Atheists, might make him who was led and possessed with a fancy of ignorance and error, to flye the sight of men: like some Nabuchodonosor, to get him into the wilder-  
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Psal. 42. 13.

Eccles. 41. 17.

Dan. 4. 30.

wildernesse : as Timon *Μισάνθρωπος* to thinke himselfe most happy, when no other man was neare him. They who haue the greatest spirits in aspiring to honour, and stand most on their brauing, are most of all dejected, and disgraced in their thoughts, when they sensibly misse their ayme. Ahitophel who presumed on the depth of his owne wit, and the acceptance of his counsell, cannot endure and suffer that it should not take place, but rather he will dye. Iulius Cæsar will be Pontifex, or Rome shall not hold him; he will leaue all and into banishment, where speake who list of him : but no friend of his shall see him. It is good to be moderate in affecting things desired, and then if there be no speeding, the griefe is the lesse. Ionas for being too much eger on his thoughts, is the more discontented, and therefore partly angry, and partly ashamed, getteth himselfe out of the city.

2.Sam.7.23.

Sueton.in  
Iulio Cæsari.

4 But if we will take it, that being out of the place, knowledge was brought vnto him, that the Lord would spare Ninie, then the reason wherefore he departed is otherwise, and that was for his owne safety. For if desolation were now to come vpon them, and as reprobate cast-awayes, or impenitent finners, they were to smart home, the Prophet had great cause to hasten him from among them, lest remaining with them, he might with them be stricken. Nature it selfe had taught him, to flye from that which he threatned as a plague to others. He is in vaine wise, who is not wise to himselfe. And it is true of a Prophet, as well as of a Sophister, *Odi Sophistam*, and *Odi Prophetam, qui sibi non sapit*. I like not that Sophister, nor I like not that Prophet, who is not wise for his owne good. But Gods owne direction might make him wary therein, who when he meant to destroy Sodome and Gomorrha, he sent two Angels to Lot, both to warne him and to hasten him, from the daunger there to follow. And when he was disposed to make Corah, Dathan and Abiron, a fearefull example to all succeeding ages, he made Moses cry to all that were neare him, *Depart from the tents of these wicked men, and touch nothing of theirs, lest you perish in all their finnes*. Ionas might learne by these. And Christians vnlesse they will tempt God, by presuming of his mercy,

Genes.19.12.

Num.16.26.



Apoc. 18. 4.

Euseb. Hist.  
Eccles. 3. 22.

Dan. 5. 30.

Ouid. Meta-  
morph. lib. 12.

or of their owne merite are bound to depart from all such places, where they know that deseruedly the rod of the Lord doth hang ouer. If it come once to that passe, that the finnes of who-  
rish Babylon be gone vp into heauen, & God remember her ini-  
quities, we must take it as spoken to vs, *Go out of her my people, lest you be partakers of her finnes, and that you receiue not of her plagues.* Yea we should so much feare, to be ouertaken with the finnes and sufferings, of men infamously wicked, that when we haue no speciall warrant, nor any reuelation but Gods generall iustice, that punishments will follow, yet we should by all meanes decline them. It was Saint Iohns case, who comming in-  
to the Bathe, where he found the Arch-hereticke Cerinthus wa-  
shing, he went hastily out and called to his company, Let vs flye away with speed, lest the bathing house do fall vpon vs. It were much to be wished, that as he did by the hereticke, so all who loue religion, or ciuility, or honesty, would do by noted sinners, that if they come in place, where drunkards or swearers be, or ruffianly companions, whom onely filthinesse of speech or disguised haire, or other swaggering behauiour full of rude-  
nesse Thraiso-like, doth commend shall I say? or much rather doth condemne, they would secretly slip away, or flye backe, as as a man who hath trod vpo a serpent. For if plagues do waite on sin, as vndoubtedly they do, why may not God strike suddenly betweene cups and crowzings, as almost befell to Balthasar? Why may he not turne the weapons of one against another, like the Centaures and the Lapithes? And what assurance is there, that he who is with the wicked wilfully, and amidst their follies, should not suffer with the wicked? It is good to feare the worst, and to auoide the occasion of plucking any euill on vs, although God do not say before, that there and then he will strike.

5 But it is manifest that destruction is to come to Ninieue, therefore Ionas were very vnwise, if he would not get him pack-  
ing, if so be that yet he had not intelligence, that the Lord would spare the place. And withall it is likely, that Gods spirit did suggest that to be done of the Prophet. Wherein the scope at which the Lord did ayme, might be double. First to sauegard  
his

his seruant, that the iust with the vniust, the Israelite with the Niniuite, might not be ouerthrowne. For oftentimes the Lord disposeth so, as that Ahab alone shall dye, and Ichosaphat shall escape. But at the siege of Hierusalem, when it was taken by Titus, this manifestly appeared. For when the rest of the city most miserably dyed, by the sword and grieuous famine, and haucke was made of all things, both within and without, the Disciples of the Apostles, that little faithfull flocke, being forewarned by an Angell, had gotten themselues to Pella, a city not farre off, where they remained in safety. Another cause why the Lord might make Ionas remooue, might be the more to fright and terrifie that people: for if he had stayed there still, they soorthwith would haue gathered, that it had bene but a bugge; for why should he who brought the newes of euill to other, expect the extremity of the euill with the other? But now when he departed, and left them all to the vengeance, they might iustly suppose, that some sore thing was following. Then if they griued not before, yet they might begin vpon this occasion: if they did repent before, they might proceed more earnestly, to continue it and increase it. So mercifull is the Lord toward those whom he will saue, that one thing or another shall be represented to them, yea peraduenture diuerse matters, this heard, another scene, a third supposed or imagined, all which shall quicken on vnto grace. As those whom in his purpose he hath designed to euill, shall haue all things to the worst (as all the miracles were to Pharaο) they shall either haue their sight blinded, that seeing they shall not see, or they shall haue eares & not heare; so where the Lord hath cōpassiō, that he may shew himself admirable in his mercies, many matters shall ioine to helpe forward, as afflictiō, sicknes, pouerty, reading, good cōsell, threatenings, hope, feare, & a thousand other things. If the Niniuites shall be called, they shall not only heare the Prophet preach the word, but they shall behold his example, of going out of the city, more liuely to auoide that by repentance, which they see another flie from by wisdom. And this be spoken of his departure.

*He sate on the East side of the city.*

6 Being come out of the city, he sitteth him downe not 2.

1. Reg. 22. 37.

Epiphan. de  
mensuris &  
ponderibus.



Greg. Naz.  
Epist. 66.  
Aug. lib. 3.  
de Serm.  
Domini in  
monte.  
Iust. Mart.  
Quest. 118.

Psal. 76. 1.

1. Reg. 8. 14.  
48.

farre off, against the East of the city, as Hierome doth translate it, or on the East of the city, as other more plainely haue it, which place why of all other he chose for his abode, may be very well worth the doubting. At first I was of opinion, that some of the Popish writers, might make this as a figure of some thing in the Church, for so farre sometimes do they straine. The matter which I minded most, was that his sitting vpon the East side, might foreshew the manner of the Christians seruice, which was accustomed to be toward the East, as Gregory Nazianzene writeth, and Saint Austen also, who tooke on him to giue a reason for it, and Iustine Martyr in his Questions, where he yeeldeth another reason. Now if I had found this, then had I spoken somewhat largely, concerning that custome of praying toward the East, with some consequents of it, as the building of Churches Eastward among the Christians, and the manner of buriall obserued likewise, from the East to the West. But because I find none who haue intimated so much, and I loue not to discourse that, whereof there is no ground, I passe it ouer, and rather come to more probable reasons, of the which one is giuen, that he sate on the East side, because the holy city Hierusalem (in the which most apparantly of all the earth, the Lord resided) was Westward, toward which he did looke, as well as toward Ninue. For that thing being true, which Dauid hath recorded, *In Iewry is God knowne, his name is great in Israel, At Salem is his Tabernacle, and his dwelling in Sion*, and whatsoever was to come, being to come from thence-ward, he might rather looke that way, then to any other coast or quarter of the heauen. And since we do find in that prayer of Salomon, at the dedicating of the Temple, that the Israelites being in straunge lands, were to looke toward that place, when they begged any thing of God, our Prophet in blind zeale might turne himselfe thither, to aske the consummation and performance indeed, of that which he had spoken. Again if the Lord had promised, to send from that place, comfort to his being in distresse, whensoever he was pleased to shew mercy, it might well be coniectured, that now intending anger and iudgement in high measure, he might from thence send it vpon the city Ninue. Which way if

it should come, then Ionas was so wise, to be as farre of-ward as possibly he might, and be within the sight of Niniue also. If a pestilence should be, he would not haue that pestilence come ouer his body: if fire and brimstone came, he would not haue that fire come ouer his head, but so farre as it might be, he would be out of danger. But concerning the withdrawing him from the perill, I spake but euen now, in his going out of the city; and that the Iewes looked to Hierusalem, I formerly touched, when I opened the second Chapter, and therefore of that no farther. Iona. 2. 4.

7 A second cause there is more commonly assigned, why he sate on the East side, and that is, because there as it may be supposed, was a hill, from which he might looke downeward, and see this mighty place, which now was in such hazard. You must thinke that all his heart and soule was now on Niniue, as imagining that therein was his making and his marring, his credit or disgrace, and therefore he was much eased, that he had such a hill, where his eye might be vpon it. And certainly if he were fit to fret, as it is most plaine that he was, such a hill might make him fret the more, when each houre he should see those houses stand, which he wished might fall; those men aliue whom he wished dead; that multitude in safety, after whose ruine he thirsted. Nothing griueth enuy more, then that which it beholdeth. The Scripture maketh mention of a wicked euill eye, as being a grudging sence. Chrysostome writing vpon Genesis, supposeth that to be one of the greatest temptations, wherewith Sathan oppugned Adam, when he was in the blisse of Paradise. He bringeth him in speaking thus: *What profit is it to you to be here in this Garden, and not to enioy those things which this delicate place doth yeeld? Nay therefore is your griefe the more bitter and smartfull, that see these things you may, but vse them you may not.* What he vrged there as an argument, to a wanton lustfull eye, no doubt he plieth much, to an enuious spitefull eye. What a griefe is it, to see the thing which thou dost hate, and not to see thy will on it? How carefull should we be, to pray to God, to remooue vs from the causes of such temptations, that he do not set before vs things, whereon we may set

Matth. 20. 15.  
Chrysost. in  
Genesim.  
Homil. 16.



our mind, with an euill passion or sinister affection; that he do not place vs on hils, or in roomes fit to behold them, lest our sinne be thence increased; but especially that he suffer not our heart to be defiled, with lusting or malice, or our eye to be infected; but both of them to be single. The greatest fault in Ionas was, that enuy and bloudy crueltie had filled his heart before, but it now did helpe his sinne more forward, that he had a hill to behold that, which was a spurre to his enuy.

8 If he had bene a man of any mercy, or but of common pity, it had wrought with him otherwise. For if of himselfe he would not be content in piety, that an increase of his maisters retinue should be made, by the comming in of so many, by repentance and sorrow: If in charitie he would not ioy, that so many men who were dead, should reuiue and liue againe, and so many which were lost should be found; yet in ordinarie humanitie and manly commiseration, when he had bene vp in the mount, and seene so many houses, so goodly and glorious workmanship, as must needs be in that city, such temples and such pallaces, so sumptuous and delightfull: when he saw that in such a masse of houses as there was, there must needs be thousands of people, some of them morally honest, some infants who neuer actually deserued to perish, this rigour of his fury, and crueltie of his stomacke, must at the last haue relented. If magnitude and multitude, and both before his eyes, could not worke, nothing could worke with him. Yet the heart of Gods sonne was farre more tender, then this of his seruant. For when Christ who doubtlesse was to bring a sharpe sentence against the

**LUC. 19. 41. 42.** Iewes, came within the sight of Hierusalem, and beholding looked vpon it, how great it was and stately, he could not forbear to weepe, and vtter words of compassion, *Oh if thou hadst knowne at the least in this thy day, those things which are for thy peace, but now they are hidden from thee.* Yea heathen men by that light which nature yeelded to them, when it came to that passe, that they saw great things must perish, they haue wept that it should be so, and could haue wished the contrarie. An example of this in some sort, may be that gentle and soft and kind Titus, who deserued to be called *Deliciae humani generis,*

the

*the delicacy of mankind*, for he being to see that executed, which Christ foretold should happen to Hierusalem, stretched forth his hands, and called heauen and earth to witnesse, in great bitterness, that he was not to blame, that the Iewes perished in such sort, but they themselues: and would not by any meanes, that fire should be set on the Temple. But that sturdy and rough Marcellus, who neither winning nor losing, conquering nor conquered could let Hannibal be in quiet, shall not lose his praises here. For Liuye recounteth of him, that when after three yeares spent in the siege, he was entring Siracusa, whereof he had taken one part, and was like to win the rest, looking downe vpon the city, from some hill-side or ouerground, and beholding it to be one of the fairest which then was on all the earth, he could not chuse but weepe. Which as partly he did for ioy, to see such a conquest gotten, so the author doth not dissemble it, that partly it was againe, with remembrance of the auncient glory of that braue city, where when so many things of fame, had bene done in former ages, and so many gallaunt things now were, yet at this time the glasse being fully runne out, and the period being come, in a moment of time it was all to be burnt to ashes. He made better vse of his hill, then Ionas did in this place, and so also did Scipio of his seeing of Carthage, when it could not be remedied. For as Appian mentioneth, he wept when he beheld the walles and buildings thereof to be vtterly overthrowne, and openly deplored the fortune of his enemies, considering long and deeply, that euen cities and kingdomes are subiect to dissolution, and great states as well as those of priuate men. Perhaps therein he imagined, that the time might come, when Rome his countrey and the earths glory, might drinke of the same cup. Our Prophet in his looking vpon Ninue, might haue dreamed, that Hierusalem or Samaria, this of Israel, that of Iuda might come to the selfe same miserie, which now hanged ouer other, and what he could haue wished should in like extremitie haue bene done to his owne, that he might haue wished to this other. That is a great oversight in men, when they long for the falles of their brethren, and helpe to set them forward, not remembering that the same may very well be their

Ioseph. de  
Bel. Iud. lib.  
6. 14. & 7. 10.

Liuius lib. 27.

Lib. 25.

Appianus de  
bellis puni-  
cis.



portion. What measure we meate to other, shall be measured to vs againe. Most men are beaten with their owne rods. The stone cast at our neighbour, may rebound on our owne heads. Therefore it is good, that euermore we should do reason to other men, that the thing which falleth on vs may be so much the milder. And this be spoken of the East side.

*He made himselfe a booth and sate in the shadow.*

3.

9 My third note, is the ease which he there procured to himselfe. He made a little booth. Be it that he cut downe boughs, as some men do interpret it, and so made him a shadow, or be it that the gourd was prepared ready for him, and vnder it as vnder a couer, he did furnish himselfe a seate, it maketh not to our matter. God knoweth when it was at best, it was but a silly house, a cottage, or a cabben, or such a place as beggers do sit in by the way, to aske almes of the passengers. This was the receipt, and hosting place of Ionas the Lords Prophet. Here was not any harbenger to take vp his lodging before him, no carriages to conuey his tents and bedding for him, no traine to make all decent, but poore Prophet he is glad to get a shrowd for his head, although a sheep-coate thatched, or couered with reede had bene better. See how the Lord entertaineth his owne seruants in this world, when it standeth with his good pleasure. They are not to expect pallaces, and goodly manner houses, and other things accordingly, but the meanest and basest matters oftentimes shall be their portion. And thus he doth with those, who are most deare vnto him. Iacob shall be glad when he goeth to his vnclē Laban, to haue a stone vnder his head in stead of a pillow, and that the ground may be his bed. Moses must not thinke scorne to keepe sheepe in the wilderness. Dauid shall be forced to send to that churlish Nabal, to begge bread for his traine. Elias shall thinke himselfe well, if he may drinke of the brooke, and haue the rauens to bring him bread and flesh in the morning. Lazarus is not the worse in Gods sight, that he lyeth at the gate, when other be in the house; and would be well apayd with the crummes (which is a short reuersion) other in the meane time sitting at full dishes; and when the dogges with their licking, did yeeld him more comfort then all

mankind,

Genes. 28. 11.

Exod. 3. 1.

1. Sam. 15. 8.

1. Reg. 17. 6.

Luc. 16. 21.

mankind, in whose possession were so many things fit to relieue him. Yea the sonne of man himselfe, he who made the world and all in it, that thereby he might teach vs patience, was in worse state then the birds, in worse case then the foxes: for the one of them haue nests, and the other of them haue holes, but the sonne of man had not where to repose or rest his head. If it were thus with those holy ones, who were deare to the Almighty, that although they lacked many things of beauty and of pleasure, yet he loued them not the lesse, and so shewed that worldly accidents, are not those which make men blessed, then why doth wormes-meate boast of that which it holdeth his glory, but indeed is but a toy? of pyed and coloured clothes, which sheepe and wormes send vnto them? of gold which is but thicke clay? of musicke all whose sweetnesse is ended with the stroke? of curious sumptuous houses, which haue lesse rest then a cottage? of dainty faire which once eaten, hath no farther vse in the world? Why should other be despised, for the want of these vnneccessaries, when the worst oft times enioy them, and the holiest seldome touch them? It is a vanity of all vanities, to set our rest vpon that, without which a man may well be.

Matth. 8. 10.

Habac. 2. 6.

10 Now concerning the vnpatient soule, which doth vexe and disturbe it selfe, with the wants which it endureth, what reason hath it for that? This party fareth not, or lodgeth not, or is not clothed with the best. Therefore the spending of the day is anguish and bitterness; and murmuring complaint is his passing of the night. And wherefore is all this? Giue me leaue to speake to him a little. Art thou not the child of God, and dost thou not call him father? Thou art not. Then he doth iustly punish thee, because thou art none of his. But dost thou loue him and serue him? Why then wilt thou be wiser then he, who is perfection of wisdom? Is it not a most likely thing, that he best vnderstandeth, what it is that is good for thee? When he seeth thee fit for better, then thou shalt haue better from him. These things are but as fire, wherewith thou wouldst play like a child, or as a sharpe pointed knife, wherewith thou wouldst hurt thy selfe, & therefore he putteth them from thee. But in the meane while thou liuest, and hast clothes and such foode, as whereby



- nature is sustained. Yea but other men, who serue not God nor feare him, haue more. Why, but that is onely to fat them, and make them fit for the slaughter. Yea but Gods children haue more. Yea and many of them haue lesse. But impatiency replieth: there was neuer any like to my selfe. Indeed he who beareth a burthen, thinketh that no other man beareth so much. But what is that, wherein neuer any was so plagued as thou art? Art thou sicke and full of sores? I hope thou wilt not offer to compare thy selfe with Iob. Art thou ragged in thy clothes, and hast no house but a poore one, wherein is nothing but want? I trust that thou art short of them, who wandred vp and downe in sheepes-skinnes and in goates-skinnes, on the mountaines and in caues. Thou canst not well haue a meaner house, then this booth of Ionas was. Art thou forced to drinke water? I beleue thou art not farther vrged, then our Sauour Christ himselfe was, when he begged water of the woman of Samaria. Art thou glad to get an apple from a tree, or rootes out of the ground? Suppose that Christ was as farre driuen, when he desired to haue a figge off from a fig-tree, and yet missed of it when he came thither. But surely the Apostles were in as hard state, when for pure hunger they rubbed the eares of corne in their hands, and eate it when they had done. Perchance thou hast not a penny to blesse thy selfe withall. Hast thou lesse then Peter had, when he sayd, and cared not who heard him, *Siluer and gold haue I none*. Is thy ordinary no better then a little messe of portage, and a small morsell of flesh? The children of the Prophets did fare but so, and gaue Gods thankses for it. Yet peraduenture (as Daniel did with his pulse) thou mayest looke better, then other with many dishes: but thy mind may be more fraught with knowledge and vnderstanding, then scores and hundreds of them. Then be content with thy lot, and do not so much reckon, what it is which is wanting to thee, as what it is which thou hast. And when thou hast made thy account, and findest that thou hast least, yet thou possessest more then thou deseruest, as sight and hearing, and reason and breath, and many more good gifts: set the one against the other, and rather ioy in thy hauings, then murmur at thy wantings: Or if thou wilt needs contemplate on
- Iob. 1. 7.
- Hebr. 11. 37.
- Iohan 4. 7.
- Matth. 21. 18.
- Marc. 2. 23.
- Act. 3. 6.
2. Reg. 4. 38.
- Daniel. 1. 15.

on such things as thou lackest, thinke on the Prophets and Patriarkes, the Apostles and holy martyrs, and repute thy selfe no better, then they were in their sufferings. The shrowd of Ionas was a little shadow, and he thought that he sped well too.

II He sate there in the shade, and so did take the benefite of that creature which did ease him. As he was not to griue, that he had no better matter to couer himselfe withall, so he is not so stupidious, and blockish of conceite, but he would vse that which was offered. And that is the Lords will, that since he hath made man so eminent amongst his creatures (him alone to be the gouernour, and other things to obey) that he should take comfort of such supplies, as are brought vnto him in his necessity, and on the one side should not stand by as timerous and fearefull, nor on the other as Stoicall and insensible. He may take shade against the Sunne, and couer against the raine. Yea if so be that he abuse it not in circumstance and quality (as vnlawfully to seeke it; to vse it beyond his calling; to hinder better things by it; to embrace it with too much desire and greedinesse; without thankfulness to God, and other points of like sort) the euerlasting father doth graunt vnto a man great prerogatiue, to vse things of delight, wine to glad the heart of man, Psal. 104. 15. for so Dauid doth speake; feasting and delicate fare, so Abraham made a feast at the weaning of his sonne, and the Israelites kept many: Glorious and costly attire, for Hester did weare such, & Abrahams seruant gaue to Rebecca Isaacs spouse, both Genes. 21. 8. earrings for her eares, and bracelets for her hands. Let thy clothes be white sayth the wiseman, intending neatenesse and cleanlinesse. Eccles. 9. 8. The coate of Christ himselfe was of workmanship more Iohan. 19. 23. then ordinarie, either wouen, or knit, or needle-worke, for there was no seame therein: Where we may also remember that coate which Iacob made for Ioseph, of various diuerse colours. Genes. 37. 3. Yea in hunting and in hawking (taken how and when and by whom, it ought of right to be taken) as Gods glory appeareth, who hath so disposed dumme creatures to persecute one another, so is mans good creation, and making of him fitter to serue God in his calling. Isaac would eate of venison which he sendeth Genes. 27. 3.



Gen. 49. 20.

his sonne to hunt for. But most pregnant is that place, where Jacob giuing his blessing to the twelue tribes of Israel, thus describeth the lot of Aser: *Concerning Aser his bread shall be fat, and he shall giue pleasures for a king*. Then there be delights and pleasures royall and fit for kings, which the Patriarke would neuer haue recounted as Gods blessings, but that some men may vse them. I speake not this, as incouraging men to a voluptuous life, but mentioning the preheminence of man, while he keepeth a moderation in it; distinguishing the vse of things from the abuse, and not doubting but worldly persons do straine these matters too farre. Hereupon there is crept in among all, drunkennesse and gluttony, and intollerable pride in gew-gawes and deuises, so that now they are rather noted, who haue meanes to maintaine them and do not vse them, then they who will not want them. But these shall rather aunswer for abusing with superfluity, then for warrantably vsing them. But in the meane while concerning all persons, Ionas may well instruct vs to take benefite of all things, which God doth offer to vs, or wherewithall honestly and iustly our labour and our wit may furnish vs. We may vse them in our need, and helpe to relieue our selues, and giue the Lord thanks for them. Not shadowes onely of boughs, but of great men to defend vs, and incourage vs in good things: of Cyrus so farre foorth as we may helpe on the Temple: of Assuerus, so that we may protect the innocent. We may come to the court with Nathan; if it be to requite a Sunamite, we may with Eliseus speake for something to the King or the Captaine of the army. In like sort we may take the shadow of a priuiledge or a law, not shaming with Saint Paule, to professe that we are free of the Imperiall city Rome, and that we are ill intreated and vniustly dealt with, to be beaten vncondemned. And when we see our selues to be overborne, with the malice and impudent importunity of the priests and the people, we neede not feare to appeale to a court of iustice, if it be to Cæsars seate, where although we find all worse then before, yet that is not our fault: we haue sought the lawfull meanes, and God guide it as he seeth best. And this be spoken in the third place, of his sitting in the shadow.

Ezr. 1. 1.

Esth. 5. 1.

1. Reg. 1. 22.

2. Reg. 4. 13.

Act. 22. 25.

Act. 25. 11.

That

*That he might see what should be done in the city.*

12 If he came out of the citie, before that he knew the mind of God, repenting him of the euill, which he said that he would bring vpon them, he had great cause to waite, what the end of all should be. For in as much as at the first he had bene vnwilling to come to do his message, and had smarted well for it, hauing now sustained the brunt, and endured the worst of the matter, he might verie well expect the end, either for his owne satisfaction, or the better to tell it to other; besides the point of obedience, which might tie him to stay the longer, because he came the later. God might purpose, as it is euident that he did afterward, that the whole acts of this storie should be put into writing, as a monument for future times to be layed vp in his Church: & who might be fitter to write it, then he who was the chiefe agent; who could haue deliuered vnto other but an imperfect narration, if he had departed before that all had bene accomplished. But if before his comming to the East side of the citie, and the making of his booth, he had receiued intimation of Gods mind, to spare the Niniuites, (as the narration literally lieth) then it noteth the resolved greedinesse which was in him, to see all ruinated. His mind was so on that credit of his, which he loued, albeit it were to be stained with bloud, that although there were no hope of it, yet he would hope beyond hope. *Quid non speramus amantes?* for his fancie doth suggest vnto him, that although in generall he knew, that God was mercifull & pitifull; although he saw that they repented, from the king to the begger, in sackcloth and ashes, in fasting and strong prayer; although of late he had vnderstood, that the sentence was reuersed, and the whole iudgement reuoked, yet there might be good expectation, that they should be whipped and lashed, with some meaner kinde of punishment, if they vtterly did not perish. And if he might see but some thing, yet he should not loose all his longing. Yea there might be a farther hope, that they who at the first day of the fortie, were by his preaching stirred vp to repentance, yet within a litle while after, might turne vnto their vomit, and wallowing in the mire. For nothing which is violent doth vse to last too long. Heauie things may be forced vpwrd, but they will



backe to the center. A bowle will to his biace. Thus he feedeth himselfe with conceit, thinking euerie houre a yeare, before that he might see his will on them. Now if it had bene referred to his discretion, to giue the signe of inuading, or to put fire to some mine, which might haue blowne vp all, he would willingly haue done it. His fingers would haue itched, till all had bene effected. How filthie is mans nature, how prone to bloud and all naughtinesse, if Gods grace be a litle from vs, when an Israelite and a Prophet, shall sit and watch euerie moment, (as *Ægeus* did for his sonne *Theseus*) when such a citie as *Niniue* shall come to de-

*Liuius li. 45.* solation? When that noble *Paulus Æmilius* had receiued from *Perseus* (who was now enforced to miserie) a letter which imported the yeelding of himselfe, and the kingdome of *Macedonia*, to the mercie of the conquerour: although this was like to be much for the gaine and honor of *Æmilius*, yet now thinking that his fall was the ending of that monarchie, which while *Alexander* liued was renowned in all the earth, he broke forth into teares: But our Prophet, when a kingdome of farre greater esteeme, then *Macedonia* at that time was, is to be dissipated and ruinated, albeit he gaine nothing by it, neither wealth, nor ease, nor honor, can be content to reioyce, and take much pleasure in it. And so he is on fire vpon it, that nothing can perswade him, but that it will be done, because done he would haue it; and if it should not be done, yet he will trie the vttermost, and know a reason for it, why he should be put from his purpose: but indeed he will not otherwise belecue, but still it shall be so.

*Horat. de  
Arte Poeti-  
ca.*

*Matth. 16. 18.*

13 Such doubting as this is, where so euer it be found, and a striuing to haue things be, according to mans proiect, against the apparant truth of Gods designes, or his word, is deriued from the capitall or chiefe enemy of our soule, who like the old man in *Horace*, is *spe longus*, long in hope, and will not quickly giue ouer, if he haue a mind to a matter. He sped in his encounter against our first parents *Adam* and *Eue* in *Paradise*, when there was much reason to the contrarie, and therefore he will not distrust but that he may reach other also. Hence it is, that although he heare from the mouth of *Christ* himselfe, that the gates of hell shall not preuaile against the Church, yet still he will be doing;

by

by heresie or hypocrisie, or persecuting by tyrants, to do his best against it. When he knoweth, that where the Lord beginneth a good worke, he will perfect it, yet he will not leaue to oppugne the regenerate man, euen to his death: he thinketh still, that he may do good on him. But it neuer appeared more in him, then in his behauour toward our Sauour Christ, of whom although it were foretold, that he should be the Messias, yea the mightie God, as Esay speaketh, and the euerlasting father, though he were miraculously borne, and manie apparant signes of his Deitie were then giuen, though afterward he tried with him when hauing fasted for fortie dayes, he endured three such temptations, as none but Gods sonne could; though he had raised vp the dead, and giuen sight to the blind, yea casting out manie diuels, had enforced them to acknowledge him; though voices had come from heauen, to agnise him for Gods child, and therefore in all likelihood nothing could happen to him, but exceedingly to his honor, and to the good of his Church: yet he could not be quiet, till he had him vpon the crosse; here he pricketh Iudas on for the desire of gaine, there he spurreth the Priestes forward, for enuie and cruell hatred, he setteth Pilate on worke, to bring him to his ende, for contenting of the multitude; not knowing whether if once he brought it to that passe as to lay him in his graue, with waight or watch or somewhat, he might happen to keepe him there. Who knew whether that his fortune or pollicie may be such, as to hold him there when he had him? But indeed he was ouer-matched: for when he brought him to the crosse, he brought him as to a chariot, whereon he was to triumph, and when as a fish he had caughted at his bodie being put into the graue, as if he had taken it for a baite, with the hooke of his Diuinitie which was couered vnderneath, him selfe was caughted and choaked. But vntil that he had fully felt it, he would neuer be brought vnto it. Then if it be a practise of Sathan, to vse such a diffident incertainty, and yet a confident kind of doubting, and our Prophet borrowed from him whatsoeuer he had thereof, let vs learne another lesson, first to try all spirits, that we be not deceiued in taking error for truth, that so we may not yeeld to each suggestion, of appearance or probability,

Isa. 9. 6.

Mat. 4. 1.

1. Ioh. 4. 1.



Genes. 19. 26.

Act 9. 5.

for that is not Christian wisdome, but to harken what the Lord doth say of vs, and of all men. But secondly when we see by the assurance of the word, and the motions of Gods spirit, that this or that he would haue, then with constant resolution, with patience and obedience, let vs yeeld our selues vnto it, not with humming or standing like Lots wife, who desired very faine to be safe in the mountaines, yet wold she be in Sodome too. God loueth a cheerefull obedience, a ready resolved submission, to take well what he would haue. And although we misse of our minds, as Ionas did here in his, yet if we renounce our selues, and will be led by him, the end shall still be with comfort. But no kicking against the prickles, no spurning against heauen, no wrastling against God, but obey and liue for euer. The Lord direct vs so with his grace, that making vse of such lessons, as the word in euery petty circumstance doth yeeld vnto vs, we may serue him with alacrity, neuer swayed aside by our will, till we come vnto his kingdome, to the which the Father bring vs for his owne Sonne Christ his sake, to both whom and the holy Spirit be praise for euermore.

THE



## THE XXVIII. LECTVRE.

*The chiefe poynts.*

3. It hath bene controuersed what greene thing it was, which grew vp vnto Ionas. 5. What it was in truth. 6. Gods power in helping his seruants. 7. His prouidence disposeth smallest things. 8. in our grieve God refresheth vs one way or other. 9. The vnwise ioy of Ionas for the gourd. 10. Our mind runneth too much on worldly things; as children, 11. beauty and long haire. 12. Hastie matters are soone gone. 13. All things here are vnconstant. 14. God in his loue taketh many of them from vs.

Ionah. 4. 6. 7.

*And the Lord God prepared a gourd & made it to come vp ouer Ionah, that it might be a shadow vnder his head, and deliuer him from his grieve. So Ionah was exceeding glad of the gourd. But God prepared a worme, when the morning arose the next day, and it smote the gourd that it withered.*



Ur Prophet being earnest on euery thing, saue that which he ought to do (for therein he is slow inough, as appeareth in the first Chapter) with a burning desire to see Niniue desolated, sitteth him downe neare the city, thinking euerie minute long before that was effected. Albeit

Ionah. 1. 3.

these people were farre more, yet he doth not for them as Abraham did for Sodome, that is, double and triple a passionate request, that they might be forgiuen, but hauing a desire that himself might seeme no lyer, he doth wish & could willingly put to his hand, to helpe it forward, that all were ouerthrowne. But when he taketh notice, that without his motion God would spare that multitude, he fretteth and rageth at it, and in exceeding discontentment, remaineth not farre off, euen hoping beyond hope, that some euill would befall them. Being thus in

Genes. 18. 23.



his anguish, because he might not haue his will (for so the most do interprete it, and the literall proceeding, and going on of the story do seeme to enforce it) or being troubled otherwise (as some other would haue it) with the scorching heate of the Sunne, while he remaineth there expecting what should be the end, God raiseth vp a certaine plant, or growing kind of creature, to yeeld some reliefe to this angry person, that so consequently some little comfort might accrew vnto him. Whether this were prepared at the first, when he came out of the city, that he made his booth onely with that, or whether hauing cut downe some other boughs, and enioyed them in manner of a sommer-house, and those now being dried, the other did spring vp as a better sort of succour, more naturall and more fresh, it is not much to our matter: but by Gods speciall worke he had it, and sate vnder it. There is a double drift which is ay-med at, by the sending of this greene thing to the Prophet, one to teach him by a parable, and demonstratiue instruction, that he was much to blame, that himselfe louing such a trifle, would haue had no reckening made, of such a city as Ninieue. But of that I shall haue occasion to speake in the end of the Chapter, where the Lord himselfe apparantly deduceth it in that manner.

2 The other thing to be considered by vs for the present, is the plaine direct narration, wherein we are let to know, that Ionas to comfort him, and appease him for the time, hath a little tree raised vp vpon the sudden out of the ground, which the Lord of purpose stirred vp, so that it had not bene there, but onely vpon that occasion. Which when it had brought vnto him a delicate pleasing shadow, fitting to his oportunity, he tooke as much ioy in it, as if it had bene some great treasure. But when he was more proud of it, then a wise man would haue bene, the glory and beauty of it, was dashed quite on a sudden. There cometh a little gnawing worme, which destroyed the life of this greene thing, so that it prooued to be dry and withered, and the couer was now as nothing, the shadow was cleane ceased. Then he who very lately thought himselfe a happy man, in hauing somewhat to refresh him, is now as farre to seeke, as euer he

was before. That you may the better conceiue this whole case of the Prophet, so plentifully teaching vs as it doth, may it please you to note with me those three things, which the text doth orderly offer to vs. First the prouision here made for him, of purpose by the Lord; and therein we may obserue the thing it selfe which was sent, and then by whom it came, and afterward the vse of it. My second part is the hasty contentment, which the Prophet too violently, and greedily receiued by the coming of this to him. And the third is the dissolution, & ending of all his ioy, by taking his pleasure from him. The instructions arising hence, shall be mingled with the doctrine

*The Lord God prepared a gourd.*

3 What that was which is here spoken of, hath not onely bene doubted, in the auncient primitiue Church, but it hath caused some stirre also. The Septuagint expressed it by *καλο-  
κύνθη*, which our English translation doth apparantly follow, and nameth it to be a gourd. The later Greeke interpreters, to wit Aquila, and Symmachus, and Theodotion, not liking of that word, did render it by *κίσσος*, which is as much as Iuy. When Hierome afterward tooke on him to translate the old Testament, out of the Hebrew into Latine, he following those later ones, put it *hederam* that is Iuy. And his translation now in his owne time growing to be read, and that commonly in Churches, it seemed straunge to the people, who were before vsed to copies taken out of the Septuagint, to heare such an alteration. The matter was most exasperated, by occasion of a Bishop which was in Africa, who reading to his people, as Hierome readeth, *Iuy*, they rather beleeuing that, whereunto themselves had bene vsed, by their former bookes and copies, fell to brau-ling with the Bishop: but especially the Greekes in honour of their Septuagint, would haue nothing but *a gourd*; and exclaiming of the falsifying, and deprauing of the text, wrought much trouble to the Bishop. Here the good man was enforced, to haue recourse to the Iewes, to know the Hebrew of them, who either vpon ignorance, or malice to the Bishop, or per- chance to all the Christians, whom they could be glad to see iarring, pronounced it to be a gourd, and Hierome to be



August. E.  
pist. 10.

Augustin.  
Epistol. 11.

Hieron. in  
Ionæ 4.

deceiued. Austen who at that time liued at Hippon, not very far off, vnderstanding of this matter, and hauing other sayings to Hierome, (as men who are most learned, do not euermore agree in all matters and circumstances) with humility and great modesty, but yet roundly to the point, doth challenge Hierome for it, and relating all the tale of the Bishop, desireth to be satisfied. Hierome knowing his owne worth, and by his skill in the Hebrew, which was then rare among the Christians, being sure that he had aduantage ouer all that would oppugne him, sparreth not to keepe his owne, for credit and reputation; and first disclaimeth the Iewes for ignorant or malicious, and then secretly girdeth at them, who would needes haue it a gourd, calling them *Cucurbitarios*. This is to be found in that Epistle, which is counted the eleuenth in Austen, where but briefly shewing the truth, he referreth the reader farther to his Commentary on Ionas. Then from those two places put together, this is the point of the matter.

קק'ק

4 The word saith he in the Hebrew is *Kikajon*, or *Kikejon*, for I find them both in Hierome, although our commō Hebrew Bibles do reade onely *Kikajon*, and it is sayth he a kind of little shrubbe, or tree, which hath broade leaues like a vine, and a very thicke shadow, which with his stocke or stalke beareth and holdeth vp it selfe. This groweth much in Palestina, but most of all in sandy places. In the Syriake and Punike tongue, it is called *Elkeroa*. He addeth this of it further, that it is of that strange nature, that throw the seede of it into the earth, and there very quickly proouing, it groweth to the quantity of a tree, so that within few dayes, after that it hath bene an herbe, and new greene, it is in shew a prety tree. And this Hierome acknowledged to be the true thing, which here suddenly grew vp to Ionas, which could be neither gourd nor Iuy; as for diuerse other reasons, so because they had neede to be held vp, and sustained by other proppes, like to the vines amongst vs, but this shrubbe of it selfe, beareth and shooteth vpward. Yet the reason why he expressed it by Iuy, was especially to giue the name of such a thing as was knowne in other countreyes, and Iuy did best please him, because Aquila and his fellowes thought good so

so to expound it. Now hauing no apt Latine word, *I thought it not fit sayth he, to use the Hebrew, Kikajon, the Lord prepared a Kikajon, lest Grammarians lighting on it, when they could not vnderstand it, should imagine it or conceine it for some strange beast of India, or mountaine of Baotia, or some other monstrous matter.* Thus was Hierome put to his shifts, neither ignorantly nor faithlesly, peruerting the holy Scripture, but putting such a word, as according to that reason which God had giuen vnto him, he iudged to be most conuenient. This is an instruction to vs, that either in translators or expositours of the Scripture, we should not be too seuer, to censure them or controll them, especially when their learning and faithfulness is knowne to all, and that they willingly would not swarue: For as sometimes they cannot sound to the depth of Gods iudgements, the knowledge of all men being by measure, so other times againe when they may take things rightly, they may want a word for their matter, because the tongue will not beare it; or they may be forced by a Periphrasis, to circumscribe and delate that, which theselues could wish were shorter. (And yet afterward, another may come, who at the first sight, lighteth on a word or phrase, whereof the former could not thinke.) Here to shew a mans integrity, in obscurities and great difficulties, the translatour shall do well, to giue a reason of his deed, in some obseruations or illustrations, that those things may appeare in the margent, or after the Chapter, which do not in the text: and this way did Saint Hierome much make amends, by his commentary, which cleareth all this doubt in Ionas.

Hieron. in  
Ionam.

5 I sayd that one might see that, which another had not reuealed to him: and so it is in this case, time hauing opened that, which formerly was not knowne. For our later interpreters, discovering that *Kikajon* in the Hebrew, is the same that *κίκι* in the Greeke, which is spoken of by Dioscorides, and Theophrastus, and Galen, and whence that oyle doth come, which is commonly called *κίκιον*, and that *κίκι* in the Greeke, is the same also with *κρότων*, haue found out Latine words, which may expresse them both. Pliny speaking of oyles, nameth one made of the tree *cici*, of which kind there is much in Egypt.

Dioscor. li. 4.  
164.

Theophrast.

Hist. 1. 16.

Galen. in

Simplicibus.

Plinius. Na-

tur. Hist. 15. 7



Other sayth he, call it *croton*, and some do name it *trixis*, and some *sesamum siluestre*. He hath that last name without question, from the writings of Dioscorides, who calleth *κίσι*, and *κρότον*, also *σίσταμον ἀγρίον*. But now the Latine word *Ricinus*, is best knowne for this tree, whereof the oyle which is made is called *Olum ricinum*. The Christian Philosophers and Physitians of later time, commonly terme it *Palma Christi*. So that for the Latine translatiō we haue now words fit inough, but wanting for the English, it is still read *a gourd*. Then to take the tree as it is, it appeareth by the description, first that it is one of those things, which do grow vp very quickly, and therefore God bred here, and prepared such a matter, as most agreed with nature: not an Oke nor an Elme, which needeth a long time for growth, but that which might shoote vp hastily. Secondly that the leaues of this, being large like to the Plane-leave, as some haue set it downe, or to the Vine-leave, as the most agree, were apt to yeeld a shadow, which is the point here intended. Whereunto this may be added as the third, which I did not mention before, that this plant is very subiect to the gnawing and hurt of wormes, which more cleareth that, which anon followeth in the third place.

6 Now we haue that whereon all the working was, agreed vpon; whence it followeth to be considered, who it was that sent it thither. *The Lord God prepared this Ricinus*. And manifest it is, that he prepared it suddenly, for it followeth afterward, *Thou hast pity on the gourd, which grew vp in the night, and perished in another night*. Therefore if it were not made in a moment, which may probably be disputed, yet it was but one night in growing. This sheweth the power of God, in the generall dispensation of all things in the world, that when he listeth, he can make and send creatures on the earth, which shall complete his designements. He can raise vp vnto vs, both trees, and fruits, and graines; when the earth seemeth to be barren, and the seed to be rotten in it, by too much or too little moisture, he can amend all with a word, and make the fields to be fruitfull, and the drowned ground to be chearfull. Of him David

Psal. 107. 33. sayth truly: *He turneth the floods into a wilderness, and drieth*

*up the water-springs. A fruitfull land he maketh barren, for the wickednesse of them that dwell therein. Again he maketh the wilderness a standing water, and water-springs of a dry ground.*

Where it pleaseth him to visite, the basket shall be blessed, and blessed shall be the store, blessed the fruite of the cattell, and blessed the fruite of the ground, blessed the comming in, and blessed the going out. In the time of dearth in Samaria, within the space of a day he can make a measure of fine flowre to be sold for a sicke, and two measures of barley to be at the selfe same rate: when to the vnbeleeuers it seemeth a thing incredible, though the very windowes of heauen should open, and raine downe corne. We haue had some late experience of his power in this behalfe, when after yeares spent in moisture, and haruests seasoned with teares, he hath sent a more blessed reaping, and gathering in of corne. It is a great comfort to his seruants, that euermore he can, and oftentimes he doth prouide for his in their neede, not a shadow onely with Ionas, to hang ouer their heads, but satiety or sufficiency of all good things besides. If he do not yeeld abundance, yet patience and obedience doth hold it selfe content: it hath to do with a father; it hath to do with a Lord; a father who surely loueth, a Lord who can do all things: in his wisdom he best knoweth, what it is which will serue the turne: in his kindnesse knowing of it, he certainly will bestow it. But if it were for our good, what combining or conspiring of all the world against vs, what aduersity or extremity, shall hinder vs from our happinesse? If among our owne, we find not that comfort which we should, then as he did to Ioseph, and as he did to Daniel, he can send it among strangers. If both our owne and strangers, and all mankind should leaue vs, yet birds and beasts he hath for vs, the rauens to feede Elias, the dogges to lick the sores of Lazarus the poore begger. If all liuing things do forsake vs, yet the dumme and the dead, shall bring protection to vs; the sea shall part for the Israelites, and Iordan for Elizeus. So powerfull and so mighty is the Lords right hand, to those who are his vnfaigned seruants: they shall want nothing that is good. He meaneth not such as they thinke of in their fancy, but as he surely knoweth. Some fig-trees whereof they

Deut. 28. 5.

2. Reg. 7. 1. 2.

Genes. 39. 2.

Dan. 2. 48.

1. Reg. 17. 6.

Luc. 16. 21.

Exod. 14. 21.

2. Reg. 2. 13.



thought not before, shall yeeld them meate: some strange tree shall yeeld them shadow, that euen when they deserue it not, as here it was with Ionas, they might sit in the shadow.

7 As the raising of this plant doth note his vnmeasured power, so the word which here is vsed, doth note his all-seeing prouidence. *He prepared this Ricinus.* I finde this word in the first Chapter, *the Lord prepared a fish*, but here it is thrise together: he *prepared* this tree to shadow him: and in the next verse after, *he did prepare a worme*, and in the verse after that, *he prepared a feruent East-wind*. What? is a litle blast of wind, the immediate worke of God? and a litle tree for a shadow, was it made by his finger? yea was the worme his ordinance, such a base and creeping creature? Doth God take care of these things? Where is the Atheist and the Epicure, who if he will be so good, as to allow the being of an high power, which sitteth aboue in maiestie, yet he will not be perswaded, that he meaneth to trouble himselfe with inferiour & small matters. Perhaps he regardeth the tumbling about of heauē, & the going out of the Sunne, or Moone, or starres, but for these lower bodies, no care nor account of them. Or if the earth in generall, or the sea be thought vpon, yet these indiuiduall substances, which be of lesser kinds, come not within his reckening. Who wil think that God will be busied, about the riding and going, the inuentions and deuises, the trades and occupations, of wise men and of fooles? Hearken Atheist and listen Epicure, not the meanest man on earth, not the smallest child in the wombe, not a sleeping or a waking, a waxing or decreasing, yea not a thought of the heart, but is distinctly knowne, & seuerally considered of. *He that plated the eare, shal he not heare? or he that made the eye, shal not he see, or he that teacheth man knowledge, shall not he vnderstand? Thou art about my path, and about my bed, and spiest out all my wayes. There is not a word in my tongue, but thou knowest it altogether.* Nay, doest thou make any doubt of man? Verie trees, and winds, and wormes, the smallest dust and Atomus is made and guided by God. He who in the first creation, framed the heauen and earth, and their armies, hath not the least souldier there, not a gnat, not a flie, but he knoweth & counteth on him.

Ionah. i. 17.

Psal. 94. 9.

Psal. 139. 2.

Genes. 2. 1.

It was he who made the frogges, and grasshoppers and flies, and verie creeping lice in Egypt. Not a sparrow lighteth on the ground, not a haire falleth off the head, but by his leaue and licence. Therefore tremble thou vnbeleueer, and thinke what a case thy case is: thou hast liued so manie yeares, and in euerie moment of them thou hast bene watched and looked on: thou hast spoken so manie foolish wordes, and vttered so manie forward sayings: thou hast done so many wicked things, thou hast thought so many wanton and irreligious thoughts, & thou must haue all discouered, and disclosed to thy face, when the throne shall be set, and the bookes shall be opened, when the sea shall yeeld vp her dead, and the graue shall yeeld vp hers, and there shall not be any escaping, but thou must heare thy doome. Then thou shalt feele him condemning, whom thou wouldest not beleue calling. But thou poore and mild one in spirit, whosoever thou art, which trustest in Christ, and hast a will to serue him, lift vp thy head at last, and hang it downe no longer, for the sufferings of thy sorowes, the troubles of thy heart, the endurings of thy vexations, the conflicts of thy conscience, are knowne & daily seene. God crieth to thee from heauen, *It is I who looke vpon you, do you wrastle and I will helpe you, do you conquer and I will crowne you.* He who taketh such care as God doth, of winds and trees and wormes, certainly reckoneth all thy flights, putteth thy teares in a bottle, noteth all things in a booke. Thy hands are not lifted to him, thy brest is not beat before him, thy cheeks are not deawed vnto him, but he noteth it and remembreth it. There is not a cup of cold water giuen, which shall lose his reward. Then we serue a blessed seruice, who liue vnder such a Lord. But to say no more of him, (either for his power or his prouidence) who prouided this for Ionas, in a word let vs see the vse of that which is prepared.

8 The end why God sent this pretie tree, was to couer the head of Ionas, that it might be a shadow for him, to comfort him in his griefe. That the man was out of tune, I haue shewed before so often, that I need not againe repeate it. The euerlasting Father, most of all to teach him, to beare a good mind to Niniue, but in present to sustaine him, that he vtterly sinke not downe

Luc. 12. 6.  
Mat. 10. 29.

Apoc. 20. 12.

Aug. in Psal.  
39.

Psal. 56. 8.

Mat. 10. 42.



by his peeuish and froward grieve, doth send him here a small thing, to serue his turne the while. The nature of fretting persons is, that when they haue apprehended any great cause of discontentment, as they perswade themselues, they are sorely troubled with it: but if a second cause be heaped vpon the first, and another vpon that, no measure doth containe them, but they rage and storme, as if all things had conspired to worke their bane, and they were men accursed. And indeede by this meanes, the wicked oftentimes do come to their finall destruction. But God being better minded to all those whom he loveth, doth moderate their vexations, and measure out their grievauances, that they many times shall haue their backe burdens, but they shall not haue too much. Either one thing or another shall stand vp in the gappe, although it be so small a matter, that taken by it selfe, it seemeth rather contemptible: but for that present time, by the fancie of the partie, may be thought worthe the hauing. When the mother hath beaten her child, whom she would haue to be chastised, but not his heart broken, shee reacheth out an apple to him, or some trifle to appease him. In comparison of God we are as babies, especially when furie & passionate vexation hath surprized all our affections, and therefore as a child is pleased with a little, (but that endureth but a small time) so a little thing doth stay vs, although I dare not say doth content vs. When we are readie to drowne, a little twigge being suddenly catched on, doth relieue vs. When we are ready to famish, a little food doth preserue vs, and hold our life for the time. And it is maruell to see (so humerous is our nature,) how small things bring breathing to vs, euen as little ones as this shadow, which was here ouer the Prophets head. When Ieremie was oppressed with miserie vpon miserie, nothing was more heauie to him, then his thrusting into the dungeon. Yet when by the blacke-Moores meanes, he was gotten out of that hole, although he were still restrained in the vtter court of the prison, and had euils enough vpon him, yet this appeased him well; as may easily be gathered, in that the blacke-Moore had his life for a recompence of his kindnesse. When Samson was most in need, some water out of the iaw-bone of the Asse did quiet him. Whe

Jonathan

Ier. 38. 6.

Ier. 39. 17.

Iudic. 15. 19.

Jonathan in the battell had ouer-fasted himselfe, a little hony taken vp vpon the end of a flicke, recovered his dimmed eyesight. Doubtlesse the conflicts of Paule were many while he liued at Rome, with Gentiles and Iewes, with the learned and vnlearned, with the persecuting tyrant, yet I verily suppose (because Gods spirit doth mention the matter) that it was a good ease to him, that he might hire a house by himselfe, and at home be free from their baiting. In this point let euery one of Gods children looke to himselfe, and remember, if oftentimes when his fretting hath bene greatest, he hath not had some allay, by the comming in of a friend, by receiuing of some letter, by hearing somewhat else which better doth content him, by some thing before not thought of, which pleaseth for the time, and if by nothing else, yet by falling on sleepe. These be mercies from the Lord, who will not haue his to sinke; and there is not the least of these, seeme it neuer so base a thing to the standers by, but it is sent in vnto thee, euen from heauen and the Highest, to refresh thee as his child, as this shadow was here to Ionas. And thus much be now spoken of these three circumstances, arising from my first generall note, what it was that was prepared, by whom, and to what end.

Act. 28. 30.

*And Ionas was exceeding glad because*

9 We are now in the second place, to looke in what sort he embraced this fauor. He was exceedingly glad. The oportunitie of the thing, which so serued him for his purpose, to refresh him withall, and peraduenture the rarenesse of it, (for rare things in euery kind do most of all delight) put the Prophet into such gladnesse, as if he had found some precious treasure. If it were not, that we all are such, it were strange to see of what mettall this messenger here was made, that a litle maketh him grieue, and a lesser thing maketh him glad, and as a child or a boy, moderately he taketh nothing. What a matter was this, that Ionas who had bene trained vp in Israel, and had done the Lord seruice there, who was sent in a message to such a Citie as Niniue, where his words might concerne a Monarke, and Princes, & great Peeres, should be so sillie a creature, as to ioy in a thing so brittle? In dehorting men froo too much embracing the delights of the world,



we figuratiuely vse to call all pleasures here , but verie *fumos & umbras*, no better then smokes and shadowes, not that we really imagine, that men set their hearts vpon such things. But here is one who in earnest is much in loue with a shadow, and that not the shadow of himselfe, as the Poet fained of Narcissus, but of a little tree. Here if he had had some company, it is likely that he would haue led them round about this his ioy, and shewed them all his pleasures, which with some admiration he had receiued frō it. If this man had bene some Salomon, that he might haue had in all magnificence, whatsoeuer his heart desired, he would haue bene much in loue with it: but if he had bene in Paradise, he would haue bene mightie proud of his trees, and fruits, and shadowes; very likely that doating on them, he would not so soone haue parted with thē as Adam did. Yes, possibly much sooner, if possibly that might be: when he shewed himselfe so fantastically; any toy would soone haue turned him, who was vp and downe with such trifles.

10 Hereafter do not maruell, that the Lord forbiddeth  
 Jerem. 9. 23. men to glorie in greater matters: *Let not the wise man glorie in his wisdom, nor the strong man glorie in his strength, neither the rich man glorie in his riches; but let him that glorieth, glorie in this, that he understandeth and knoweth me*, when a Prophet shall be pleased in such silly shadowes, as if it were in some celestiall ioy. For the emphasis of the word doth intend that he was very highly pleased. And yet it is a thing much vaine, to set too great affection on strength, or wit, or wealth, or any terrestriall matter. For do we not a wrong to God, and much spoile him  
 Matth. 22. 37. of his honour, that when we are to loue him with all our heart, and all our soule, to thinke of him, to rest in him, to make him our meditation, and to vse all other creatures but as his gifts and blessings, by a million of degrees subordinate to himselfe, and only to be employed to the setting forward of his seruice: we will dreame of them, and thinke of them sleeping and waking, in company and alone. Do not parents thus ostentimes, set their hearts vpon their children, and make almost Gods of them? at euery word my sonne, or my boy, or little girle: and when they grow somewhat bigger, there are no children like their children:  
 the

the wind may scant blow on them: the very ground is the better that they do go vpon: the sleepe is neuer too much broken, nor the belly too much pinched, to heape vp trash for these children. Yea from whom will they not pull, euen the widow, and the fatherlesse, to enrich this their delight? Do they not grieue to part with a peny to the vse of the most holy businesse, because it may diminish their portions? This made Saint Austen say, *For whom do they keepe their riches? for their children he aunswereth, and they againe for their children, and the third descent for theirs. But what is here for Christ? what is here for thy soule? Is euery whit for thy children? Among their sonnes on earth let them thinke vpon one brother aboue in heauen, on whome they should bestow all, or at the least deuide with him.* But Christ and God shall stand backe, when it commeth to these daintie children. Now to speake plainly, was this the end wherefore thou beggedst children at the hand of thy maker, to delight thy soule with them? Was this the cause wherefore God gaue them, that they might thrust him out from the habitation of thy heart? Thou doest vse his blessings fairely, to ioy more of the gift, then thou doest of the giuer, not to thinke who sent the tree, but to ioy onely in the shadow. It is oddes of many to one, but that thy wantons, afterward will worke thee as much ioy, as Elies children did to their doting father, that is, bring a curse on thee or them; or as Dauids sonnes did to him, when Amnon rauished Thamar; and Absolon slue Amnon.

II Looke what is here said of children, is as true also of beautie. God doth giue to some the countenance of a Ioseph, or a Hester, of purpose to remember them, that as their bodies exceed, so their soules should go beyond their fellowes in deuotion, in sanctitie, and all vertue: else the out-side will be faire, and the in-side will be foule; it will be but a painted sheath, it will be but a whited sepulcher. But it falleth out oftentimes, that in steed of thankfulness and humilitie, there groweth such an ouer-liking of this fraile and brittle shew, that God is displeased therewith. Heathen men haue thought vpon the fading of this flower, *Forma bonum fragile est.* Beautie is but a brittle good thing. *O formose puer nimium ne crede colori.* O faire boy do not trust too

August. in  
Psal. 48.

1. Sam. 2. 22.

2. Sam. 13. 1.

Vir. Eclog. 2.



much to thy colour. Both Salomon and his mother, although she were a woman and certainly very faire, yet haue recorded this for euer, *that fauour is deceitfull, and beantie is but vanity.* Yet do we not know, that some take more pleasure in this, then Ionas did in his shadow? For he did this onely for a day, but they do it all the prime of their youth, and that with such affectation, such earnestnesse and such labour, (as indeede pride is painfull) that in the morning and euening, their cogitations are set on their clothing and kemming, yea perhaps on Iezabels art, and it may be that in their sleepe they dreame of it too. If that Panbo of whome Socrates doth write, were now aliue, he might haue worke many times. For he once beholding a woman most curiously trimmed, and exquisitely tisted vp, broke foorth into bitter teares, and being asked the reason, he assigned two causes of it: one was, that she should take such paines to helpe forward the destruction of her owne soule; and the other was, that she was more carefull of her face, to entise men vnto lust, then she was of pleasing God. I thinke now he might much sooner find examples of such things, then Diogenes could find a man. But for the male sexe, are there not which take more care of their slicking and of their platting, then of the kingdome of heauen? Did Ionas more set his heart on the shadow of his head, then they do on their haire? He chode with God for the one: & they will stand to the vttermoſt with Gods officers, his vice-gerents vpon earth, for the other: yea be thrust from a societie, or be clapped vp in prison, rather then part with that fleece. There were such in the dayes of Seneca, whose words if they be too bitter, lay the fault vpon him, and imagine that I do but cite them. *How are they angry saith he, if ought be cut off from this mane? if ought be out of order? if euery thing fall not into those roundrings or hoopes? Which of these had not much leifer, that all the state should be troubled, then his haire be displotted? who is not much more carefull of the grace of his head, then of his health? who maketh not more account to be compt, then to be honest? Will you thinke that these men are idle, who haue so much worke as they haue, betweene the combe and the glasse? If this speech do seeme somewhat hard, the fault must lye vpo Seneca:*

PROV. 31.30.

2. Reg. 9. 30.

Socrat. Hist.  
Eccles. 4 18.

Seneca de  
breuitate vi-  
tæ. cap. 12.  
Si quid ex iu-  
ba sua.  
In annulos  
suos.  
Comptior esse  
mallet quam  
honestior.

but surely he saw some as proud, and glad of their tricknesse, as Ionias was of his shadow. Saint Austen was not so Stoicall, but a more sociable man: let vs rather therefore heare him. *Thou art not well powled, saith a graue man vnto a wanton youth: it doth not become thee to go with such feakes and lockes. But he knoweth saith Austen, that his haire doth please I know not whom. He hateth thee, reprehending him with true iudgement, and keepeth in himselfe, what he liketh with peruerse counsell.* But to follow this point no farther, let nothing which God giueth, be delighted in too much: let vs take such things as he offereth vs for helps, and vse them accordingly; but let vs not esteeme of moale-hils, as if they were mightie mountaines, not of shadows as of graces, not of transitorie trifles, as of heauenly and spirituall ioyes, not of creatures, as of God. Our great ioy must be in the Lord: other things must be but appendices, and additaments, and circumstances. As we need not be vn sensible, whē such things are bestowed vpon vs, so we must take heed of exceeding gladnesse, and ouermuch ioying in them, lest besides the offence to God, that end come on them quickly, which did light here vpon the couer of Ionas, which now commeth in the third place to be deliuered to you.

August. in  
Psal. 32.  
Cum talibus  
cincinnis incedere.

*The Lord prepared a worme.*

12 When Ionas thought with himselfe, that he had such a pleasing knacke, as no man had the like, it is all dashed on the sudden. The Lord prepared a worme. Perhaps it was a caterpillar, perhaps of some other kind, and this the very next morning, after that the Prophet was in his glorie, came and gnawed the stalke of his shrowde, and made it forthwith wither, so that the shadow and greennesse of that, which the man before esteemed as his chiefe delight, did perish in a moment. Now might this vexed soule easily learne, that his loue before was vaine, whē a little worme was able to ouerturne his felicitie. Looke what course God vsed here in this his extraordinarie worke, the same he oftentimes doth vse in matters which are more common. When things come to vs in hast, as this tree did here in one night, they as hastily part againe. When riches come too quickly, they quickly take their flight. Sudden glories decay suddenly.

3



When we behold greene things to shew themfelues, as with a kind of violence, we may feare a quicke dissolution. The fruite which is soonest ripe, is found to be soonest rotten. When children in tender yeares, do abound with incredible wits, as being ouer forward, they hold out few times long. God doth recompence that in towardlinesse, which he denieth in time, & when he hath made them fit, he taketh them to himselfe. When the greenesse, and the freshnesse, and shade is more then it should be, then feare some worme which may gnaw, some sicknesse which may dissolue this rath-ripe soone-rotten fruite.

13 But this doctrine is yet more generall: for if there be any thing, (come it soone, or come it late) whereon the heart is too much set, God hath meanes to destroy it, and the more our ioy is on it, the rather he doth remooue it. For there is nothing here of longer lasting, then seemeth good to himselfe: and to speake generally, here is nothing of continuance. Rockes themselues do consume: great towers come tumbling downe: the timber hath his rottennesse, the iron hath his rust: the garments haue their mothes. The fauour of mightie Princes hath a sudden worme of mutation. Ioab the greatest about Dauid, is by the mouth of Dauid designed to execution. Parmenio and Philotas as they felt the sweet of Alexander, so they felt the bitter also. Honest Seneca had hard measure at the hands of his scholer Nero. So riches haue their wings to fly away when we most need them. Iob the mightiest in all the East, is poore euento a Prouerbe. Haman who was so glorious, that he thought to haue deuoured a whole nation for one pray, is suddenly stripped of all, yea and put from his life too. So it is for health, and so for wit. Tullus Hostilius the king of Rome, who before was healthfull and an able stirring man, lyeth afterward drowping with sicknesse. The Emperour Iustinus who thought that he had wit at will, lost it all and became a mad man. Then what is there here, wherewith a wise man would be in loue, especially to ioy in it so, as to count it his high contentment, when there is not the least moment, but in it all may be dissolued, and a departure made of this felicitie: but if none of so many good things (as the world reputeth them) be diminished, yet there commeth some small matter besides, which

1. Reg. 2. 5.

Plutarch. in  
Alex. magno  
Tacitus An-  
nalia. li. 15.  
Iob. 1. 1.  
Ester. 7. 10.

Lia. lib. 1.

Euagr. Hist.  
Ecclesi. 5. 11

which spillet all the glorie of them. Heare what Austen saith of *Augustin. de*  
 this: It is a true and worthie saying: *Although mad ioyes be no* *cathechiz.*  
*ioyes indeede, yet be they as they be, and delight they what they* *rudibus.*  
*can, the gloriousnesse of riches, the swelling pompe of honour, the* *Insana gaudia*  
*denouring of daintie fare, the warres which are scene on stages,* *Prurigo thor-*  
*the vncleannesse of harlotrie, the wantonnesse of bathes, yet if* *marum.*  
*there come but a little ague, it taketh away all these, and depri-* *una febricula*  
*ueth men while they liue of this false beatitude. There remaineth*  
*an emptie and wounded conscience, which must feele the Lord for*  
*a iudge, whome it would not haue for a keeper, and find him a*  
*rough maister, whome it did despise to seeke vnto, and loue as a*  
*sweet father.* Such is the knowne vncertaintie and vanitie of  
 those things which this world yeeldeth to vs, and therefore we  
 are well helped vp, to set our hearts vpon them.

14 To weane vs from such thoughts, and make vs see our  
 folly, when we let our eyes be dazeled with the brightnesse of  
 such a glasse, God doth take away that, wherein our pleasure  
 did most consist: that when we haue admired some things of  
 this world as excellent, and thought them to be great, yet lose  
 them in a trice, we may see how vaine they be, and so direct our  
 thoughts, our hopes and meditations, vnto that which is more  
 lasting. And this he doth to vs in his fatherly discretion: for as  
 the burned child dreadeth the fire, so when by sound experimēt  
 it shall be beaten into vs, that we haue leaned but on that, which  
 is like a broken reede, which faileth and peraduenture hurteth  
 too, we may afterward passe by such things, as not esteeming  
 them at all, or but thinke of them in their place. And this is a cer-  
 taine argument of Gods friendly mind vnto vs, that in the end  
 he meaneth to bring vs home to himselfe, because he cutteth off  
 such snares, and intanglements, and impediments, as would  
 plucke vs from heauenly studies: he maketh the wildernesse te-  
 dious, and bitter, and smartfull to vs, that we may the more  
 long for Canaan. But he suffereth the worldlings and Epicures  
 to enioy their fill: their pleasures do stand with them, and fol-  
 low one another, that they may haue their heauen here, & their  
 glorie vpon earth, (for elsewhere they shall not see it) that being  
 full fed with earthly and temporarie delights, they may be in



Lam. 3 27.

loue with those follies and choking vanities. And that is the cause, why wicked and vnmortified men being readie to dye, do account it a hell vnto them, to leaue all and depart with death. Gods messenger, which commeth for them, and must be the end of all, when they see themselues housed with glorie, and lodged with all kind of beautie, their fish-pooles & their orchards without doore to please them, their musicke of all instruments within doore to delight them, their cattell about their ground, their children about their table. Whereas the man who hath bene v-  
 sed to beare the yoke from his youth, and to leaue, and lose, and lacke, neuer standeth nor staggereth at it, but when he is bid come, he slippeth his coate with Ioseph, and with a good will springeth away, being assured that he leaueth nothing which may be reckened of, but shrubs, and leaues, and shadowes: but he goeth to such a Sauour, Redeemer, and Intercessor, as he long hath thought of and longed for, whome vntill he saw, he was neuer contented and in quiet, and who will welcome him when he commeth, who will keepe him when he is there; who will dwell with him for euer. God imprint into our hearts a true desire of this Sauour, that esteeming all worldly things but transitorie and vaine, we may onely aspire to him, to whome with the blessed Father, and the euerlasting Spirit be praise for euermore.



## THE XXIX. LECTVRE.

*The chiefe poynts.*

3 It is to no purpose to murmur against God. 4 What Easterne wind was here sent. 6 Too much heate and prosperitie do hurt. 8. 11 The impatiencie of men in afflictions. 10 The manner & matter of Gods reproofe. 12 Of sinne groweth sinne. 13 Ionas would iustifie his fault. 14 The vsing of weake instruments glorifieth God the more. 15 Doctrine gathered from the fall of Ionas.

Ionah. 4. 8. 9.

*And when the Sunne did arise, God prepared also a feruent East-wind, and the Sunne beat vpon the head of Ionah, that he fainted, and wished in his heart to dye, and said, It is better for me to dye then to liue. And God said vnto Ionah, Doeest thou well to be angrie for the gourd? And he said, I do well to be angry vnto the death.*



S by that which went before, in part may be seene, that the patience of the Prophet is once againe to be tried, so by that which now followeth, it most evidently appeareth. While he sate in expectation for Niniues destruction, much pained with the burthē of his distempered thoughts, God a little to appease him, whome each small thing perplexed, raiseth vp a certaine tree, or growing kind of creature, to shadow him and refresh him. Wherein when he had taken more contentment and delight, then a Prophet should haue done, or then a wise man would, the same hand which did send it, by a very abiect bodie, a worme, did ouerthrow it. We need not doubt, but he who was so proud of that trifle, would be much out of quiet, to be stripped of all his ioy, (for the more we loue what we haue, the more we grieue to leaue it,) but the Lord goeth one step farther, and when he hath taken from him, that which so highly pleased him, he sendeth him the contrarie, ano-



ther thing to displease him. The wind and Sun are set to warme him without, who was so hote within, that since he was prone to anger for the loosing of his shadow, he might see what it was to misse it, when there was now such vse and necessitie to enioy it. Ionas being like himselfe, very quickly apprehendeth this, & boyling in impatiencie, would be no lesse then dead, to be rid of this vexation. In his very heart he doth wish it, such a fierie heart was his heart, that his life were remooued from him. And his tounge secondeth his mind, so that he feareth not to speake it out, that it were better for him to die then to liue. So because he had not his shadow, he would not haue his life.

2 God who had a double purpose, first to reprove his impatiencie, and vntemperate kind of cariage, and secondly by his owne words to schoole him, that he should not be so hard-hearted, and very cruell to Niniue, doth not let him wast himselfe in his choler, no not for a moment, but asketh of him mildly, if he did well to be angrie for such a greene growing couer: so giuing him to vnderstand by an insinuation, (if his iudgement had bene capable thereof) that he went much awry. But the other in his furie, will not be checked therewith, but commeth on him againe, *I do well to be angry, that I do, euen to the death.* You see he maketh no spare at God, but fondly hauing thought, he doth vtter it more foolishly; and he maketh no stay, but come what will come of it, out shall his passion go. Thus yet farther is offered matter of the Prophets weaknesse, who maketh no care to bind one sinne vpon another, and in the same transgression of anger & impatiencie, to lay lode vpon lode, which yet the Lord doth beare with, and turneth to our instruction. Which that we may the better fasten on to our edification, we may note in the former verse, Gods triall, and Ionahs patience: Gods trial which was little, and his patience which was none. In the latter verse, the Lords reproofe, and his entertainment of it: the one mild, which had great cause to be rough and seuer: the other frowning and boisterous, who if he had looked well to it, had great reason to bend and carie a lower saile. In all these the first thing offered, is the plaine direct narration of that which befell to Ionas.

*Of the East-wind and the Sunne.*

3 If we loue our owne ease and quiet, we had need be very vigilant, that we strine not with God, nor shew our selues discontented with any thing that pleaseth him, since he hath such power ouer vs, as to crosse vs and curbe vs, in as many sorts as he pleaseth. Because we are his creatures, and he is Lord of all, we lye open on euery side to be beaten and striken by him, in taking away our liking, and sending vs that which we loath, and doubling it and tripling it, as seemeth good to himselfe. When Dauid had lost that child of his, which was conceiued in adulterie, he had gained much by the bargaine to haue fretted & grumbled at it; because it was immediatly in Gods hand, to let Absolon rise against him, first to defloure his concubines, and then to seeke his life; and after to suffer Shimei to raile on him, and reuile him. When Iob had the newes first brought vnto him, that his oxen and his asses were seized on by the Sabees, his case had bene much amended, to haue grudged and grieved at it: whereas his Camels and his sheepe, yea his very children were vnder the same hazard, yea his flesh euery houre lay subiect to be striken with blaines and sores. This messenger sent to the Niniuites, who thought to haue found his harbour in the morning, as greene for him as he left it in the euening, had bene wel helped vp, to mutter that all was dry and withered, when he was within ones fingers, who (to teach him that no sorrowes do vse to go alone, but one waiteth on another, when he is disposed so to send them) could bring a second cause of vexation on his head, which immediatly he doth. For when the Sunne did arise, whose appearance is most pleasing, for dispelling of the darknesse, and bringing light to the world, and therefore by all creatures is naturally desired, God accompanied that Planet, with such a more then common heate, that this weake man could not beare it. He stirred vp an Easterne wind, which had in it such a qualitie, that it made the heate of the Sunne the stronger, and lesse to be endured by him.

2.Sam.12.18

Cap. 15. 1.

Cap. 16. 22.

Cap. 17. 2.

Cap. 16. 5.

Iob. 1. 14.

4 I do not find that the Expositors speake so fully to the matter of this wind, as me seemeth this text doth wish, but looke what I find any where fitly spoken, I shall deliuer that to



you. Commonly the Easterne wind is a strong & ruffling wind.

Exod. 14. 21. As in Exodus, when the red sea was miraculously to be made to part it selfe in sunder, to giue passage to the Israelites, God caused a strong East wind to blow vpon it all the night, & that made the sea to become dry land. In the eight & fortieth Psalm,

Psal. 48. 7. God is said to breake the ships, and it is with the Easterne wind, which intendeth it to be boisteous and blustering. In the Prophecie of Esay, when God speaketh of such afflictions as he wold in some measure lay vpon his people and Church, he saith, that he will keepe that measure, when he bloweth *with his rough wind, in the day of his East wind*, which importeth a very great storme. This made some thinke that the wind which was sent here, was a vehement and great East wind, and so they do translate it. And none herein are more forward then the Rabbines of the Iewes, being the more encouraged thereto, because the adiunct here vsed, doth come of the radix *vin*, which signifying *surdum esse*, or *surdum se facere*, to be deafe or thicke of hearing, maketh them render it by this speech, *vehemens Eurus*, that is, such a one as while it bloweth, men are made deafe, because they can heare little or nothing. But see whether this imply not a very flat contrarietie. For whereas the Sunne with a maruellous parching heate, did beate vpon him, (which matter is euident in the text) if so great a wind had bene added therunto, it had brought all to a temper, which might tollerably be borne. For what the Sunne had warmed, the great breathing had cooled; and what the wind had hurt him, by the too cold blowing on him, had bene helped by the Sunne heating, and so of the two extremes had bene made a mediocritie, which needed not to haue offended this patient so impatient. Then we must looke farther yet, and find some other meaning. The word in the originall will best vnfold it to vs; for *vin* before mentioned, doth signifie *silere* or *tacere*, to be silent, as well as to be deafe. So the East wind which was here sent, was a silent and calme East wind: which Iunius and Tremelius did very well obserue, when they put it *Eurum silentem*, a calme or quiet East wind, and noted thereupon, that *that word was put to distinguish it from the violent & bigge East-wind spoken of in other places*. This was then so small a wind,

Iunius in  
Ion. 4.

a wind, as that it violently did not pierce through the aire, to trouble and coole it, but rather ioyned with the Sunne to warm it. And this hath the true analogie, and reference to that meaning which is aimed at in this place.

5 Saint Hierome helpeth vs well here, who in the words of my text, hath *vento calido & vrenti*, a *hoate and burning wind*, and in some other Scriptures doth interpret the words vsed here *צפ מר*, by *ventus vrens*, a *burning wind*, for an East wind, as if the name of the East wind in Hebrew came of burning. So he doth in the nineteenth of Ezechiel, and so in the thirteenth of Osee, in which places other men onely put it an Easterne wind. Now that the wind hath some force of an extraordinarie heate, may be gathered from such blastings, as are spoken of in the Bible: as when it is said, *I haue stricken you with blastings*, meaning their corne, or the blossomes of their fruites vpon the trees; which if it be not sufficiently declared, by the experience of husbandmen, who (if I be not deceiued) do call it a red wind among vs, yet let the dreame of Pharao confirme the one and the other; that the wind doth blast, and especially the East wind of all winds. For the seuen thinne eares of corne, which are there mentioned, are said to be burned or blasted, & that with the Easterne wind, as supposing that in those East parts, neare Egypt or Palestina, that wind is much accustomed to it. Then that which parcheth the corne and maketh it fatty, that which scaldeth the blossomes by a still warme exhalation, being now vsed of purpose (by him who ruleth all things) to make the aire to be sultrie, might well double the heate vpon Ionas. Our Sauour hath a saying, *When you see the South wind blow, you say it will be hote, and it cometh so to passe*. Francisus Valestus taking on him to yeeld a reason out of nature, wherefore it shold be so, assigneth this as the cause, that the South wind bloweth from that coast, wherein there is store of fire. I doubt not but he meaneth by fire, heate of the Sunne, which is warmest in the South-point. The Sun-beames and the blowing, coming both from the selfe same place, make each other the hotter. This reason for the South-wind might increase the heate of the East-wind, vpon the head of the Prophet: for it is said in the

Hieron. in  
Ion. 4.

Ezech. 19. 12.  
Ose. 13. 15.

Agg. 2. 18.

Genes. 41. 6.

Luc. 12. 55.  
Franc. Valest.  
de sacra Phil.  
los. cap. 86.



text, that it was at the Sunne rising, ( which we know to be about the East) that the wind blew warme vpon him. By all which we may find it euident, that a faintie sultrie blowing, which might open the pores apace, and prouoke sweate in great plenty, might without any kind of miracle, effect what is here spoken. Especially when the Sun, as the fountaine of all heate, was ioyned thereunto, who as Dauid describeth, doth vse to burne by day; for smiting is there burning: and concerning which, the spouse in the Canticles can say of her selfe, *I am blacke, for the Sunne hath looked vpon me.*

Psal. 121. 6.

Cantic. 1. 5.

Prou. 30. 8.

6 Thus literally we haue the true sence of the storie: wherein it is added farther, that the heate which came by this meanes, beating vpon his head, made him no lesse then faint, which befallerh sometimes to traouellers, or men bathing too long when the vapour ouer-quellerh the. There is nothing more naturall to our life then heate; for life consisteth in heate & moisture; & heat moderately tempered, is desired by mā & beast; & the very earth doth more flourish by the warmth of the Sunne vpon it. But heate more then conuenient to the bodie which receiueth it, doth more hurt and destroy, then cherish and preserue. In this fitly resembling the prosperitie of the world, which so long as it is so moderate, as that mens minds can weild it, it encourageth vnto good, and stayeth from many fals, which necessitie would enforce: but when it is heaped vpon vs with such a waight as is beyond our supportation, we sinke vnder the burthen of plenty and abundance. The wise man saw this well, when he made request to God, *Giue me neither riches nor pouertie, but feede me with conuenient food: lest I be full and deny thee, and say, who is the Lord? or lest I be poore and steale, and take Gods name in vaine.* Then it is ordinarie, that as too much heate doth faint vs, so too much wealth doth choke vs; while the Lord doth not giue to euery man the mind of Iob, or of Abraham, or of Salomon while he stood vpright, that is, with thankfulnessse and temperance, to dispose of great things well. Oftentimes great wealth giueth great spirits, and so puffeth the possessours vp to pride, maketh men despise their maker, and contemne their brethren: it bringeth also much idlenesse, and so inflameth the lust, and

and maketh a God of the belly: it bringeth great store of care, and worldly perturbations, and so doth choake the seede of the word. What brought Haman to the height of his arrogancie and folly, but the plentie which he had? What brought him in the Gospell to yeeld his soule to securitie, but that his ground brought forth much fruite? *Of prosperitie saith Lactantius, cometh luxurie, of luxurie grow all vices, yea impietie against God.* So Hierome writing on the Prophet Ieremie: *Plentie breedeth securitie, and securitie, neglect, and neglect breedeth contempt.* The heathen Poet Horace alludeth to this, by naming his Eurapelus, who when he meant to do hurt to any, would giue him gay clothes, for together with them, he knew that he would alter his counsels, and his hopes from the better to the worse, as there he doth exemplifie. I would that this were not true in very many other men, that as their state encreaseth, so doth encrease their sinne.

7 This hath made some dispute, I say not that a competent measure, but penurie and necessitie, and aduersitie, and the crosse, are rather preseruers of pietie and dutie, then plentie and prosperitie: illustrating their intent, by that Parable in Plutarke so well knowne to euery man, of the Sunne and the wind, who were at strife whether of them two should sooner put a man beside the cloke which he had vpon him. While the wind blew, he held it the harder, but the Sunne with the strength of his beames made him throw it from him. Prosperitie maketh many lay aside that cleane vesture of puritie and innocencie, which they buckled hard to them, while they were duly exercised in carying the crosse. Peraduenture this point hath too often bene verified in the Church. They who in the auncient persecutions loued one another, fell to discord and dissentions, and shameful stirres each with other, when the Emperours once grew to be Christians, & peace shined in the world. Hath it not bene too true, that some who in the time of bloudie persecutors haue liued admired liues, in exile beyond the seas, yet haue scant retained their first loue, and kept their auncient zeale, but haue thought that to be fence enough, to shield off some not commendable actions, that they might say, that the time was, when for Christs sake they left

Esth. 3. 1.

Luc. 12. 16.

Lactan. Diu.

Instit. lib. 2. 1.

Hier. in Ier.

cap. 32.

Horat. lib. 1.

Epist. 18.

*Eurapelus**cuicunque no-**cere volebat,**Donabat ve-**stes, &c.*Plutarch. de  
præceptis  
cōjugalibus.

Euseb. Eccl.

Hist. lib. 8. 1.



Solin. cap. 65

Diod. Sicul.  
lib 20.

their countrey, How fitly may men in such a like case be compared to the ice which hangeth downe from the house in frosty weather, which is able to endure the sharpe blast of the Northre wind, but when the Sunne once breaketh forth, it melteth and falleth away. Againe, were there neuer such, who when in this place they were maisters but of small things, & the greatest part of their maintenance, so depended vpon Gods prouidence, that in the beginning of the yeare, they could not make account to reape one halfe of that, which would satisfie, and yet God sent it in vnto them, were then studious and diligent, and laborious in their calling; but afterward when they came to more eminent and noted preferments in the Church and common-wealth, haue bene dumbe as the fish, and go the Church as it will go, neither tounge nor pen shall once mooue to ruinate the forts of Antichrist, or to build one foot for Christ. Shall I say that they haue left the net, because they haue that for which they fished? Or shall I rather liken them to the Adamant stone, (although peraduenture you will say that that is too seuerer) whome no cold nor hammer can dissolue, & yet as Solinus writeth a warm thing maketh it yeeld and flye in peeces. But that is the bloud of a goate; and these men touch not bloud. I could wish that bloud did not touch them, and that the bloud of better things then goates. Their idlenesse in abundance, and abundance in their idlenesse, is stained with the bloud of the sheepe of Gods pasture, who perish for want of foode. How much better had it bene for these persons to haue liued still priuate men, & to haue pleased God, by consecrating their little to Christ Iesus, which doubtlesse they would haue done, if they had risen no higher, then to haue so much, as by their vsage of it, extinguisheth both the fire and sparkes of deuotion? Shall God the more he sendeth vs, be the lesse honoured for it? Shall we in our small wealth pay him much, and flie off from him in the greater? It was a fault both noted and condemned in the Carthaginians, that whereas they were sprung from Tyrus, and vsed yearely to send the tenth or tith of their incomes to Hercules the peculiar God of the Tyrians, which custome they obserued while their commodities were small, they neglected afterward (when they grew

to be maisters and possessours of greater matters) to send at all, and so by little and little came to contemne that Hercules. In the seruice of the true God, let this neuer be said of Christians, of learned men and Ministers, that they so forget themselves. When we thinke that we are at the highest, let vs not then indeede be lowest: most knowledge and best place may do the Lord best seruice. But no man while he is on earth, is at the highest of his desires: there remaineth yet one steppe to heauen, before the obtaining of which, if any settle his thoughts, it is no better then in the depth of folly. My conclusion of this point is, that we should take heede of prosperitie, as a most enticing thing: it was too much heate that brought Ionas to his last enormous crime. Let vs know who it is that sendeth all, and let vs still be thankfull vnto him: let vs know that worldly felicitie must be reckened for, in the day of great account: in the height thereof, let vs remember to be humble: let vs thinke that it may soone end, and be tumbled vp-side downe. That which Gregory Nazianzene reporteth of himselfe, can neuer sufficiently be commended; for his custome was, that when any matter fell prosperously out vnto him, (to the end that he might make his mind modest and lowly as it ought to be) he would reade ouer Ieremies Lamentations, a fit booke for such a purpose. A wise course and a godly, and most worthie of such a man. And this be spoken of that triall, which here was laid on the Prophet.

Gregor. Nazian. Orat. 8.

*He fainted and wished in his heart to dye.*

8 When the heate had plyed him in this sort, that both Sunne and wind ioyntly warmed him, as if they meant to melt him, he kindleth as fast within as euer he did without. In the naturall course of things, looke where the aire without is coldest, there the inward parts are warmest, which maketh men in the Northerne countries eat with better stomackes: but where the aire is hottest, there the heate within is diminished, as appeareth by the Southerne people, and our selues in the height of Sommer. Thus it vseth to be in nature. But Ionas in his action passeth nature and grace too. For as if all his heate without, had gathered from the exteriour circumference of his bodie, to the center of his heart, so he chafeth and he rageth, and he thinketh it,



Franciscus.  
Guicciard.  
Hist. lib. 6.

Ion. 4. 1. 4.

9

Iob. 1. 21.

Bernard. Ser.  
6. in vigilia  
Natalis Do-  
mini.

Dion. hist. 38

and he speaketh it, that he willingly would be dead. Some think that which they in wisdom forbear to speake: some speake that in furie, which themselves scant thinke. But this man is no dissembler, he thinketh it with his heart, and he vttereth it with his tounge. Cæsar Borgia and his father Pope Alexander the sixth had a Prouerbe fastened on them by the Italians of that time, that the one of them neuer thought as he spake, and the other neuer spake as he thought. But it is plaine that Ionas was of another mettall. His mind and mouth went together; and both were most vnaduised; for needs he will be dead. Some thinke that his vexing anger was, because he saw what the Lord intended in all this matter, that is, to spare the Niniuites, whose destruction in truth might more iustly be displeasing to him, then that of the tree to Ionas. I deny not but the same reason stirred him vp to his former anger mentioned in the first & fourth verse of this chapter; but here the cause of vexing was apparantly for the gourd, for so God speaketh in the ninth verse. He had set his heart too much vpon it, doating on that which pleased him, and had not by meditating of patience, and prayer to God to send it him, composed himselfe to endure the smallest crosse, were it but to come from Sunne or wind, and therefore he was so troubled. How readie is all mankind to take at the Lords hands, whatsoeuer he will send beneficiall to them, but let him diminish but a little, and profer the rod in steed of it, and all flyeth out of ioynt. Few in miserie say with Iob, *The Lord gaue, and the Lord hath taken, blessed be the name of the Lord*. This made Bernard complaine, that many acknowledge Iesus, but do not acknowledge Christ, (so he descanteth on these names) they loue him as a Sauour, and while he heapeth good things on the, but they endure him not annointing them with medicines and afflictions. Perhaps they can speake of patience, and suffering all occurrents, with fortitude and constancie, and settled resolution, but when it commeth to the triall, (as Tully sometimes said of himselfe, to his friend Philiscus) It is one thing to say it, another thing to suffer it. But a champion is not knowne, till he haue one to assaile him. It is the tempest which trieth the ship. Strength appeareth not but by a burthen. In Saint Johns Reuelation, whe captiuitie

captiuitie and the sword had bene mentioned close before, it Apoc. 13 followeth, *Here is the patience and the faith of Saints*. It is but peeuishe hypocrisie, to make shew to loue the best vertues, but to flye from all things that make triall of them. Concerning men who vse that fashion, Saint Gregorie doth speake thus: Gregor. Moral. lib. 7. *Humble saith he, they will be, but without any despising from others: they will be content with their owne, but so that they must want nothing: they willingly will be chaste, but without pulling downe the bodie: so they will be patient gladly, but without any to reproch them*. But this is not it, the performance whereof is looked for at the hands of a Christian man: there goeth somewhat else to the reckening.

9 Although Satan were much mistaken in the person of Iob, yet it seemeth that he shrewdly gesled at the maners of mē, when he said that Iob did not serue God for nought, *Thou hast made a hedge about him, and blessed the workes of his hands: but now stretch out thy hand against him, and he will curse thee to thy face*. But it is an iniquitie of iniquities, that when we haue receiued good things, we will bind God to maintaine and perpetuate them vpon vs; else we will be out of all quiet, and readie to renounce him. If we could once learne that lesson, to vse things of this world, as though we vsed them not, to runne and licke, and licke and runne, as the dogges in Nilus do; to know in what sort we hold all which we haue, life, and lands, and goods, and children, and necessities, and delights, but as tenants at will, we would repress in our selues all turbulent affections, which arise for transitorie matters, resolving that howsoeuer they please our distempered humours, yet they are nothing but motions of refractarie flesh, which striueth against the spirit, and is heauie to the soule. And then we should know, that we may vse temporall things while we haue them, but not vexe or murmur, or grumble for them when we lose them. But to wish our selues dead, that if there were in vs any goodnesse, which might aduance Gods glorie, that might cleane be extinguished; and to wish our selues off from this earth, before we be prepared to come before such a Iudge as he is, who is knowne to be of pure eyes, and to iudge of all things vprightly; is both folly & Hab. 1. 23.



impietie. Let Ionas in this case, be an example of infirmitie to be auoided in other men, who because he had not some accident, would needes part with the substance: who because he had lost that shadow, which he neither had, nor needed in all his life, before those last foure and twentie houres, would needes depart with his life. That which was of all humane things the most precious, should be lost for that which is of small moment. Yet there be some in our time, who treade the steps of the Prophet, nay do go a great way beyond him, (for what he said they performe) most damnably working their destruction, for vaine trifles in comparifon of that soule, which the Lord suffereth to breath within them. But I haue handled that question twise before in this Prophecie, and therefore I leaue this whole matter, and come to the second verse.

*Doest thou well to be angrie for the gourd?*

In vers. 4.

10 Here the maner of Gods reproofe might yeeld good matter to vs, to note in what mild sort he doth it: that whereas it had bene fitter that Ionas should haue bene meeke, and the Lord should haue bene mooued, Ionas is the stirring partie, and God himselfe doth speake calmly. But I haue touched this before in this present Chapter, and what we should learne from it. Againe it might be noted, that he speaketh not here simply, thou doest ill to be angrie, but by an interrogation, which as in Rhetorike we are taught, doth vrge and pierce the deeper. And therefore euen in the Scripture, for more vehemencie sake, things are propounded by questions. But to leaue all this concerning the manner, the matter is it which I do point at, wherein God doth as much as demaund thus; Sonne of man art thou wise, or art thou obedient, to rage thus for the gourd? See what thy wisdom is, thou ragest at the death of this greene thing, and why doest thou aske for thine owne death? Thou canst not endure the spilling of that which is as nothing, and yet thou wilt preasse earnestly to the killing of thy selfe, a creature farre more excellent. And is there not great reason, why thou shouldst be thus offended? to chafe and brawle with thy maker? It is on the one side for a gourd, and on the other for a sweate, procured by the wind and Sunne. Are not these great spurrings and pro-  
uocations

uocations to anger, a blast of wind and a shadow; because thou hast too much of the one, and too little of the other. I did looke that thou shouldest suffer farre greater things for my sake; not the shadow onely of thy head to be taken from thee, but thy head it selfe by the sword; not the heate of the Sunne alone, but of the fire to burne thee as a martyr if I would. I see that thou wouldest shrink at great things, as at torture or cruell torment, when thou sinkest so at a little. But where is thy obedience, that as yet thou hast not learned to subscribe to all my pleasure? Thus might God iustly reprove him, & by his words illustrate the malignitie of his humour, if we onely will vnderstand it, that now he meant the gourd. But if we will conceiue it, that he blameth him for all his anger, and not alone for the gourd, but because Niniue should be spared, then Jonas lyeth more open to him; for that he who had bene fauoured, should not grieue that other men should find the selfe same mercie. He sinning had bene deliuered from drowning and the whale, therefore he did ill to vexe, that others also sinning should liue. When one seru- Mat. 18. 24. uant hath found fauour, peraduenture for a hundred talents, he should not grudge if another his fellow seruant do find the selfe same measure. But I will not extend this doctrine so farre as to this point, because the text euidently deliuereth it, that the re- prooffe of him was for his anger about the gourd.

II We may make this vse thereof, that if it were such a fault, fit to be blamed by Gods owne mouth, to be so much disquieted for a matter of so small consequence, I will not say farre from Gods kingdome, but from the life and being of a man, see whether we may not iustly be taxed by the selfe same Lord, for fretting and such distemper in things of like importance. If an office or small preferment, which is a thing of more burthen then recompence any way, be desired or intended by vs, and we faile in our hope, how do we grow male-contented with our Colleges and studies, with our calling and vocation? who would liue to be thus disgraced? This ariseth from some root of preposterous emulation, or avarice, or ambition, or such a plant as by right should not haue place in the heart. But because we haue not more, shall we loath that which we haue? How worthily



may the Lord take from vs that which we do enioy, when we will so prescribe vnto him? But because we haue too much learned to embrace these worldly things, although they be but shrubs and shadowes, therefore we so take the losse of them, and vse worse meanes to gaine them, euen dissembling and deceiuing, and lying, and forswearing, (such parts as become not Christians.) May not God now say to vs, as here he saith to Ionas: Do you well thus to be mooued, for the gaining or the losing of matters of so small moment? May it not be much suspected, that in the day of great triall, when temptations shall grow strong, you will flippe your necke from the yoke, or sinke vnder your burthens, when such petty points ouerthrow you? Would you with the Apostles leaue all, or be offered vp with Saint Paule? How would you breake faith or honestie, if it were for a kingdome, since you do thus for a moale-hill? how would hundreds or thousands leade you, when thus you do transgresse for a few peeces of siluer? I wish that this were laid to the heart of all of vs in this place, that with consciences content, and resting vpon Gods prouidence, we might chearefully go forward, with that which is assigned to vs for our share or lot, to the honour of the Lord, the Church, and Vniuersitie. In a wise religious man, nature is content with a little, and if we could defalke and pluck that away from our mind, which otherwise may not be had, there be few but haue enough, vntill God do send more. And by reason of the want of this mind in vs, it falleth out oftentimes, that they haue least contentment, who seeme to enioy the most. But beware of coming to that passe of murmuring, and of fretting, when we haue not what we would. If we needs will follow the Prophet, let vs follow him otherwise, then in that, for the which so iustly he is in this place rebuked.

Marc. 10. 28.  
2. Tim. 4. 6.

12 But himselfe still like himselfe meaneth not thus to giue ouer, but he cometh on with an answer. *Doest thou well to be angrie? Yea that I do* saith he, *to be angrie to the death.* Was there euer man vnder heauen so testie and so peeuish, to chop thus with his maker? And still the further he goeth, the more to be out of square? Yet his moderation was farre greater in the fourth verse, where being asked the same question, he tooke it for

Ion. 4. 4.

for

for a checke, and answered all with silence, not replying a word againe. But here as if he had meapt, to vie who should speake last, he will breake if he hold his tounge, and therefore answer he must, though with such extreme puerfenesse, as neuer man did the like. If we may gesse by his words, all the gesture of his bodie was futable thereunto, his teeth set, his eyes glowing, his countenance very red: but his words are plaine, that he did well to be angrie to the death. How do we fall without measure, if Gods grace preuenting and following vs, be not ouer vs, and leade vs all the way, when such a choise man as Ionas, who was singled out for a Prophet, shall be thus ouertaken? We had need pray for assistance, and diligently take heed, that in all our deeds we yeeld not Sathan the least footing; for if once we let him land, and giue a consent vnto him to abide with vs, although it be but in a corner, he will certainly haue more. When Dauid by the doore or window of his eye, had let it into his heart, that Bethsabe must be fancied, it worketh him on to adulterie; then to coufening of Vrias; after that to make him drunke, and last of all to slay him. Ionas is first content to desire the death of the Niniuites: then he is angrie to thinke that it should be otherwise: afterward he who had no loue to a citie of that quantitie, yet is in loue with a tree, and more setteth his heart vpon it, then a mā should on any creature: then he griueth because he had lost it, and being rebuked for it, he chideth hand-smooth with God. So one sinne breedeth another, whereas obedience at the first had marred all that rancke. Let vs all take heede of too much delighting in any earthly thing, in husband, or wife, or children, or any matter of like nature, because sinne which groweth from the losse of these, will spreade it selfe farre; as first to grieue like Gentiles, and heathens who haue no hope; then impatiently to murmur against the diuine dispensation, and that is suted with like effects. Perhaps chaunging of religion, as if when the God of the mountaines being coldly serued, would not helpe and saue from such perplexities, they would to the God of the valleys: peradventure refusing to come to church, as if they had bin holy too long: yea perhaps fasting or solitarinesse, till that the vnderstanding and memorie being crazed almost past recovery,

*Gratiapre-  
ueniens & sub-  
sequens.*

*2. Sam. 11. 2.  
8. 13. 15.*

*1. Thes. 4. 13*

*1. Reg 20 23*



giue such an entrance to Sathan, that there is little power of nature, or faith, or grace left, to resist fearefull temptations, or to take comfort or counsell. The enemy of our soules so windeth in by degrees, that he is hardly expelled, if at first wee yeeld vnto him, to giue him place but a little. *I do well to be angrie vnto the death.*

- 13 What would he haue done to men, who dealeth thus with God? or how brauely wold he haue spoken, if he had done some good deed, who in so foule a matter, (his iudgement is so depraued by selfe-loue, and selfe-opinion) both excuseth and commendeth that, which was in truth so outrageous? David  
 2.Sam.12.13 was very far gone; but being once touched by Nathā, he standeth not on his owne iustification, but out he cryeth, *Peccani, I haue sinned against the Lord.* Yea Cain when he was conuicted of murdering his brother, tooke knowledge that he deserued much ill. And concerning Iudas himselfe, indeede I find that  
 Genes.4.13. the Cainites (who were a kind of heretikes, as Epiphanius writeth) did commend him, that since he saw that Sathans force was to be diminished by the death of Christ, he made all the meanes which he could to hasten him to his death: but I do not find, that Iudas for his owne part did so thinke of it, but con-  
 Epiphan. heres.38. fessed that he had sinned, in betraying innocent blood. But our man, for want of good neighbours, standeth in his owne commendations, (for it is more then an Apologie) I do well to be angrie, yea if I should do more, it were so much the better, euen to be angrie to the death. How farre is he out of temper? he who should haue bene a light to other, is in darknesse and desperatnesse: he who should haue bene mild to men, is now cocking with God: he who should be renoumed for patience, is impatient in the highest degree: he whom much should not mooue, is vp-side downe with a little: the Preacher worse then the people, the Prophet more to seeke then any priuate man.  
 Ephes.2.20. Paule writing to the Ephesians, saith that they were built vpon the foundation of the Prophets and the Apostles, Iesus Christ being the chiefe corner stone. If our Prophet had bene taken now, he had bene full vnfit to haue bene in this foundation, yea in any part of Gods building: for those who are therein, must be

be wrought and squared stones. But God knoweth he was not neare that : for as Gregorie doth remember vs ; *Whosoever in prosperitie is not puffed up too high: whosoever in aduersitie is not cast downe too low: whosoever by perswasion is not drawne to euill: whosoever by dispraise is not kept backe from good, he is a squared stone.* Then was Ionas out of square, who being proud of his gourd, a matter farre from prosperitie, and vexed with the losing of it, and the heate beating vpon his head, loued what he had too dearely, and lost what he left too grudgingly.

Gregor. Homil. 21. in Ezechielcm.

14 But we doubt not but he recouered this, and grew to grace againe: for the Spirit of the Lord was not extinguished in him, although now the fire thereof seemed to be raked vp vnder the ashes: now the sappe of his election seemed to lye hid within the roote, and not to flourish about the ground: but although his heart did seeme frozen, yet afterward it thaweth againe. For as Saint Austen speaketh, *as when the water congealeth with too much cold, and when the Sunne commeth on it, it resolueth againe, and the same Sunne againe departing, it beginneth againe to be hard, so with the frost of sinne the loue of many doth waxe cold, (he might haue said so of their obedience) and they are hardened like the ice, but when the heate of the Lords mercie commeth againe on them, they are resolved and relent.* So doubtlesse it was with Ionas, else he had neuer bene reckened among the Lords holy Prophets, from the which, as we see, his grievous fall did not seclude him. But in the meane while, here is a maruell neuer sufficiently wondered at, that God who hath the choise of all things in the world, will vse such brittle meanes, to the ministerie of his word, and building of his kingdome, shall I say heardmen with Amos, or fisherwen with Andrew, or shepherds as was Dauid, or custumers as was Mathew, some vnlearned, all of base calling, nay men note-able for their weakness, and reprochable for their folly: not onely Paule before his calling, but Moses and Aaron who in their calling were oftentimes much to blame, Ieremie who raged bitterly, and Ionas who was made of fretting and impatiencie. This sheweth how great God himselfe is, omnipotent, and Almighty, who by weake confoundeth the strong, by foolish confuteth the wise,

Aug. Serm. 88. de tempore.

Amos. 7. 14.  
Marth 4. 18.  
1. Sam. 17. 34  
Mat. 9. 9.  
Act 9. 1.  
Exod. 32. 2.  
Num. 11. 11.  
Ier. 15. 10.



by base conuinceth the noble, by men vnder exception, doth things beyond exception, and all because his name therein may be the more glorified.

- Exod. 10. 13. 15 It was his greater praise, that by grasshoppers and flies, he could make Pharao crouch; by hornets driue out Kings; make Samgar with an Oxe-goade destroy fixe hundred Philistines; and Samson a thousand of them, with the iaw-bone of an Asse. What could more sound out his honour, then the ouerturning of Hierico, with trumpets made of rammes hornes? and the victorie of Gedeon vpon the Madianites, or the slaying of Goliath with a sling and a stone? It had bene lesse fame to haue brought great things about, with great and mightie meanes. In like sort it demonstrateth his powerfull abilitie, that he can so dispose of his creatures, as that a Cocke should fright a Lion, a mouse trouble an Elephant, an Ichneumon a little serpent, destroy a huge and bigge Crocodile. Euen so in the course of the Gospell, it declared Gods owne finger, when fishers conuerted Oratours, and poore men perswaded Kings. And so it singeth out his saluation, that sinners should bring home sinners, and faultie persons, men blame-worthie. As it was answered to Paule complaining of his weaknesse, *My grace is sufficient for thee, for my power is made perfect by weaknesse*: so where the grace and strength of God, do accompanie the tounge of sinners, in proclaiming forth his word, they shall preuaile and prosper, albeit not for the commers cause, yet for the senders sake. Though it be but an earthen vessell, which containeth that which is brought, yet because there is treasure in it, some there be which shall receiue it. This is no protection for sinne, for all faults are worthie blame, but especially in the Minister, in whome all things are conspicuous, like spots in the fairest garment. If the eye be darke, what shall see? if the guide be blind, who shall leade? if he who should shine for puritie, be impure beyond other men, who shall profite by good example? You are a citie set on an hill. Yet this is a iust defence against our runagates, & Seminarie priests of Rome, who take occasion by reason of some slipperies in our Cleargie, & defects in our ministerie (which yet may easily be demonstrated to be greater at this time in their Papacie; and in the highest of their

their Hierarchie, their owne stories resound them to haue bene exceeding filthie) to vnder-mine any good opinion of our religion in the simple: But this is practised most of all to the ignorant, and to silly women, into whose houses they creepe, and leade them captiue being laden with sinnes, and led with diuerse lustes. In like sort, it is an answer to Atheists, and hypocrites liuing among vs: who to couer their oppression, their auarice and extortion, pretend it to be no fault, to detaine and hold away any thing from men so culpable; by that meanes requiring, that their brethren the Preachers of the word, should be no lesse the Saints, when they themselues who require it, are most farre off from all sanctified and good things. God hath made his Pastours and Ministers of like mould with other men: he expecteth it not, neither can it be that they should liue here like Angels: for this is the way, and not the countrie: yet by his Spirit he keepeth his seruants, from delighting and persisting in grosse sinnes, and he couereth their errours, and imputeth them not vnto them. But he pinneeth not the veritie of his doctrine vpon men. As Moses chaire was Moses chaire, when the Pharisees did sit in: as Christs faith was the assured faith, although the traitour Iudas might preach it: and the Prophecie was Gods message, when weake Ionas did carie it, so the Gospell is the Gospell, when ignorant men, and young men, and sinfull men do deliuer it. Blessed be the God of our hope, who will not haue vs depend on flesh, or bloud, or man, but on his assured truth, and his ouer-ruling Spirit. God guide vs so by his grace, that by the good we may learne good, and by the euill to flye from euill, that so we may be fit members of that body, whereof his Sonne is the true and liuing head, to both whom and to the holy Ghost, the Trinitie in Vnitie, be honour for euermore.

2. Tim. 3. 6.

*Via nō patria.*

Math. 23. 2.





## THE XXX. LECTVRE.

*The chiefe poynts.*

3. Parables may be vsed, 4. and all good eloquence by the Minister. 6. Ionahs words returned vpon himselfe. 7. The comparison betweene God and Ionah. 8. The multitude of inhabitants in Ninieue, 9. with whom the gourd was not to be ballanced. 10. God prouideth blessings for man, without his labour. 11. Gods care ouer infants and all beasts. 12. Therefore parents should not be too carefull. 13. Ionah at length yeeldeth. 14. The conclusion of the Prophecie ioyned with exhortation.

Ionah. 4. 10. 11.

*Then said the Lord, thou hast had pittie on the gourd, for the which thou hast not laboured, neither madest it grow: which came up in a night, and perished in a night. And should not I spare Ninieue that great city, wherein are sixe score thousand persons, that cannot discerne betweene their right hand and their left hand, and also much cattill?*



**I**N that which goeth before, the intemperate furie and vnaduised rashnesse of the Prophet hath bene such, that he is readie to take an occasion of chiding with the Lord, vpon a most trifling cause, euen the withering of a gourd. And being reprooued for it, not by his fellow seruant, but by his maisters owne mouth, he standeth on his owne iustification, that he did well to be angry, yea if it were to the death. In which moode if he had departed, his iudgement now was so perueried, that he would haue thought that he had had a great hand vpon God, that he himselfe had bene in the right, and the Lord had bene to blame, because he had not fitted his fancie. But the inconceiuable wisdom of the euerlasting Father, doth so farre ouermatch him, that where he expected victorie, although it were but in words and thoughts, he is taken at that advantage, that he is for euer put to silence in this matter. For  
his

his owne speech is so fitly returned vpon himselfe, and he is so caught and entangled in the words of his owne mouth, that he is enforced to yeeld a greater thing, then that whereof the present question was, and that is concerning Niniue: that since iustice was pleased to turne it selfe into mercie, and seueritie into clemencie, nothing was done vniustly, or vnbecoming him, who is the rule of truth. For that was it which the Prophets maister in this place especially did ayme at; that his seruant should be satisfied, and thereby all the world be aduertised to the full, that the holy one of Israel is delighted to shew pittie vpon the sonnes of men: that where repentance ascendeth from the earth to the heauen, there a pardon will come downe from the Highest vpon his creatures: that Niniue it selfe whose sinnes did crye for vengeance, vpon submission and conuersion, should be spared from destruction. So that mankind in generall taking notice of such grace, and propensenesse vnto clemencie, might confesse that the Lord is gracious, and that his mercie endureth for euer.

2 But to make this the more euident, and so to worke in the Prophet a manifest conuiction of his errour and mistaking, from that which had bene done, and said before of the gourd, he doth gather a kind of Parable, which is rather reall then verball, full of wisdom and arte, familiar to Gods spirit; which doth naturally yeeld a most significant comparison both of persons and of matters, and in the vp-shot conclude the equitie and integritie of the Lords proceedings. Wilt thou assume to thy selfe a priuiledge to be mooued with affection, and wilt thou deny me my prerogatiue in the like? wilt thou wish that ought should be saued, and wilt thou grieve that it should be spilled, and shall not I much more take a delight in preserving that which otherwise would perish? Yea is all thy loue fixed on that greene thing, wherein the pleasure was small, but the profite none at all: which was but the sonne of a night (for so it is in the Hebrew) quickly vp and quickly gone? And shall not I more respect a citie, and such a citie as is, that mightie Niniue, wherein, besides store of cattell, the life of the worst whereof, is farre to be preferred before things without sence, are young and old, male and female of reasonable creatures, to a very great sort of thousands. By



such not disputation, but demonstration rather, is warranted the fauour which was shewed to that citie, and the mouth of him who murmured is to such purpose stopped, that there followeth no more replie. In handling all which matter, I shall omit to deuide that which very well will not beare it, and shall touch such obseruations successiuelly and in order, as the text doth offer to me. Wherein first I must say something of this Parable, and of other the like vsed in the Scripture.

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3 The vse of speech is one of the rarest gifts, that the diuine Creator hath giuen vnto man. For it ministreth a power of opening the inward thought, or of discoursing freely concerning high or low causes, of celestiall matters, or terrestriall affaires, of spirits, of Angels, of the ioyes of the elect, of Christs incarnation, of the blessed God himselfe. But the excellencie of this is so much the greater, because it maketh man not onely to differ from the beast, but from other of his owne kind, yea and from himselfe also. The difference is great betweene the rude lippes, and the toung of the learned; betweene zealous and cold speech; the mildnesse of comfort, and the sharpnesse of rebuke; betweene affirming, and asking by a piercing interrogatiue; betweene naked asseuering, and figuratiue vttering of the intentiō of the mind. But of all kinds there is none which doth more cunningly creepe by an insinuation into the vnderstanding, and leaueth deeper impressiō with a feeling conceit, then a Parable doth: whose proper nature is to make shew of one matter, and to aime at another: and if it be personall, the issue of it is to touch to the quicke, & in a sort to extort that, which otherwise would not be graunted. The exercise whereof is for elegancie so seemly, and for powerfulnesse so effectually to procure admiration, and attention in those which heare, that in the sacred Scriptures men inspired with a supernaturall and celestiall spirit, haue held this as the height of that whereunto they could attaine. When Dauid would raise himselfe to speak of high meditations, which exceeded the common qualitie, *I will saith he incline mine eare vnto a Parable.* And in another place, *I will open my mouth in Parables.* The wise sentences of Salomon, which the holy Ghost thought fit to commit to eternall memorie, are inscribed with that

Psal. 49. 4.

Psal. 78. 2.

that title, *The parables of Salomon*. Yea the Son of God himselfe, who spake as neuer man spake, whose words were with authoritie, and not as the Scribes, whose speech prouoked reuerence, and amazednesse, and astonishment, to heare that it was so gracious, spent not the least part of his doctrine in Parables & similitudes, the mysticalnesse whereof preuailed much with the auditours. See the thirteenth Chapter of Saint Mathew, and there you shall find seuen Parables, of the sower, of the mustard seede, of the leuen, and of the treasure, and other things beside. These made the people wonder, and giue more honour to him.

Prou. 1. 1.  
cap. 10. 1.

Matth. 13. 1.  
24. 31. 33. 44  
45. 47.

4 The Ministers of the Gospell, who haue a generall warrant to be imitators of Christ in any thing that they may, may here behold the libertie which is left vnto them in the performance of their calling; not onely nakedly to lay open the truth, but to vse helpes of wit, of inuention and arte, (which are the good gifts of God) so to remooue away all disdain, and loathing of the word from the dull hearts of the auditorie. Similitudes, and Comparisons, Allusions, Applications, yea Parables, and Prouerbes which may tend to edification, and illustrating of the word. For they haue to do with weake ones, as well as with the strong, with some of queisic stomackes, with some of dull capacitie, with some which must be entised & allured with a bait of industrie and eloquence, of prety and witty sentences. And where should labour be spent, but in the worke of God, which he who doth negligently is accursed; or where should skill be shewed, but in fishing for mens souls, after whom Christ himselfe so caught? And such is the weaknesse of sinners, that they are as much moued with the forme & with the vtterance, as they are with the matter. Saint Austen telleth that in Cæsarea a citie of Mauritania, where himselfe sometimes liued, was a brutish senselesse custome, that on certaines daies of the yeare, the people of that place did gather themselues together, and as if they had bene mad, the father against the children, and the children against their fathers, and the neighbours against their neighbours, did throw stones with that violence, that not a few were killed with it. Who would thinke that any one, who had the face of a man, would grow to that stupidious foolerie? Yet

1. Cor. 11. 1.

Jerem. 48. 10

Aug. de doct.  
Christ. l. 4. 24



Leo Afric.  
in descript.  
Africæ. lib. 3.

let it not seeme incredible. For first so graue an authour as Saint Austen is doth witnesse it, & that of his owne knowledge: and secondly I find that Leo Africanus doth make mention, that a custome not vnlike this, doth remaine vntill our time, in places very neare that, to wit, in the kingdome of Fez: and thirdly such absurdities haue elsewhere bene experimented. But concerning this of Saint Austen, he aduoucheth of himselfe, that being to dissuade his neighbors of Cæsarea from this so long a settled custome, he speaketh to them in a loftie and eloquent kind of oration, *in grandi dicendi genere*, and preuailed in his desire. It is easie to be gathered from the narration of the author, and whole course of his report, that his opinion was, that if he had spoken coldly, but *frigidè & ieiunè*, as of a common matter, he had failed of his whole purpose. So it is with other pastours, in other people and places.

Quint. Orat.  
Instit. 2. 17.  
*Si mihi sapientes Iudices detur sapientum conciones atq; omne consilium. Nec enim qui reuera via depulsus est reduci ad eam, nisi alio flexu possit.*  
Act. 16. 4.  
cap. 10. 1.

1. Cor. 15.  
36. 39. 40.

5 Quintilian that good Oratour hath this saying concerning eloquence, *If in my cause I were sure to haue the Iudges wise, and wise men to my auditours, that enuie might beare no sway, nor fauour, nor fore-conceit, nor false witnesses might hurt, then the vse of eloquence were small, and it should serue onely for delight: but if the minds of the hearers be so moueable and inconstant, and truth be subiect to iniuries, we are to contend by art, & to vse anything which may profite. For one who is out of the way, cannot be brought in againe but by another turning.* This is as true of the Preacher, as it euer was of the Oratour. If we had none to heare vs, but Lidia or Cornelius, persons right deuout, and affected with religious attention, we needed not be very carefull; but because among such as come to vs, some are weake and must be comforted, some rude and must be informed, some drouisie and must be awaked, some hard and must be suppld, some peruerse and with full streame of power must be ouerwhelmed; to please the tastes of so many, and to helpe on those which hang backward, all good meanes are to be vsed, that God himselfe may be glorified, and our brethren may be bettered. See whether Paule writing to the Corinthians do not thus, when handling the resurrection, he prooueth and illustrateth it, by naturall similitudes of seede sowne in the ground, of difference

difference of flesh, of the starres in heauen, and the like. Such libertie for comparisons, for Parables, for Examples, is left to vs, in time and place to be vsed in Gods businesse. Provided euermore, that it be not for ostentation of the vanitie of mans wit, but onely for edification, and to the benefite of the hearers: that we turne not all into Allegories, to make plaine things obscure, and to destroy the letter, as Origene sometimes did: that we alwaies keepe the maiestie of the sacred word of God, and not giue other men occasion, to thinke vnfitly and vnreuerently of so high a mysterie, by bringing that which pleaseth vs, but no bodie besides; euen ridiculous and base stufte. As we must euerspeake those things which saour of sound doctrine, so we must euermore handle them as the pure and chaste word of God.

6 As this may most generally be said of Parables, that they haue an vse in diuine things, so to speake a little more specially, we find some of these in the Scripture, which in particular cases go exceedingly to the quicke of that which is in question, and being personally applied, do very much confound the guiltie. Such a one was that which Iotham vttered to the Sichemites, Iudic. 9. 8, where the trees would choose a king, and the Bramble must be he; by the which he doth reproch vnto them, their vnthankfulness toward him and his fathers house. Such a one was that of Nathan to Dauid, of him who had many sheepe, yet tooke one 2.Sam.12.1. from his poore neighbour, whom when Dauid had condemned, the Prophet so turned all vpon him, that as Dauid sometimes killed Goliath with his owne sword, so Nathan tooke him in his owne word. That is the wisdom of God, that he can deprehend another man; as in the Gospell he caught the bad seruant in his owne talke, and replied: *From thine owne mouth I* Luc.19.22. *shall iudge thee.* That which was said in the person of a stranger, if another will apply to his owne person, he will then amend his iudgement. This was the case of Ionas, to whom the Lord vsed a Parable, but rather reall then verball. He had a gourd and enioyed it; then he loosing it raged at it; but knew not what all this meant. The Lord then to bring him forward, and make him see his hard heart toward that great citie Niniue, asked if he did well to be angrie. Ionas balketh him not at all, but forthwith re-



Liu. lib. 23.

plieth, that he did well to be angrie, yea if it had bene to the death. Here indeede the Lord doth come on him. Thou hast pittie vpon this trifle, and shall not I vpon Niniue: Thus with his owne rod he beat him, and with his owne net he caught him. After the battell of Cannæ, when Mago being sent from his brother Hannibal, had in the Carthaginian Senate much boasted of the victorie; how many armies and Generals of the Romanes they had ouerthrowne, and withall for the finishing of that conquest, desired a new supply of souldiers and monie. It is written that one Himilco a friend to Hannibal, tooke occasion to insult ouer Hanno another noble man, who was of the aduerse factiō, and who euermore had disswaded their making warre with the Romaines: That he was a proper counsellor, who had sought to hinder that which had brought them such aduantage, such a victorie, and such honour. But it was the wisdome and art of Hanno being thus prouoked, to retort the matter vpon him *ex tempore* as he did. You speake of a glorious victorie; but what gainē we thereby? for if you had lost the field, what could you haue asked more then now ye do, that is fresh men and monie? Haue the Romanes yeelded vnto you? or haue they sued for peace? If they haue not, then their stomacke is as great as it was before: and if their force be diminished, so is yours as well as theirs: so that peize the one with the other, you are as farre from your purpose, as you were at the beginning. It was there the praise of Hanno, that he turned their owne tale vpon them. In this place God being so much wiser, as infinite and vnlmited may be beyond dust and ashes, turneth both matter and words vpon the head of our Ionas, and doth teach him such a lesson, that what the Prophet thought made most for him, he shewed made most against him. By his anger for the gourd, he condemned his former anger. If he would grieue that the greene thing should be marred, because he liked it, how vniustly did he fret that Niniue should be spared, when the Lord had a liking to it? So step by step, and by degrees God is faine to teach him to know himselfe, and that wherein he thought himselfe very cunning. Yet at length by a demonstration, plainly gathered from the precedents, he euicteth what he desireth. Now let vs see what

what that was.

7 The second thing which I note, is the forme or expression of the Parable, by entring a comparison betweene the Lord and Ionas. There is a great Antithesis betweene the persons compared, and the things whereabout they stroue, and the end of their intention. Of the persons one was a man, whose breath was in his nostrils, who had neither wisdom to iudge, what was fittest to be done, nor power to bring about, what he fondly had imagined: whose pleasure if it were amisse must be censured by a iudge; if right, then it must depend vpon the becke of another. The one was he who was fancifull, and mutable, and humorous, and inconstant in all his waies, who would doate on a greene bough, and be spitefull to a whole citie. But the other was that grand one who raigneth aboue in heauen, full of power and full of wisdom, who directeth all his creatures in number, waight, and measure: whose word goeth for an Oracle, whose will is for a law, who can do what he listeth, & none must stand against him. So the things whereof the question was, were in like sort different: the one spake for a tree, or greene herbe of the ground, which grew vp on the sudden, and as suddenly was gone, which was but of one daies standing, and which so long as he had it, was not at all by his labour: he neither planted nor watered it, but his great maister did send it: and againe for that space wherein he had it, none else was the better for it, but he alone made vse of it: and his pleasure was no more, but either to sit vnder it as a shadow or a bower, or to gaze and looke vpon it. But the other thing was Ninieue, the huge citie of the world, the gouernesse of the East, the mansion of the king, the glorie of the Empire, where were so many thousands as were leaues vpon the gourd: where children were in great number, little infants, and little innocents: and where was much store of cattell, the life of the worst whereof was better then a gourd. A citie, and a great citie, and populous, and repentant, should sway more then a shadow. Then their ends were as different: the one wold shew his fancie, the other would shew his mercie: the one thought of his present pleasure, the other would record to all posteritie an example of clemencie & pittie: the one had respect



to himselfe, the other to his creatures. Now if the seruant so loued the gourd, because he liked it, how might the maister loue a citie, because he had a mind vnto it?

- 8 For the better opening of this comparison, the text obserueth vnto vs, that *Nimue was a great citie*, which I haue touched twise before, as first in the first chapter, where that title *a great citie*, is giuen vnto it: and then in the third chapter, where it is named *an excellent citie, and of three daies iourney*. In which two places, both from the Scriptures and other approved authours, I shewed the greatnesse of it, for the compasse & for the wals, and made plaine the reasons of it. Now here something is added for the hugenessse of the place, which agreeth with all the rest; that there were so many infants within the compasse of it, as one hundred and twentie thousand: so many, as if we take a million for ten thousand, do make no lesse then twelue millions, which arise to fixe score thousands. And lest any man should imagine, that children of riper age were comprehended there, the text describeth these children to be all of them so little, that they could not discern betweene their right hand and their left hand: which seemeth to be some Prouerbe among the Hebrewes, like that, *I will cut off from Ahab every one that maketh water against a wall*, that is, all that are males: & here are meant none but very young ones. I know that some haue thought the number set downe here, to be a certaine number standing for an vncertain: & so they do interpret it, that there were many thousand babes; and no more to be implied. But I wil not do that iniurie to the Spirit of God, as to doubt but this number must definitely be taken for so many thousands full out: that there were at least of these little ones fixe score completed thousands. The compasse of the citie, as in former times I haue shewed, was three-score Italian miles, wherein that many thousands, yea a hundred thousand houses might stand, may well appeare from proportion of other cities. Athens was neuer takē in the number of very great ones: yet as Xenophon doth report in that time when he liued, there were ten thousand houses in it. Philo Iudæus sheweth that in his time, there were many of the Iewes inhabiting in Egypt & Africa. He nameth Alexandria, which

Ionah. 1. 2.

Cap. 3. 3.

A million is commonly taken for ten hundred thousand: but sometimes for ten thousand.

1. Reg. 21. 21

Xenoph. lib. 3. Memorab. Philo Iudæus in Flaccū.

which as we know was no huge citie, as a place distinct against all the other of that countrie, as if there were their speciall residence, and in other townes, and cities, and shires, were but a scattering of them. But saith he, in Alexandria, and the other named places there were of Iewes ten hundred thousand. Then with the nūber of that people who were naturals of that countrie, and with all other straungers and trafiquers in that place, how many were the persons which lodged within those walles? Rome was famous, but neuer great. When it was at the largest, it was neuer the sixth part so spacious as Ninieue was: not ten miles about in compasse: and yet we find in that Epitome which Lucius Florus left, gathered out of those bookes of Liuy which are lost, that the Censors taking view of the citizens of that Rome, found of soules & of heades full out foure hundred thousand. That, for all the inhabitants, was more then thrise the nūber of infants who were found in the mightie citie Ninieue. According to which proportion if we will compare place to place, we shall see that there needeth no scruple to remaine in this whole matter. Ordinarily there are more of children in al places, then of any age by proportion. All who are elder, haue first bin infants: but all infants grow not elder: death cutteth off many of them. Allow then that these children of three yeares old and vnder, or foure yeares if ye will, were the seuenth part of the citie: yet the whole number of inhabitants, shall but little exceed the double of the Romanes. If you will suppose the children for the tenth or the twelfth part, and not so low as the seuenth, yet Ninieue will still beare it. Then this must be accepted as a iustificable truth, not onely ratified by faith and the word of God, but probable and most likely in the naturall course of things. Which being so, then it is no maruell, if the Lord who oftentimes pittieeth his creatures sole and single, did take such open commiseration vpon so populous a place.

9 Now what like thing had Ionas which he might ballance against this? Such a small thing, such a light thing, such a vaine thing in comparison, as is scant worth the naming. When they should be weighed together, how iustly might he stand backward, and hide his face for shame? It is a gourd-like Kikajon, a

Epitome  
Decad 6. l. 4.  
*Censu sunt ci-  
uium capita*  
428000.



Socrat. Hist.  
Eccles. 5. 21.

Marth. 23. 23

24.

Anl. Gel  
Noft. Attic.  
lib. 10. 6.

thing of one daies antiquitie, whose wood was not for building, whose fruite was not for feeding, but the vse was only a shadow, and yet so too, that a little worme might destroy it all in a moment. When at that time Niniue had stood and flourished a thousand yeares. How is the iudgement of man besotted, when we are left to our selues, to sticke vpon things so contemptible, and passe by that which is of moment? Socrates the Historien doth tell of some, who accounted of whoredom but as of a thing indifferent: but if question were concerning an holy-day, they would striue for that as for their life. Our Sauour saith that the Pharisees stood to rith mint and anise, but let go iudgement and mercie. An absurditie of absurdities: but yet short of this in our Prophet. For if euer man strained a gnat, and swallowed vp a camell, it may be said to be he. Indeede Adam went beyond him, when in the height of his wisdom, he preferred the tast of an apple, or some such other fruite of a tree, before the perpetuated ioyes which should haue bene in Paradise. And so consequently they do, who embrace the fraude of this world, and contemne the blisse of eternitie. But betweene eternall and temporall, there should be no comparison. And as little almost is there betweene a gourd and Niniue. Yet, so that in his melancholic, he might sit vnder the one, he careth not what becometh of the other. An vsociable part, and exceedingly inhumane. What man of kind affection would not leaue pleasure & profite, to do well to a many? Camillus, and Aristides, and Cato would haue done it. But they are wretched creatures who care not what sinke or swimme, rather then themselues be disquieted the wagging of a finger. It is recorded by Gellius, as an euerlasting blot against the daughter of Appius Cæcus, that when coming once out of a play, she was thronged by a multitude, she wished that a brother of hers were aliue againe, who lately before had lost many thousands of the Romanes in Sicily: that he might make a hand with more of them. The *Ædiles* of the people set a great fine on her head for that her cruell conceit; because rather then her selfe who might haue stayed at home, would be thrust at a play, she would wish the death of so many. Ionas deserued higher punishment, in as much as whē his

his case was no more serious, yet he wished a greater matter. But God willing to include his messenger in his mercie as well as the straungers of Niniue, will not deale with him so seuerely, but onely talking with him, doth let him see his folly, and so secretly reprooueth him. By an argument which is drawne *à minori ad maius*, he doth open his vnderstanding. Thou a man dost loue a plant; I a God do loue a people: thou likest that which hath no sense, I stand for that which hath reason: thou carest for that which is but of thy new acquaintance; I respect mine ancient charge. Thou desirest that which did grow without any of thy labour, I preferue that which I planted and watered with great diligence: thou regardest that which is most momentanie, I that which may stand thousands of yeares: thou one indiuidual bodie, I millions of more worth: thou only carest for thine ease; but I do this for mine honour, that all the earth may know it. In al which we may consider that, /, is put with an Emphasis, still designing the highest Maiestie. And this may be said of the comparison.

10 If I should proceede at large to obserue vnto you euery point, which may fitly be deduced hence, I might iustly offend your patience. I will therefore but briefly touch that which may be enlarged farther. In speaking of the gourd, it is said that the Prophet did neuer labour for it: he had it when he thought not of it. This commendeth the most large bountie of him who ruleth all things, who not onely sendeth somewhat to Ionas without his labour, but to euery man besides. In that sort he began with him, from whome we all are deriued: he put him into the world, as into a house prepared and furnished to his hand. Although not in that high degree, yet many men of the world do tast of this in great measure. Inheritours vnto kingdomes, & other earthly possessions left to them by their parents, and for which they did neuer sweate, but found them readie provided, are partakers of this blessing. Their thankfulnesse should be the greater, because their labour was the lesse. Many of vs here assembled, haue experience of Gods kindnesse powred on vs in that behalfe; when we inhabite houses which we our selues neuer built, and feed of that, and are clothed with it which we



did neuer buy. Gods selected and choise instruments our honorable founders, haue prouided these things for vs, wherein we had no more finger, then Ionas had in his gourd, and the enioying whereof we could no more promise vnto our selues, then they which least partake them. It behooueth vs to remember, that these consecrated things are not disposed by God, nor dispensed by his seruants, for idlenesse or luxurie, or pampering of our selues, but there is another end which will exactly be required of vs, the glorifying of Christ, an attendance at the altar, a seruice in the Tabernacle, or at least a doing of good in a ciuill and sociable life, that it be not ill spent vpon vs, which might better be spared. Now as some do plentifully tast of wels which they neuer digged, so there is not the poorest man, nor most discontented creature, but herein he hath a share. For doth he liue and mooue? what paines did he take for that? It was giuen vnto him whē he thought not of it. Hath he the earth to beare him, the water to refresh him, the aire to returne him breath? what doth he for all these matters? We are very dull if we see not, that all the treasure vpon earth, is not like to these gifts: the worth whereof we conceiue not, because we haue them, but let vs want them but a little, and we shall easily see at how high a rate they are to be esteemed. But who is he that will earnestly enter into himselfe, and call his wits to remembrance, who may not see that from his cradle vnto this day, many things according to his proportion haue bene bestowed vpon him: which came wholly by Gods prouidence, and quite without his trauell. The conscience of each priuate man may best of all testifie this; but euery one hath had more or lesse; the most needie many almes, and other men other matters. He who sent the gourd to the Prophet when he did not labour for it, sent these good gifts to them, and it was none but himselfe: his name be praised for it.

4

II As this may teach true patience to him who wanteth many things, so to returne to the infants, somewhat more there is in them, which may offer comfort vnto him. What the number of little ones was in Ninieue, was well knowne to the Lord. By meanes of his infinit prouidence, he hath the reckening of

Psal. 147. 4. them. He who calleth the starres by their names, knew their kindreds

kindreds and their houses, and the accompt of the children. And did he then precisely know, how many and whose they were, and doth he not so now? Was there knowledge vnder the law, and is there not in the time of grace? was there fauour to the Gentiles, and is there not to the Christians? Yes, he is the Lord and chaungeth not: his goodnesse shall neuer decrease. Then certainly as he is not ignorant of the reprobates, so he taketh note of the faithfull with a peculiar knowledge: he vnderstandeth how many be in each of all their families, what old ones, and what impotent, what young ones and weake ones there be, and there is not one of them, but by one meanes or another, he feedeth him and sustaineth him. If we could looke backe a little, and remember those pinching seasons which not long since gripped our land, it would teach vs this point; when some poore who had many children, were miraculously so kept aliue vnfamished, as no mans wit could deuise. He who feedeth the yong rauens, then provided for them. He neuer made a belly, but he made meate for that belly: he neuer framed a backe, but he made clothes to couer it. Perhaps in that hard season, the poore sold and pledged that little which they had, But the time was in Egypt, when the rich ones were glad to do that; when first money and cattell went, and then afterward land and libertie. But suppose that some sold their stufte to releue themselves and their children: yet was not their life preserued? and may not God send a time to restore those things againe? Who gaue them that stufte at first, but he who may giue it them a second time? And it may be that in the meane while, he did teach vnthristie persons not to wast as fast as they get, but by diligence to prouide somewhat against a day of neede. He who fed the hungry then, is the same God for hereafter: when we seeke to him we shall trie it: he knoweth the houses and little ones of Oxford and of Londō, & of the countrie villages, as well as those of Ninie.

Psal. 147. 9.

Genes. 47. 13

12 Therefore let not any vertuous and religious mother, be too much carefull and troubled for the multitude of that issue wherewith the Lord hath blessed her; what shall become of each of them, if her selfe or their father dye, what friend shall prouide for them. Euen that Father who sitteth in heauen, who hath



Psal. 100. 3. most right vnto them, (because they are sheepe of his pasture)  
 Psal. 27. 12. will giue them what is conuenient. When Dauids father and  
 mother forsooke him, the Lord tooke him vp. So he dealeth  
 with all his seruants. He who could raine bread from heauen, &  
 bring water out of a rocke, can touch the heart of some friend,  
 or kinsman, or neighbour, or peraduenture of some straunger,  
 to take them to his protection: or worke some other meanes,  
 which it is not in mans power specially to prescribe. And the  
 more to strengthen the faith of such whom this concerneth, in  
 our age he aduanceth men of low estate to great places: as Saul  
 1. Sam. 9. 3. from seeking the Asses, and David from the Sheepe-fold, to be  
 Psal. 78. 70. rulers ouer Israel; so the children of poore parents, by wisdom  
 and by learning, by Diuinitie and by Law, by skill in nauigatio,  
 or militarie seruice, to stand before the greatest, yea to sit some-  
 times with Princes. Then let heathenish solicitude and caring  
 without end, neuer trouble the hearts of Christians: they haue  
 to do with a Lord who knoweth them & their retinue: he hath  
 them in a rolle, and maketh prouision for the: their *dimensum*,  
 that is, their portion shall not be detained from them. Yea to  
 make them the more assured, that the Lord doth thinke on the  
 meanest men, in my text he speaketh of cattell, that in Niniue  
 they were not forgotten. They are also his handy-worke, and  
 therefore he neglecteth not them, but he accompteth of them  
 in their due place. He made them to beautifie the great frame of  
 the world, that the earth should not be solitarie and naked in a-  
 ny place: he created them as attendants, and seruants vnto man,  
 to do him many offices: his eye is daily vpon them, to multiply  
 them and feede them, and therefore it is no maruell, if he do for-  
 get them no where. But in Niniue by an open Proclamation fro  
 the King and his Nobles, they were forced to abstaine from  
 their foode, and to crye to God as they could, and therefore as  
 they bore some burthen in the penance, so the Lord meant that  
 they also should haue a part of the mercie. Now if these brutish  
 creatures be so thought on by the Highest; if by so many res-  
 pects he hath tied them to himselfe, then how precious is the  
 life and lasting of man, how is that eye which neuer slumbereth  
 nor sleepeth, fixed vpon him? An horse, or ox, or asse is re-

pected

pected by his maker, and therefore a man much more. The infants are cared for by him, and accounted of, and considered, and therefore elder folkes more.

13 I should not leaue these children yet, but shew that the Almighty God, who is gracious to all creatures, old and young, and man and beast, according to the course of his ordinarie proceedings, had great reason to spare the little ones, and with them all the City. For the Lord neither vseth else-where, neither doth practise it in this place, to send any extraordinary punishment, onely for originall sinne; and yet there was little actuall transgression in these silly infants. That which should haue happened vnto them, was most for their parents sakes; & they already had repented in sackcloth & in ashes; therefore together with the reconciling of the elder sort, they also were vndoubtedly reconciled. But he who would haue spared Sodome, if ten righteous persons had bene in it; this propense one vnto mercie, might haue bene pleased, if he had liked it, to haue spared all the rest for the innocent infants sake: for so in some sort I may call them. He might haue vrged Ionas thus: If the men & women haue deserued to be destroyed, yet what haue the children done? But I will prosecute this no farther. Thus euery way the integritie of Gods deede standeth vpright: his threats were to their good: his forbearing was a signe of his endlesse commiseration, which the most rigorous man, if he would not put off the bowels of all humane affection, must not onely acknowledge to be blamelesse, and free from reproofe; but also graciously admire the same. And if any would be so impudent, as yet to rest vn-satisfied, although God had debased himselfe, to come to yeelde a reason, and capitulate with his seruant; yet this must stop his mouth: He liketh it, and therefore who dareth dislike it? But it is not so with our Prophet: for although in former times he wanted no faults, yet he is not still so refractarie, as stubbornly to stand out, but his curst hart at length commeth downe, and he yeeldeth as he should. For as if he had bene fully answered by this last demonstration, we finde not that he replied: but he is as mute as a fish. Which may be a good instruction, to men the most peremptorie and settled in their opinions, that with the

Genes. 18. 32.



2. Sam. 19. 24.  
cap. 16. 1.

strength of their fancie or preiudicate conceite, they be not too straightly laced in their thoughts to other men. For where an ill mind toward other is entertained, by mistaking or wrong informing, or whispering tales of slanderers, if an answer may be heard, or reason compared with reason, furie may be quickly appeased. When Miphiboseth was heard speake, the strength of Ziba his former slander was presently laid on ground. But if we will be so head-strong, that nothing can reclaime vs, let vs consider other folkes, and not onely our selues, and grieve will soone be appeased. If Ionas had had the grace to thinke that it might be his case, as it was the case of the Niniuites, or that it might be the portion of Hierusalem Gods owne Citie, he might haue bene patient before. But being now as he was, when he looked vpon the Lord, and saw that it more concerned him, for the blazoning of his pitie, ouer all the coasts of the earth, and for the safe-garding of such a Citie, then it could concerne his fond and vnaduised fancie, he had no more to say. His silence sheweth his consent. Because he gaue no reply, it seemeth that he was satisfied. He endeth well who began ill, and better late then neuer. Thus albeit the entrance was rough, the close was very calme. Ionas is freed from his transgression: and the Niniuites from their punishment: God is mercifull in great plentie, and honored in his mercie.

14 And thus by the assistance of the Lord, at length I am come to the ende of this message, deliuered by the Propheet, wherein as occasion hath serued, I haue from time to time, in this place discharged my dutie, with faithfulnessse, and that measure of vtterance which I had. And although it hath bene long in comming, yet am I the more bound to giue praises to the Lord, who hath giuen strength, and a minde, and euerie way opportunitie, to finish this, be it whatsoeuer, without any great interruption. Whereunto if now I should adde any thing, it should be but to stirre vp our selues to a dutie; vs I say, vpon whom a like burthen lyeth, as did here vpon Ionas. For although it be not so immediatly, as it came to him, yet we haue receiued a Commission, to be executed in Gods name. And we neede not seeke farre for Nininie, either trauell much by land, or  
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take a ship to find it; it is euerie where among vs. Not the greatnesse of that Citie, but the greatnesse of sinne which cryeth to heauen for vengeance. Where may we not find matter, for the hammer of the Law, to beate downe strong iniquitie? Where may we not finde place, for the Sweete balme of the Gospell, to supple the wounded conscience? Here now if we will finde starting holes, to pull our hand from the worke, and to slip our selues from the businesse; if we will deceiue our owne hart, by sayning of excuses, and entertaining discouragements, which may slake the zeale, which is or ought to be within vs, let vs feare lest Gods wrath attend vpon vs, as it did vpon flying Ionas: nay let vs feare somewhat worse. Surely he who liueth in this pilgrimage, shall finde many great impediments, to waie him downe from his duetie; his owne defects and inabilities which do most displease himselfe, because he is most priue to them: the Criticall curiositie of such as come to heare: their preiudicate opinions that men preach not for Christs glorie, but vpon vaine ostentation, and because they loue to be doing: the small returne and vnfruitfulnesse of the seede, which is scattered by them: the danger to displease: the vnwelcomenesse of so reuerend a message to the world: the scorning of many hypocrites: the small reward for great labours, and a thousand things best knowne to the particular minde of each man. But what are these, when we looke to the dignitie of our calling? to the burthen which we beare? to the charge that lieth vpon vs? to the account which we must make? to the pleasing and the recompence of him whose the worke is?

15 If these matters should haue stayed Gods seruants, how had the Apostles gone to spread the word at first? Or if you would except against that their example, because they were so furnished, with speciall gifts and graces, how should they who were our fathers, and begetters in the faith, men of qualitie like our selues, clothed with the same infirmities, haue aduentured vpon the seruice? If some should not haue bene doing, and set light of the taunts of other, how should we euer haue had monuments and bookes of learning, to instruct our selues withall? Is it not farre better in the eyes of God and men, (since no man



liueth vpon earth, but subiect to the censures of other) to be blamed vniustly, for labouring to do somewhat after our mediocritie, then iustly to be taxed, because we will do nothing? If we must needs be reprooued, how much better is it to endure that for doing of our dutie, then for sitting still and doing nothing? I dare pronounce this, as first of all from out the Scripture, so secondly from some other matters which my selfe haue heard and scene, that at such time as we come to our death-bed, (when it were ten thousand follies to flatter our soules in vanitie, and sooth our selues with a lie) it is one of the hardest and heaviest burthens, to thinke that we haue neglected the ministerie of the Gospell: our owne harts cannot be satisfied, by exclaiming against that ouersight. And on the other side, it is a ioy of all ioyes, inconceiueable and vnspeakeable, that our conscience shall giue witness, and that before the Lord, that we haue not refused to beare the heat of the day, to stand vp in the gap, but haue planted and watered duly: we haue passed on with cheerefulness, to the marke which is before vs, and haue not liued as a by-word, or a burthen of the Church. This meditation alone, should be of more worth vnto vs, then all snares and intanglements, to with-draw vs and plucke vs backe. And before that we come to this, God be praised we neede not say, that we are left without comfort, but good things are prouided for vs. But that should be the least respect, for not for gaine or ought else, should vertue and religion be loued, but for vertues sake. That *virtutis amore*, to loue vertue for vertues sake, and religion for religion, is the right that we should ayme at. Let vs shake off all incumbrments, and if we haue a message in our mouthes, at one Ninie or another, let vs do it, let vs deliuer it. Let the punishment vpon Ionas detracting his maisters businesse, be a spurre to all, who with iudgement and sobrietie are able, to remooue away that accusation, which I simply professe, is not most vniust vpon this place; and the guilt whereof I pray God be not one day required of many of vs.

16 If we will quicken the Spirite, and stirre vp the grace which is in vs, God may giue vs the same blessing, which he gaue here to his word, out of the mouth of his Prophet; that we shall  
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not beate the ayre, nor spend our spirits in vaine, but although our selues be weake, yet we shall make others strong; and although we our selues be poore, yet we shall make others rich. We shall raze the forts of ignorance, and ouerturne the holds of sinne, we shall bring persons and places, as stubborne and as stoute as euer was mightie Niniue, to compunction and remorse, to fasting and lamentation. For the force of that word is great, which commeth from the most high maiestie of the Almighty: and especially when it is vttered with a zeale, which is mixed with sober discretion; and when Gods honour is principally shot at by the speaker, and his omnipotencie is thoroughly sollicitated with frequent and holy prayer, to giue a blessing to the labour. And what a ioy is it, to be an instrument not contemptible, in sauing the soules of men; to haue had a peece of a finger, in completing that for which Christ Iesus came from heauen? Lord send vs thy best direction, that we may make conscience of our calling, that nothing do abash vs, or detaine vs in the exercise of our vocation, but that with an vpright foote we may crosse the way of this pilgrimage, that so we may be admitted, to raigne with thy Sonne Christ Iesus, to whom  
with thee and the euerlasting Spirit,  
be glory and praise eternall.

*Soli Deo honor.*





## To the Reader.



**C**HRISTIAN Reader, having learned this lesson, that a Minister of the Gospell is to do good, in and to the Church of Christ, so farre-foorth as possibly he may while he liueth in this world; I do not refuse to publish to the view of many men these small labours of mine, that either learned or vnllearned may reape some profite from them. And if in the perusing of them, thou do find either directly or by circumstance, that mention is made of some things, which were done or suffered now some yeares past; vnderstand it for a truth, that I first aduentured on the handling of this Prophecie in the yeare 1594, and brought it to an end in 99. For it is the manner of our Uniuersitie, that no one man doth continually keepe and reade our English Lectures or Sermons, as it is in diuerse other charges in this Realme; but in as much as there be among vs many, who are furnished with great gifts and graces from aboue, our exercises here are supplied by sundry persons; who when they haue persourmed any of these solempne ones, are not immediatly called againe, but haue a conuenient space left to employ their talent, in other Churches of the citie, or countrie adioyning, or in their priuate Colledges, or where else it pleaseth God to offer them oportunitie. But among other the most holy, religious, and fruitfull exercises in our assembly, there is none in my opinion more honorable to the Almighty, nor more profitable to our brethren among vs, then those Lectures, which with solempnitie are kept both winter and sommer on the thursday mornings early; where sometimes before day-light, the praises of God are by preaching sounded out in the great congregation. For there euen on the working dayes, not on-ly our youth which are sent hither for good education from most places of this land, are trained vp in the knowledge of godlinesse, which maketh them afterward the more deuoutly able, to do seruice and performe a dutie in Church and common-wealth: but  
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the elder and strongest sort, by fresh and various remembrances are quickened to go forward in the way of righteousness, the weak are comforted, the straying are recalled, the obstinate are convinced, and all kinds of men which will repaire thither are duly instructed. It were great pittie therefore, but that the reuerend & godly Vice-chancellors, and chiefe gouernours of this body, shold from time to time take faithfull care, to perpetuate this holy seruice and businesse, by stirring up the spirits of many of their brethren with alacritie and chearefulnesse to continue this free-will offering to the Lord, which he himselfe certainly will requite, and already in his mercie hath not left vnrewarded in many of them who haue taken paines this way. There is no man that in the end loseth, but gaineth by the true seruice of our Almighty maker. In the turnes of this voluntarie Lecture, haue the most part of these Sermons vpon Ionas bene preached: which hath bene the cause that I haue bene forced to be so long, in perfecting and consummating this worke. But yet, now that I am resolved to communicate it farther, I thinke it not unfit therein to recount those things, which vpon speciall occasions of the times, had their first and most direct vse before; in as much as I haue warrant thereof by examples of holy Scripture, where there be plentifully recorded to vs matters past: and in the Sermons and Homilies of the auncient Fathers of the Primitiue Church, we at this day reade mention made of famines, or pestilences, or warres, or vnseasonable weather, or such other like occurrents, from which great vtilitie may now be reaped; as to teach the people (for their comfort in miserie, or warning in prosperitie) that God dealeth by men in this age as in former times; and the Minister, that he shold not be blind but quick-sighted, to make application to his auditorie, of such benefites or punishments, as are sensibly represented to his congregation. The same or the like vse we may make of hearing that good or euill, which lately before befell our selues or our brethren, that so by things which are past, as well as by the present, Gods name may be glorified, and our consciences religiously edified. As for the most part of matters handled here, be they either exhortations, or applications, or doctrines, or refutations of any opinions, Popish, or otherwise erronious, they haue their perpetuall commoditie, and





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*somewhat may euermore be sucked out of them. In the resoluing whereof if any man shall take profite, I shall be right glad, and account it a blessing of God on me, that he maketh my weaknesse the meanes and instrument to build any thing, be it but little in his spirituall house. The Lord direct vs aright in our knowledge and understanding: the Lord guide our waies, that we may euermore walke in his feare, that passing ouer the dayes of this pilgrimage with comfort, we may in the end dwell in ioyfull and euerlasting habitations. Amen.*

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